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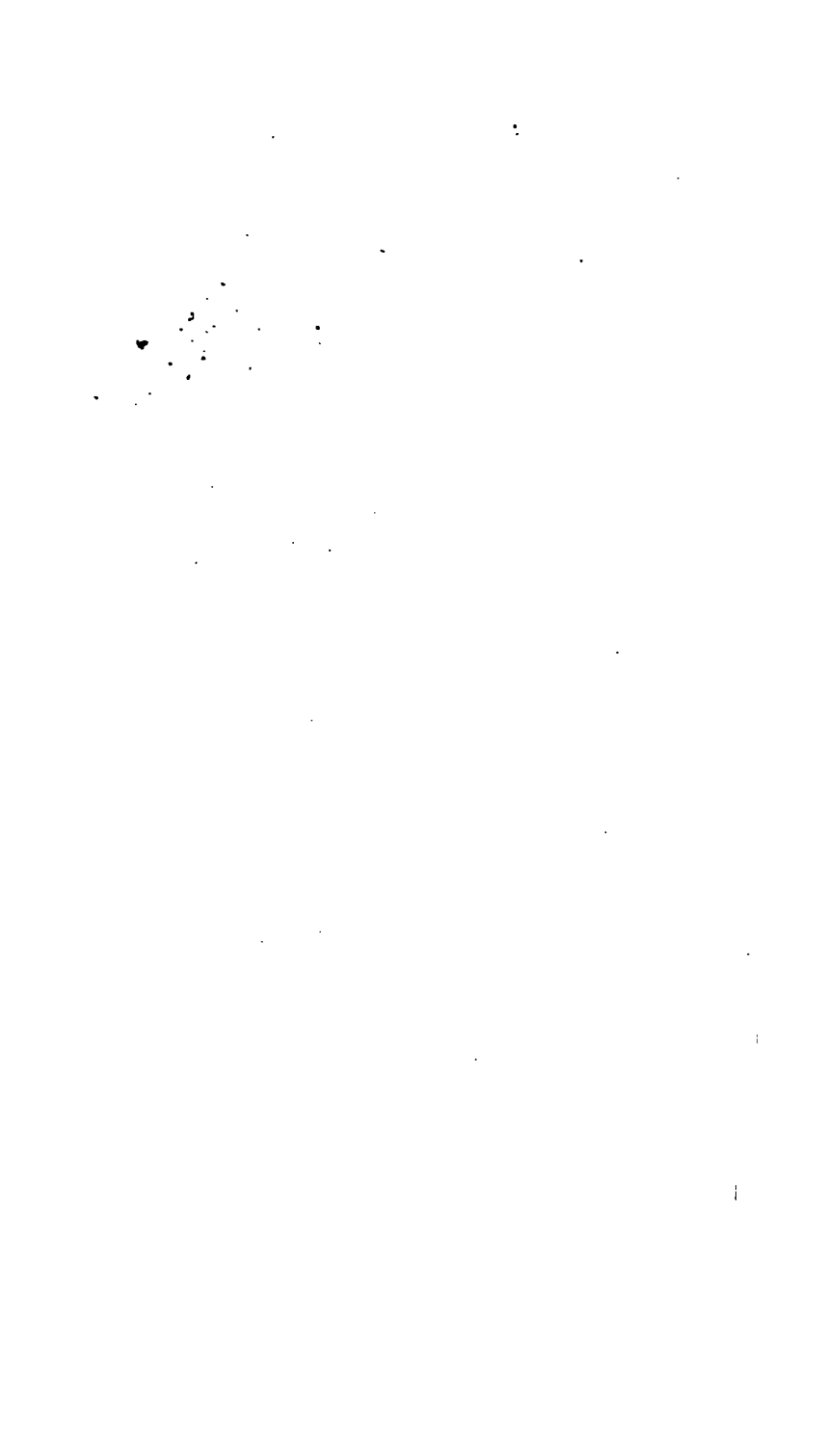
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AND
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EDITED BY
GEORGE HARRIS.

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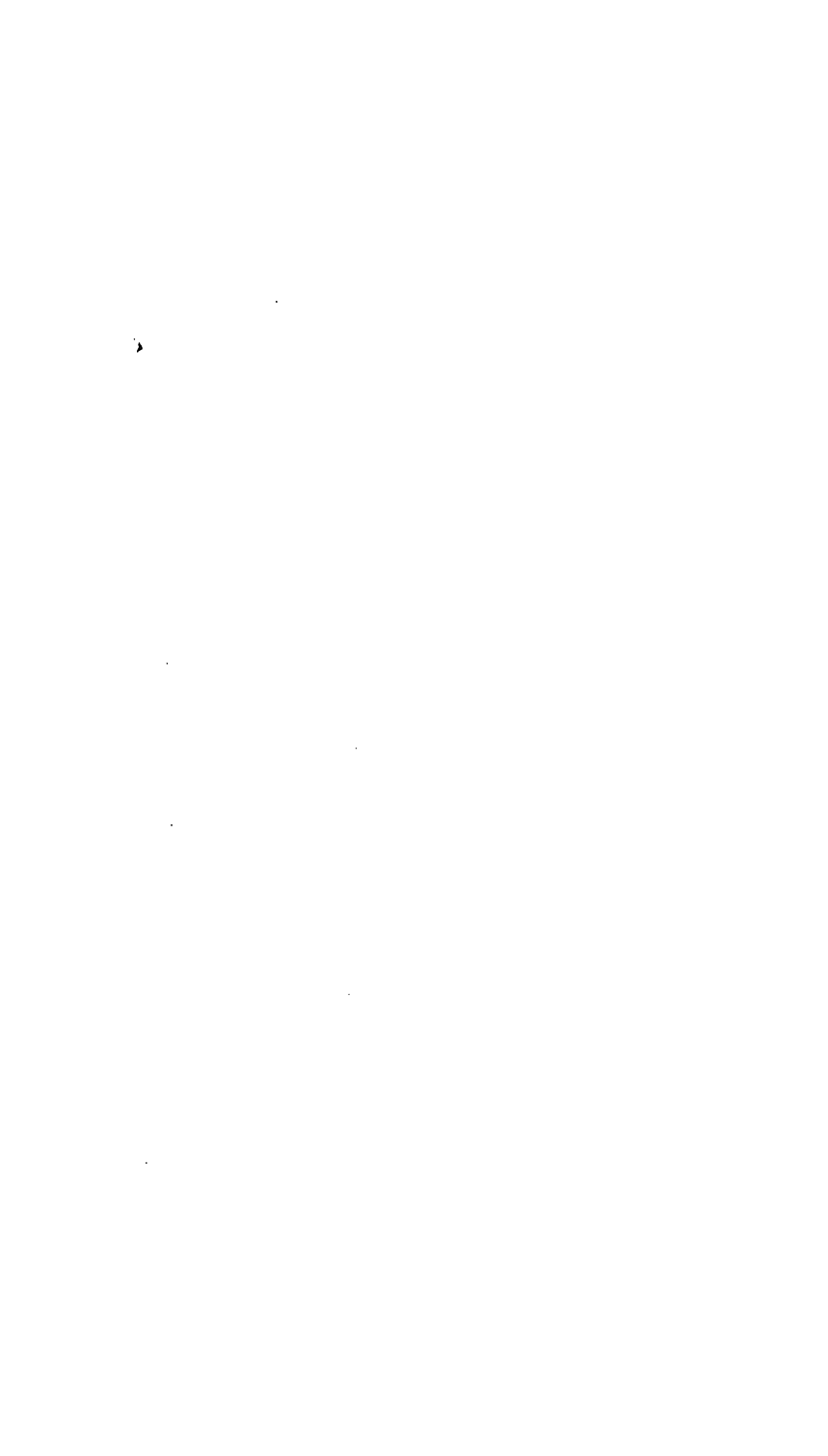


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THE CHRISTIAN PILOT,

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No. 1.

FEBRUARY, 1849.

VOL. I.

CHRISTIANITY.

WHAT is Christianity; Christianity as taught by Christ, Christianity as inculcated in the history and instructions of Jesus of Nazareth; in precept and example, in spirit and act, in prayer and performance, in the life, death, and resurrection of the Author and Finisher of our faith? What is Christianity as therein taught? *Not* the commandment of Man; not the tradition of Elders; not the elaborated philosophy of human wisdom, or the inspiration of mere human genius, or the promptings of human intuition, or the condensation of the bygone experiences of the world; not a cumbersome Formula of ceremonial observance, bowings and crossings, sprinkling and incense, procession and invocation, melancholy and moping, sadness and sackcloth; not bodily genuflections, fleshly mortifications, penance, maceration, and prostration, whether internal or external, of mind or form; not subserviency to sacerdotal craft, or blind obedience to sacerdotal authority; not the utterance of vain repetitions in the worship of we know not what, as if echoing sound would extort accordance with human entreaties; not darkness, confusion, vindictiveness, anathema, hatred, malice, and all uncharitableness. All these, and more, much more of a similar character may have been, yea actually have been called, say rather *mis*called Christianity, and enforced on human belief and practice by dint of human authority, in place of the holy, wise, benevolent, and divine original, which they counterfeited and caricatured, travestied and profaned; *but they are its perversions, its corruptions, not its sanctifying and life-giving truths.* Why? Because *they curse where Christianity would bless, they distort*

where it would beautify, they degrade whom it would elevate, they enslave whom it would make free indeed, giving the stone of Superstition instead of the Bread of heaven, and the gall of Bigotry in lieu of the waters of everlasting life, covering this fair earth with the funeral pall of Fanatic ascetism, dooming the honest, the virtuous, and the free, to earthly contumely, as fitting preparation for the fires of Tophet, or consigning others to monkish solitude and celibacy, privation and gloom, as initiatory to entrance on the Ark of sectarian election and safety, destined to career amidst the deluge of human desolation, over the fiery billows of heavenly retribution.

What is Christianity? Few, simple, and emphatic are the words which describe its essence and characteristics; **LIGHT: LOVE.** It is *Light* because it is the Revelation of a Father God; the brotherhood of man, God's child; human duty and destiny; well doing, salvation; wrong doing, retributory chastisement; a Heaven of purity and bliss beyond the grave. It is *Love*, because it points out the means of spreading that light, and of participation in its joyousness; those means, practical reverence and imitation of Christ Jesus the Lord, who embodied in his life and death, the pure and perfect Morality, which inspired of Heaven, he inculcated as the Guide and Directory of existence, its consolation, encouragement, strength, and power, the fittest and only true preparation for that Home of holiness and happiness beyond and above the reach of death, pledged by Almighty Love to its human offspring in the Resurrection of their Elder Brother to glory, honour, and immortality; that Home into which shall be finally gathered, through the Grace of God, the redeemed millions of every clime and of every age. Enlightening the mind, hallowing the affections, consecrating the life, rendering all time holy, making every day, and not merely one in seven, a Sabbath to the Lord, every house an altar, and every human soul the Temple of its worship, commingling faith with obedience, hope with trial, consolation with bereavement, Heaven with earth, time with eternity; blending usefulness to man with reverence to the Universal Father, rendering coincident virtue and happiness, wrong doing and misery, benevolence and adoration, purity of thought and perfection of character, the Christianity of Christ *would realize that Commonwealth of humanity, knitting man to his brother, and blending both in common discipleship to the Saviour, prefigured so beautifully by the Angel band, in*

that hymn of holy rejoicing in the future triumphs of the Cross, "Peace on earth, good will to men, Glory to God in the highest."

What are the appropriate instrumentalities for the dissemination of these principles, for most surely promoting their reception by the mind and heart of human kind; the furtherance, permanency, and consistency of their practice in the lives of the creatures of God; their enthronement in the understanding their soul-felt reverence and personal obedience? They partake of the characteristics of the Religion they would render universal; Light, and Love. "Knowledge must run to and fro and be increased" or ever the halcyon days of Prophecy can be witnessed upon earth. The Scriptures truly aver, "The wise man is strong, yea, a man of wisdom increaseth strength." Principles to be embraced must first be promulgated, must first be known, and thoroughly appreciated. The light which is hiddden under a bushel, which is not dispersed, might as well be darkness, so far as human welfare is concerned. Diffusion must precede reception. Education must supplant ignorance; instruction scatter the seeds of information; the murky midnight of Sin give place to the dawning of reformation, the Day Star of personal goodness. Those groping amidst the baleful shades of iniquity must be sought after, and rescued from its degrading allegiance, in compliance with the law of Christian kindness, through obedience to the commandments of Christ, in exemplification of the spirit of Christ.

How may these instrumentalities be brought into most efficient operation? By Legislative authority; by Ecclesiastical and Civil Police; by force and threat; penal enactment and sacerdotal espionage; anathema and denunciation; angry invective and fierce reviling? Or, by Home visitation; by walking, as did Jesus, among the people of Judea, a brother amongst brethren; the utterance of words of kindness, encouragement, persuasion, in the Cottage or by the way side; messages of Peace; acts of assistance, deeds of mercy; the School; the Mission to the hovels of penury, disease and misery; Light, and Love, in word and deed all embracing, all conquering, Christ-like, God-like? Which mode is the best calculated to succeed; which most worthy of success; which most adapted to human nature; which most accordant with the character and mission of Jesus the *moral and spiritual Regenerator* of mankind; which most in *unison with the government*, dispensations and designs of

God ? Were the reply to be sought for in the byepast history and efforts of Man, Fear, and Force would hold the pre-eminence ; Law and Penalty, vengeance and vindictiveness, with threats of endless Hell, must take the credit, or the blame. Appeal to the Gospel of the grace of God will produce a different rejoinder far. No greater contrast can be conceived than between Christ's spirit of Love, its power to uproot ignorance, vice, misery, and " draw all men unto him," and thus to knowledge, virtue, truth, purity, and Heaven, and the means which the records of the World testify as having been commonly employed by secularised Religious systems and earthly Governments, to keep the people in order, compel them to obedience, and drive them to goodness. Light and Love have not, hitherto, and universally been the guiding principles to action whether of Individuals or Families, the School or Society, the Church or the World, in Civil Government or Ecclesiastical Polity, and the World has been well nigh weighed down by the consequences of its folly, abandonment of the great polar principles of genuine progress, enlightened freedom, and lasting happiness, for the brutalizing and degrading influences of despotic rule.

Only on the truths, the great polar principles of the pure and undefiled religion of the Son of God, can the sacred foundation be laid, on which, by mutual effort and combined agency, the brethren of the Lord may build up the holy and blessed superstructure of individual, family, and social enlightenment, peace, purification, freedom, happiness, perfection ; making glad by its divine effulgence every human heart, and bowing every soul to its all holy, sanctifying, and redeeming power. " If the Son of God make us free, we shall be free indeed." If Man embrace, in reality and very truth, the great principles of Christ, that God is a Father, the universal Father, *then*, all tyranny must cease, its existence and perpetuation, in any of its Protean shapes, being a flagrant wrong to the child of heaven, the destined denizen of the skies, a mockery of, and an insult to the Great Parent Spirit ; then brotherhood stands out as the revealed purpose of the Father ; equality of privilege the chartered right of all, and their freehold of rejoicing for evermore. Light and Love constitute the nature and essence of the Infinite One, the characteristics of his government ; of the religion to which they gave birth ; the heaven which it unfolds to the *hope of man ; and the pathway of moral goodness, of personal excellence which conducts to its fruition of bliss unspeak-*

able. Kindness is the Divine Law, and should be that of the creature also. Salvation is the end of the dispensations and Providence of God, and should likewise be the preparatory effort of the children of men. Mutually dependent as they all are for encouragement, knowledge, comfort, improvement, virtue, happiness, it should be their holy and blessed work, ever to hold in practical remembrance the soul expanding principles of the Saviour of the World, "One is our Father, even God; one our Master, even Christ, and all we are brethren." "No man liveth to himself." "We are all members one of another." Remember those in bonds as bound with them." "Rejoice with those who rejoice, and weep with those who weep."

RIGHT VIEWS, RIGHT LIFE,
THE DOCTRINE OF CHRIST JESUS, THE LORD.

JESUS CHRIST said "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." That truth, he said, would "make his disciples free," and "freeindeed;" and it would "sanctify them." "He was the light of the world;" and they that "followed him, would not walk in darkness, but would have the light of life." He often spoke of *light* and *darkness*, as expressive of truth and error, knowledge and ignorance, good and evil. He brought "light into the world;" and if "men loved darkness rather than light," it was, he said, "*because* their deeds were evil." They who believed in the light, and trusted that they possessed the light, were to "take heed that the light which was in them should not be darkness." In illustration of the same doctrine, our Lord also spoke of trees, and the fruitfulness of trees. "Either make the tree good," he said, "and his fruit good; or else make the tree corrupt, and his fruit corrupt." "For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart the mouth speaketh."

So long as *these passages* shall remain upon record, they will testify to the world, that it was a great leading doctrine of Jesus Christ, that *Right Views* were *Right Life*.

And do we not admit the reasonableness of the principle in every thing relating to human affairs?—in the execution of the humblest, and the most ingenious piece of mechanism?—in the treatment of a disease, and the amputation of a limb? in all the pursuits, employments, and professions, which diversify this chequered state of being, —from the cottage to the palace, from the peasant to the monarch? Do not right views in the workman, lead to good workmanship? Do not right views in domestic affairs, lead to right domestic management? Are not right views, right practice, in the physician, the surgeon, and professional man? Are not right views, right policy, in the statesman? Can any thing morally wrong ever be politically right? Are not right views, right laws, in senators? And are not right views, right administrations of those laws, in governments, magistrates, and judges? No sane man, I should imagine, could for a moment doubt it.

And should not the same principle be true in religion? It is equally so, and equally indisputable. But let us test it, by certain religious opinions, presenting a contrast to each other:

Liberty of conscience, then, in religion, is a right view. The dictation of human authority, on the other hand, is a wrong view. And they produce very different effects. The one presents to us a mind that is free; the other, a mind that is enslaved. The free mind is at ease, and enjoys serenity; it is conscious of its own intellectual dignity; it is in the best frame to exert its energies in the search after truth, and, therefore, in the fairest way to receive light, and to go on continually increasing in light. The other is cramped, and dwarfed, and degraded. It has no opinions of its own, and has no proper conviction of truth. It is full of prejudice, and remains in ignorance and darkness. What it professes, it obstinately maintains, and bigotry, intolerance, and a persecuting spirit, mark its career. Liberty of conscience tends to make men upright. Authority, or tyranny over it, can make them only hypocrites. The one has a deep veneration of God. The other would impiously usurp his prerogative, and even go beyond it; for God forces not conscience, but leaves it perfectly free. With the one, peace and good will are ever found. With the other, nothing but *strife and bitterness*, envy and animosity, all uncharitableness, and every evil thing.

It is a right view, that our faith should be adopted from

the Word of God. It is a wrong view, that it should be adopted from the word or Traditions of men, or the Formularies of Faith, drawn up by uninspired men. Because the former goes directly to the original fountain of truth; while the latter, to a certain degree, at least, rests in error. Because the one trusts in God alone; the other, partly, in men, who are thus considered necessary to perfect God's laws. Because the one obeys God, rather than men; the other obeys men, rather than God. Because the one is perfect allegiance to God; the other, a divided allegiance. Because the one, in that particular instance, is true piety; the other, defective piety. Because the one exercises full confidence towards God; the other, at the best, only a weakened confidence. Because it is better to rest in Infinite wisdom, than finite frailty. And because *Divine* approbation must be infinitely superior to *human*; and, therefore, the moral motive in the one case, must be infinitely superior to the moral motive in the other.

It is a right view, that every man should be fully persuaded in his own mind. It is a wrong view, to believe, merely because others believe. For in the one case, there is a living, all-animating faith, fruitful in good works, zealous in the cause of truth, filling the mind with peace, operating as the victory over the world, inspiring hope and joy, and preparing for a blessed immortality in the regions of peace and love. In the other, there is no faith at all; religion has a name, without its reality; it has no life and power, but is dead, and no good can be derived from it, either here or hereafter.

It is a right view, to exercise reason in matters of religion. It is a wrong view, to discard it, and trample it in the dust. Because in the former case, we can give a reason of the hope that is in us; while, in the latter, we have no reason to give. Because reason is patient and docile, open to conviction, and ready to receive and glad to welcome light; while the mind, in the absence of reason, is wayward and perverse, unstable and violent, obstinate and self-willed. Because reason is favourable to the perception, and the reception of truth; while the mind, without reason, can understand nothing, and can know nothing, of either truth or error, right or wrong; and is utterly incapable of engaging in any investigation, or forming any idea whatever. Because reason distinguishes the man from the brute, and the rational man from the poor idiot. And because, in all the affairs and concerns of life, *we are happy only when we act according to reason; while*

we are unhappy, and often miserable and wretched, when we will have none of its reproofs, and despise its counsels.

It is a right view, to contribute voluntarily towards the support of Religion. It is a wrong view, to compel men to support it, by human laws, pains and penalties, bonds and imprisonment. Because God does not himself use compulsion in his service, and for men to use it is to sin against him. Because that service must be the service of love, while compulsion and tyranny desecrate it by the spirit of hatred. Because God loves a cheerful giver, and any offering that is presented with reluctance, where the heart is not found, is a mockery to him, and is offensive in his sight. Because liberty is better than tyranny, gentleness better than violence, kindness better than cruelty, the love of God better than the fear of man, the force of love better than the power of force, heavenly motives better than worldly enactments, a willing service better than a constrained one, peace better than strife, the honour of religion better than its disgrace. And, on the one hand, we have the former of these things, with all their pure spirit and blessed fruits; while, on the other, we have the latter, with all their bitter consequences of bad passions, strifes and animosities, confusion, and every evil work.

It is a right view, that we should believe that the upright and virtuous, and conscientious of all sects and parties will be graciously accepted of God. It is a wrong view, to maintain, that they only will be saved, who believe as we believe. Because the former principle is honourable to God; while the latter casts reproach upon him. Because the one is generous and benevolent, while the other is selfish and unfeeling. Because the one enlarges the mind, while the other contracts it. Because the one improves the heart, while the other debases it. Because the one is favourable to peace and harmony, while the other is most fruitful in party bitterness, animosity, and strife.

It is a right view, to maintain the necessity of individual personal righteousness, to future acceptance and blessedness. It is a wrong view, to believe that the imputed righteousness and obedience of another, supposed to be transferred from him to ourselves, can alone effect our salvation. Because the one cherishes moral individual responsibility, which is alone safety; while the other lulls it to sleep, which is *most imminent danger*. Because the one is consistent with *the great moral lesson taught in the Scriptures*, that "*God will render to every man according to his deeds,*" while the

other, in effect, denies it, and sets the last Judgment aside. Because the one tends to promote goodness in the earth; while the other tends to give a loose to the passions, and would offer a premium to evil, if left uncounteracted, solitary and alone, operating from itself.

It is a right view, to regard Religion as the inspirer of cheerfulness and joy. It is a wrong view, to represent it in the aspect of melancholy and gloom. Because in the one case, it creates happiness; in the other, misery. Because in the one, it is an object of love; in the other, an object of dread. And because in the one, its interests are promoted; while in the other, its good is evil spoken of, and its progress is retarded.

It is a right view, to believe that God is an infinitely kind Father, whose love extends alike to all his children. It is a wrong view, to believe that he is a partial capricious Being, who has elected a few of his creatures to his exclusive favour, and consigned all the rest to irretrievable and everlasting misery, without any regard to merit or demerit in the parties, but solely from his own sovereign will and good pleasure, and "for the praise of his vindictive justice." Because on the one hand, religion is a system of pure benignity, and God is an object of the highest veneration and love; while on the other, religion is a system of injustice and tyranny, and God is an object of fear and terror. Because it is happier for us to think well of God, than to think ill of him; and because it is safer for us, morally, that he should be a pattern to us of all benevolence, than of all malignity.

It is a right view, to believe that God forgives the penitent sinner freely, from his own spontaneous mercy and goodness. It is a wrong view, to believe that He is with difficulty moved to pardon, by the entreaties, sacrifice, and death of an innocent being, as a satisfaction to his injured justice, and to appease his Almighty wrath. Because in the one case, the Scriptures are represented as merciful, and God is honoured; while in the other, the Scriptures are held up as malignant, and God is degraded. Because in the one, the penitent is encouraged to hope for mercy; while in the other, he is filled with dread, and may be overwhelmed with despair. And because an infinitely merciful Being is to be loved; while an infinitely malignant Being can only be hated.

It is a right view, to believe, that God will bring ultimately all his *rational* creatures to purity and happiness. It is a *wrong view*, to believe that he will consign the far greater

number of them to inconceivable and eternal torments. Because in the former case, he is represented as purely benevolent; while in the latter, as wholly and utterly malignant. Because in the one, the imitation of God is highly calculated to improve us in mercy and love; while in the other, the imitation of him must fill us with the darkest, bitterest spirit of vindictiveness. And because in the one, the most glorious consummation is unfolded to us that the mind can conceive; while in the other, the most dreadful doom is denounced, that Almighty Vengeance could devise, or Infinite Wrath inflict.

Now in these opposing religious opinions, and the effects naturally arising from them, we may see clearly the doctrine taught by our Saviour, Jesus Christ; namely, that *Right Views*, are *Right Life*. It would be strange indeed if it were otherwise. It would involve an absurdity, if it were said, that the light within a man, led him into darkness; or the darkness within him, led him into light. That which is right in principle, must lead to right in conduct; and that which is wrong in principle, must lead to wrong in action. For this is as true in morality and religion, as that a good tree must bring forth good fruit; and a corrupt tree bring forth corrupt fruit is true in nature. This is the indisputable law of cause and effect; and it is equally true in spiritual things, as it is in natural things. And it is no objection against it to say, that men are often inconsistent with their opinions. They may, with their *professed* opinions; but with their *real* opinions, they cannot. They may with their *dead* or *sleeping* opinions; but with their *living* and *waking* opinions, they cannot. Or if they are sometimes better, and sometimes worse, than their opinions, it is because there is something better, or something worse, blended with them, in their thoughts and feelings; and *that something, for the time*, exercising an ascendancy over the mind. For an *effect*, whether in nature or in morals, cannot be contrary to its *cause*. And, therefore, most true it is, that *Right Views*, are *Right Life*.

Let the advocates of truth, and the friends of mankind, follow this great principle out. Let them seek to impress it deeply upon the mind, and present it clearly to view. It is their guide and monitor; and if they listen to its counsels, it will lead them finally to the object which they have in view. Let them be careful to ascertain what is right, in morals and in religion, *by its salutary tendency, by its good fruits*; and let them steadily promote it; assured that in the end,

it will lead to good. They have only to persevere, and success will ultimately follow. Let them, therefore, not be weary in well doing; and in due season they shall reap, if they faint not.

There is one reflection arising out of the preceding remarks, beyond the main question, which ought not to be passed over unnoticed. True religion can lead only to good. That system which leads to evil, proves itself to be false. For "God is light, and in him is no darkness at all." And "wherefore by their fruits," says our Saviour, "ye shall know them." There is no elaborate argument needed here. The Saviour's test will decide the question. For though "heaven and earth shall pass away, yet his word shall not pass away."

OBSERVER.

THE TRUEST FRIEND.

BY CHARLES SWAIN.

THERE is a Friend, a secret Friend,
 In every trial, every grief,
 To cheer, to counsel, and defend,
 Of all we ever had the chief!—
 A Friend, who watching from above,
 Whene'er in Error's path we trod,
 Still sought us with reproving love;
 That Friend, that secret Friend is God!

There is a Friend, a faithful Friend,
 In every chance and change of fate,
 Whose boundless love doth solace send
 When other friendships come too late!
 A Friend, that when the world deceives,
 And wearily we onward plod,
 Still comforts every heart that grieves;
 That Friend, that faithful Friend is God!

How blest the years of life may flow,
 In one unchanged, unshaken trust:
 If man this trust would only know,
 And love his Maker and be just!
 Yes, there's a Friend, a constant Friend,
 Who ne'er forsakes the lowliest sod,
 But in each need, His hand doth lend:
 That Friend, that truest Friend is God!

LECTURES ON ENGLISH HISTORY.

PART I.

[THE Lectures, of which the first part is now presented to the readers of "THE CHRISTIAN PILOT," have, with a few unimportant alterations, been delivered in several public Institutions, and principally to Working Men. This will explain why they appear in their present form, and for which, it is hoped, no apology will be necessary.]

THERE are few subjects more important and certainly none more interesting than that we are now met to consider. I might with great truth use the hackneyed apology that being unequal to its full development I am sorry that it has not fallen to the lot of one more competent than myself to introduce it to your notice, but having chosen my subject, and virtually promised its consideration, it would ill become me to take up your time with excuses on the score of inability. The little I can do is very much at your service, and if I can induce even a few of those now assembled to devote some portion of their leisure hours to the pursuit of a study so pleasing and profitable as that of History, and especially of English History, I shall be much more than repaid for any amount of time and labour I may have bestowed in contributing my share, however humble, to the great work of instruction in which we have engaged.

History is a branch of knowledge that deserves and will well reward the most diligent attention to it. The advantages of this knowledge are numerous and very great; not the least of these is the comparative easiness of the acquisition. Most other sciences require the bestowal of much time and patient investigation, ere any proficiency can be attained in them, and the time requisite, with other necessary means, is not always at command. Hence so very few make progress sufficient to repay even the comparatively small amount of pains bestowed on their acquisition; and hence, also, so many, and especially young persons, disgusted with the preliminary steps so necessary to be trodden, relinquish the further pursuit in despair, and cannot be persuaded to advance beyond the merest rudiments, forgetting even these after no great lapse of time. Now, History presents no such difficulties, and her rewards commence with *the beginning* of her pursuit. A knowledge of other things, *likewise, is much facilitated by an acquaintance with History; whilst, perhaps, the chief advantage of the study remains*

to be noticed. History cannot fail to impress the thoughtful candid mind with a conviction, continually gaining, as we advance, strength and stability, that every event is under the direction of an all wise and all good Being; that verily there is a God who ruleth in the earth, and that there is—

“ A Divinity which shapes our ends,
Rough-hew them how we will.”

An ancient Sage has finely remarked that “ History is Philosophy teaching by example,” and truly, if after the perusal of a well written collection of facts, we do not perceive the great truth that “ the Lord God omnipotent reigneth,” we should have much reason to fear that there is a defect of the understanding, that we are mainly wanting in observation, and that we are incapable of pronouncing a correct judgment on any of the important affairs of life.

One great spring of human action is curiosity. To a certain extent all men imitate the Athenians of old, they are anxious to know and to tell of some new thing. To go no further for illustration than the Newspaper; the “ broad sheet” is become a necessary of life. How eagerly it is sought after, and what bitter disappointment is felt when any untoward accident delays its appearance! And what is the Newspaper but a historical document, at times of the greatest value? Shakspeare, to whom nothing connected with mental philosophy seems to have been unknown, has admirably described what we may call “ news-hunting” in the well-known lines—

“ I saw a smith stand with his hammer thus,
That whilst the iron did on his anvil cool,
With open mouth, swallowing a tailor’s news,
Who with his shears and measure in his hand,
Standing on slippers, which his nimble haste
Had falsely thrust upon contrary feet,
Told of a many thousand warlike French
That were embattled and ranked in Kent.—
Another lean unwashed artificer
Cuts off his tale and talks of Arthur’s death.”

The desire of knowing what has been done in bygone days is universal. Confined to no class and to no land, all nations have equally participated in it. The Jews had their inspired historian bards, and before the era of regular history commences, Homer sang the tale of Troy divine; not to mention the picture writings of the Egyptians and Mexicans, or the myths of the so-called Heroic ages. Of a desire to know what *has been done in his own country*, an Englishman has his full

share. Hence we have an almost innumerable host of English histories ; some regularly carrying on the transactions of the several periods from the earliest authentic records down to the times in which the works were written ; others are selections of particular periods, single reigns, or even parts of reigns ; and others again confining themselves to the history of certain districts, but all designed to slake the thirst for information, though with very different degrees of merit and success. The great Milton did not disdain thus to put his hand to the plough, though he left the undertaking very incomplete. And to whom are not the historical dramas of our immortal bard familiar as household words ? Rapin, Hume, Henry, Lingard, and more recently Mackintosh and Macaulay, have given us voluminous, and in general highly acceptable results of their labours, and to these authors, and such as these, I would direct your attention. To be ignorant of the leading events of our country's history is, generally speaking, disgraceful. For some of the noblest of men's deeds have been performed on our soil, and we can tread on few parts of it which have not borne the impress of some heroic action, producing great sensation at the time, and leaving effects felt even now. The Midland Counties of England are more especially full of these monuments. Who can pass through the ancient city of Coventry and view its time honoured remains, its splendid Churches with their glorious Spires, its venerable Hall, and even its narrow tortuous streets, without being carried back in imagination to the times of the Plantagenets or the wars of the Roses ? Who can stand near its former palace and not think of the intended combat between Norfolk and Hereford ; or of the scenes, nearly two centuries later, when Queen Elizabeth, on the same spot, witnessed, and with, to us, a strange and unaccountable delight, the savage sports of the bear garden ? We view the interesting ruins of Dudley Castle, and we think of the iron times of feudalism, with all their oppressions and grossness, and with so little to redeem their deformity. We stand in the court-yard of the once famous Kenilworth, and the glories of departed ages are present to our minds ; the splendid revels in honour of the Virgin Queen's visit, contrasted with the silence and solitude and almost desolation that now reign around, and with our musings we cannot but mingle the fate of her whom this fair domain should have called mistress, and look with more than common interest on the ruined chamber which tradition as-

signs as the one she for the time inhabited. And who that has made but a cursory acquaintance with his country's annals will not rejoice in his privileges as an Englishman, will not love this land of his fathers—

“This royal isle,
This priceless gem set in a silver sea.”

If, as Johnson says, our patriotism gains fresh force on the plains of Marathon, and our piety becomes more fervent on the shores of Iona, surely the land of an Alfred, a Hampden, and a Sidney—the land on which Magna Charta was wrested from the unwilling tyrant—the land which produced those noble Champions of freedom the Lollards, the Reformers, the Puritans, the Commonwealth's men—can never be indifferent to its inhabitants, or its history become an idle tale. Patriotism becomes a virtue, and we can scarcely refrain from the language of the ancient Israelite, “If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.”

That the love of country may be carried to a great and even fatal excess I very readily admit. It may lead to selfishness, pride, and overbearing conduct; it may tempt to that greatest of all physical and perhaps of all moral evils, War; it may lead to conquest, and all its train of wicked deeds. Such, we well know, has in a multitude of instances been the case. History records fully—but for our warning and not for example—the dreadful effects of a mere selfish preference of country. Sparta, Athens, Rome, France, England, natural enemies were the inhabitants of these countries to each other—to all the world beside; at least, so ran the language of patriots, of heroes, of Statesmen, and of Captains, and they taught it to their misguided because ignorant followers. We have been amongst the most guilty in this particular. Not half a century back a yell of delight—of savage triumph—greeted the declaration of war between this country and France, from the Stock Exchange of London; and long since that, the eagles and banners of Napoleon, taken by us in battle, have been proudly paraded through our streets, and hung in the temples of the God of Peace, as if he were a very Moloch. This, however, is the abuse of a principle praiseworthy and valuable in itself, and when rightly directed, the nurse and the incentive to noble deeds, and the most exalted virtue. The love of country is rarely obliterated. Sunny skies and vex-

dant plains cannot rase out the memory of Fatherland. The "Song of Home" has an echo in other bosoms besides the Swiss. It is a sentiment of our common nature, implanted for wise and most benevolent purposes, and one which no mere reasoning can ever destroy. A very affecting, and no doubt a very true picture, is given by one of the Novelists of the last century, of the English Jacobite exiles at Boulogne, going daily when the weather was fair to the shores of that town, to catch a distant glimpse of the loved country on whose soil they were never more to set foot. And the poet Akenside,* who about the same period was a student at Leyden, has given vent to his feelings in the following beautiful lines:—

"O, my loved England—when with thee
Shall I sit down—to part no more,
Far from this pale discolour'd sea
That sleeps upon the reedy shore?
When shall I plough thy azure tides?
When on thy hills the flocks admire
Like mountain snows—till down their sides
I trace the village and the sacred spire,
Broad rocks and furrowed fields, which the green copse divides."

B. M. B.

THEOLOGICAL QUERIES.

THERE are some professing Christians who worship Mary the Mother of Jesus, as "the Mother of God."

There are other professing Christians who worship Jesus, the Son of Mary, as the God of his Mother.

Which of these two species of worship is the more rational? Which is the more Scriptural? Or, are they not alike irrational? Are they not alike unscriptural?

Are they not unworthy of rational creatures? Are they not highly dishonourable to Almighty God?

The Roman Catholic inquires of the Trinitarian Protestant, Why blame you me for invoking the Mother, whilst you continue to adore her Son? What rejoinder can he give?

Are not the words of Christ Jesus opposed to and condemnatory of the practices of both the parties? "The hour cometh and now is, when the true worshippers shall worship the FATHER in spirit and in truth, for the FATHER seeketh such to worship him. God is a Spirit, and they that worship Him must worship him in spirit and in truth."

* Mark Akenside was a native of Newcastle-upon-Tyne, born November 9, 1721. His Parents were members of the Congregation of Protestant Dissenters then assembling at the Chapel in the Close, under the pastoral care of the Rev. Benjamin Bennet. For the accommodation of this congregation, Hanover Square Chapel was subsequently erected, and opened March 26, 1727.—EDITOR.

NATURAL THEOLOGY.

No. 1.—PROOFS OF DESIGN IN CREATION.

SUPPOSE a man to see for the first time one of our magnificent Cathedrals. He finds it in the usual form of a Cross, having however two transepts. Buttresses, rising into pinnacles, range along the walls, both of these and of the nave; and a square tower of great beauty soars upwards from the intersection of the nave and one of the transepts. Two other towers, possessing their peculiar attractions, crown and adorn the extremities of the Western front. He enters, and beholds the vast extent of the perspective, embracing, in this instance, the entire length of the nave and choir; the great and unusual height of the ceiling; the ranges of lofty windows, emblazoned with all the glowing tints of heraldry, and pictured with the histories of Apostles, Saints, and Martyrs, admitting “a dim religious light” between the lofty arches; the exquisite and minute carving, resembling the delicacy of frostwork rather than aught coarser in nature; and the effigies of knights in their armour, and bishops in their mitres, and sacerdotal rulers and kings in their regal habiliments; and he gazes till admiration is sublimed to worship. Thus contemplating these harmonies, proportions, beauties, and adornments, can he for an instant suppose that *chance* arranged the stone and mortar into such sublime forms; or that some “fortuitous concourse of atoms” gave unintended birth to a result so glorious? Or can he for a moment hesitate to admit that MIND was the designing and contriving and directing Power, at whose bidding that pile of mingled loveliness and sublimity ascended towards the heavens?

Suppose next we find our observer, who has never seen a drawing executed, nor knows in what manner it is done, viewing one of the Cartoons, and let it be that of “Paul preaching at Athens.” He gazes on the commanding attitude, and energetic action, and expressive countenance of the great Apostle; he glances at the other figures, and notices, with delighted wonder, the sympathetic eagerness of the converted Areopagite; the blended dignity and austerity of the Stoic; the fixed frown and threatening eye of the Cynic; the corporeal and mental tranquillity of the Epicurean; and the mingling of diffidence, piety, and awe, in the *only female figure* introduced into the composition. He next turns his gratified contemplation to the group from

the Academy in the centre, and to another group placed behind the Preacher ; and in them also finds new objects of pleasure and approval. Descending from this general survey to a minuter examination, he marks what marvellous skill is displayed in the management of light and shade ; and in the assignment to each figure, not only of the posture and expression, but even of the drapery, most accordant with its character. Lastly, he notices the dignity of the architecture, the propriety with which the statue of Mars is introduced facing his temple, and the exquisite management of the landscape ; and he marvels in very deed at a display of such varied excellencies. Can he for a second suppose that any chance collision of paper and crayon, or of canvas and brush, produced figures so numerous and symmetrical ; expressions so diverse and eloquent, attitudes so contrasted and appropriate ; a composition so harmonious and artistic ? Must he not, on the contrary, be instantaneously impressed by the conviction that all this is the result of INTELLECT, and not only so, but of Intellect of the largest capacity, and exercising its loftiest powers ?

Suppose, once more, our sight-seer, never having beheld a clock or a watch, but aware by his own observation of the apparent motions of the chief heavenly bodies, and hitherto accustomed to measure time by the position of the sun in the firmament, or the lengthening shadows of the objects around him, to be suddenly transported to Strasburg. A friend takes him to see the celebrated clock, first made in the 16th century, and lately repaired and renovated. Before the clock he espies a globe, showing the motions of the heavens, stars and planets ; the firmament revolving in twenty-four hours, Saturn in thirty years, Jupiter in twelve, Mars in two, the Sun, Mercury, and Venus in one year, and the moon in one month. Next, in the middle frame of the clock itself, he beholds an astrolabe, showing the sign in which each planet is on each day ; and also statues of the seven planets known at the time of its formation, on a circular plate of iron, so that every day the planet that was formerly supposed to rule it comes forth, as the Sun upon Sunday, and so on throughout the week. Then his attention is directed to four statues of old men in the upper part of the clock, which strike the quarters. He sees the statue of *Death* come out at each quarter, as if intending to strike, *but for the first three times it is driven back by the statue of Christ, with a spear in its hand.* While he still looks,

however, the fourth quarter arrives, when the statue of Christ retires, and that of Death strikes the hour, with a bone which he carries in his hand, and then the chimes sound. Omitting to dwell on other statues, and on many most ingenious tables, his conductor at last points out to him, on the top of the entire frame-work, the figure of a cock, which twice a-day crows loudly and distinctly, and claps his wings in apparent exultation. Glancing at, lastly, and endeavouring to comprehend, so far as its intricacy and his own bewilderment will admit, the numerous assemblage of wheels within wheels which the interior presents; and seeing how exquisitely they are adapted to produce the various external motions with whose novelty and utility he had been so much delighted; can he doubt that the former were *intended* to secure the latter; and that these ends were designed, and these means for realising them contrived, by some acute and well-furnished Intelligence? Can he, without acting in direct hostility to the principles of his own nature, suppose that atoms of inanimate and irrational matter, by whatever affinities drawn together, have arranged themselves in these perfect forms; and not only so, but united the forms with each other in such a manner as to tell the motions of the planets, the seasons of the year, the days of the week, the hours of the day, and the minutes of each separate hour? And if he should come to such an astounding conclusion, should we not be justified in declaring that in his own mind there was some primæval deficiency; that his brain was probably in some abnormal condition; that he wanted some innate principle, or otherwise universally acquired power of perception, which belonged to all others of our race; in fewer words, that he was not altogether *human*? It is not too much, then, to affirm, that by his very mental constitution, man is compelled from marks of design to infer a designer, and from marks of contrivance to infer a contriver, and from the existence of both design and contrivance to infer the existence of an Intelligence of which they are manifestations.

Turn we now our thoughts from earth to heaven, and limiting our contemplations to our Solar system, what do we there behold? Reckoning the four asteroids between Mars and Jupiter as one, and including the lately discovered Neptune, nine *immense bodies*, revolving at various vast *distances*, round a *stupendous* central one, whose bulk exceeds by many thousand times that of them all put together.

Yet such is the supreme regularity of motion originally impressed upon them, that they have now maintained, unlost and unchanged, for millions upon millions of ages past, the same orbits in which they first travelled when beginning their everlasting round. How many things were necessary to be pre-considered, how many calculations were to be previously made (for the discovery of but any one of which man's name is made on earth immortal), before this result could have been attained! First, the precise densities of the Planets had to be determined on, for if the Earth were lighter or heavier than its own bulk of arsenic, or Mercury than that of quicksilver, or Jupiter than that of coal, or Saturn than that of cork, their present precise distances from the Sun could not have been assigned to them, the sun's attraction and the motion originally given to each remaining the same. In like manner the densities of each body having been fixed, and the proximity or remoteness of each with respect to the central luminary, no other force but that exactly given to each would have imparted to it the velocity and length of orbit which it now possesses or describes. Nay, the determination of the very direction in which (so to speak) the first blow was struck on the body of each individual planet, which set it in motion, was an essential preliminary to its travelling in that exact path and none other, which it now occupies. Thus, if our earth was to travel round the Sun in one of our years, or Mars in nearly two of our years, or Jupiter in twelve of our years, or Saturn in twenty-nine and a half of our years, or Uranus in eighty-four of our years, the attractive power of the sun, and also the distinct weights of these several bodies, and also their distance from the sun, and also the amount of speed in which each should start on its celestial career; all these arrangements were needful to secure such results, and none other would have proved effectual. Moreover, without our globe's rotation on its axis, exactly in the time and at the rate in which it is accomplished, we could not have the precise alternations of day and night, with their attendant blessings, which we now possess. Neither, if the axis of our planet were inclined to the plane of its orbit more or less than it is, would our seasons be as they now are, nor all the beatitudes and beauties of summer and winter, seed-time and harvest. But we *must not forget* that we are attended by a little planet of *our own*, to which we stand in the relationship of a centre, *even our own benignant Moon*, who not only blesses us with

her beams, but aids to rule the ebbs and flows of our oceans; and doubtless rains down upon us other "skiey influences" less obvious, but not less genial. If we now remember that Jupiter has four such satellites, that Saturn has seven, in addition to his magnificent double ring, that at least two of the six ascribed to Uranus have been discovered, and that others are supposed to attend on Neptune;—and if we conjecture that these all may like our own benefit the inhabitants, or sway the seas, the atmospheres, or the meteoric changes of the Planets on which they wait, what a proof does not even our own little system, however hastily regarded, afford us, of enlarged design, and most exquisite contrivance!

Not only, however, does the Sun attract the Planets, but they also attract him, yea, and sometimes when Jupiter and Saturn are on the same side of him, they, by their united power, draw him a little aside from his central position. The Planets also attract one another, and Jupiter especially produces sensible disturbances in the movements of Mars; while the other Planets generally draw the Earth aside from its precise path a little every year. Is there any danger that these variations should at any period, even after the lapse of myriads of ages, so increase, as to hurl any of these bodies entirely out of our system, and thus bring destruction on all that remain? No; (and this is one of the most magnificent facts realized by modern Astronomy) for these perturbations have a bound affixed to them, beyond which they cannot extend; and when they have reached it, a new series of changes is begun, which ends, after the lapse of enormous periods, in restoring them to their original positions. It was foreseen, therefore, that the law of attraction should give rise eventually to such deviations, and *provision was made from the first for their rectification!* Is there not here design? Is there not here contrivance? are not these the manifestations, by the very constitution of our nature declared so to be, of *Mind*? To that designing and contriving Mind, we give the name of God.

C. Y. M.

CHRISTIANITY AND WOMAN.

Do not imagine that we disparage the glory, or that we lightly esteem the power of Christianity, when we say it is the only Religion for the Female Sex; for though it was introduced for the good of the whole world, it produces much of this good by its effects on their condition.

and its power on their hearts. Accustomed more to retirement than to active life, you have more leisure and consequent disposition for religious contemplations. It is, also, infinitely honourable to your character, that you ever feel a secret sympathy with a Religion which unlocks all the sources of benevolent affection, which smiles on every exercise of compassion, and every act of kindness. We may say too, perhaps, that your hearts, not hardened by the possession of power, the pains of avarice, or the emulations of public life, are more alive to the accents of pardon by Jesus Christ, more awake to the glories of the invisible world. The Gospel came to throw a charm over domestic life; and, in retirement, the first objects which it found were Mothers and their children. It came to bind up the broken hearted; and for that office Woman was always best prepared. It came to heal the sick; and Woman was already waiting at their couches. It came to open the gates of life on the languid eye of the dying penitent; and Woman was everywhere to be seen, softly tending at the pillow, and closing the eyes of the departing.

With this superior susceptibility of religious impression and aptitude to the practical duties of the Gospel, I know there are evils associated, against which it is sometimes difficult to guard. Sensibility degenerates into weakness, and religious awe into Superstition, in your sex, oftener, perhaps, than in ours; yet, with all these dangers and inconveniences, I believe that if Christianity should be compelled to flee from the mansions of the great, the academies of the philosophers, the halls of legislators, or the throng of busy men, we should find her last and purest retreat with Woman at the fireside; her last altar would be the female heart; her last audience would be the children gathered round the knees of a Mother; her last sacrifice, the secret prayer, escaping in silence from her lips, and heard, perhaps, only at the throne of God.

J. S. BUCKMINSTER.

CHRISTIAN POLITICS.

CHRISTIAN Politics are the Politics of the New Testament. To the individual Man are the truths of Christianity addressed, for his mental, moral and spiritual enlightenment were they given, to redeem Man from ignorance, slavery, sin, misery, death, was Christ sanctified of the Father. There are no distinctions of classes in the Christian commonwealth. Its principles are for each and for all. Its rule of right is for Nations as for individuals, for governments and the governed. The God who has made of one blood all Nations of men to dwell on the face of this his earth, is the Father of all its families, the universal Father. There is no respect of persons with Him. *Natural* enemies there cannot be, for *all human creatures* are children of one Father, and therefore brethren. Clashing and conflicting interests there can-

not naturally be, for love of man our neighbour, our brother, is blended with love of God our Father in Christian commandment. The great rule of Christian equity is this, "As ye would that men should do to you, do ye also to them likewise." That rule is the law of action to the Christian, applicable at all times, in all circumstances, in all the relationships of life, every where. Coupled with other Christian principles, "Honour all men;" "No man liveth to himself;" "We are all members one of another;" "co-heirs of the same glorious inheritance," and recognizing thoroughly and practically the truths and purposes which they embody, they constitute the Rule of Life to individuals, families, communities, the world.

Politics constitute one great branch of human duty. That duty is not complicated, is not difficult in performance, if viewed with the singleness of Christian principle. Human duty cannot be faithfully discharged unless by a due appreciation of obligations from man to man. The laws which bind Society together cannot be upheld if individuals slight their practice, trench upon or violate them; if they sacrifice right to might, and immolate the Man for the multitude. For the good of Man was Society formed and not for the aggrandisement of a corporation. The worth of man lies in his capacity of thinking and being. His rational and moral nature constitutes his distinction, and to develope, and exercise and discipline it, is the business and bliss of his endless existence.

That which distinguishes modern from ancient Society is the diffusion of knowledge, influence and liberty, among the masses, the whole People. This has not been an accidental, but a necessary result of human progress heralded by the principles and morality of Christ. It may have been sometimes ascribed to various secondary causes, to the discovery of the art of printing, to the Protestant Reformation, to the spread of education, but the true reason is the constitution of the human soul as disclosed and defined by Christianity. There has been a regular growth to the idea that Man, as Man is the true object of interest, and that all Institutions which make him tributary to Society, or, to any of the departments of Society, are essentially imperfect and false. All the triumphs of freedom, whether political, social or religious, may be considered so many consequences of the *resistance of the human soul, of human nature, of Man, against the contempt or violence of Institutions which did*

not recognize his inherent right to turn them to his account, instead of being turned to theirs. The whole value of all such conquests is measured by the opportunities thus gained for human nature to act itself out more freely, and with no other restraints than such as God himself has put upon it. What is freedom as enunciated in Christian principle, as realised in human experience, but the freedom of the human soul? It is not an outward thing. It is not exemption from oppressive taxes, or imperious authority. It is the emancipation of thought, of conscience, which lie torpid and dead beneath the grasp of tyrannical Institutions. We look with horror at the Feudal system, or, the social fabric of the ancient world, not merely on account of the sufferings and wrongs of the Masses, but because Man was buried under the State. It is the vast amount of smothered intellect, of slumbering conscience, of prone affections, of prostrate humanity, that excites our grief and moral indignation. No Institutions are right which do man wrong; no opinions true which violate the principles of his nature, and no precepts or laws valuable which do not tend to advance his rational and moral progress. Man has no vital interest except his salvation from ignorance and Sin, from intellectual and moral death. All political and social Institutions are to be sustained or condemned by their tendency to promote or to defeat this great end—the emancipation of Man and all men from the dominion of Ignorance, and Sin. All dogmas, like all institutions, all laws, which tend to enslave the mind, to substitute other aims than personal excellence, to furnish other supports than those proceeding from human nature itself, to remove responsibility from the individual to corporations, to swamp the individual by caste privileges or class monopoly, or in any way to enfeeble the individual Man by concessions to his weakness, are fatal to human welfare, and to be wholly condemned for this very reason. Man does not ask kindness or generosity from Civil Rulers, but justice, Christian equity, and he has no justice while he lives chiefly to maintain the government, however meekly the government may carry itself.*

The year 1848 has witnessed an approximation to these principles more general than could have been anticipated on its advent. Long and powerfully will its events influence

* *The Writer of "Christian Politics,"* has embodied in his remarks, some sentences of a Sermon by the Rev. H. W. Bellows of New York, preached at Savannah, 1843.

the destinies of humanity, With its early months, the people of a neighbouring Nation, cheated of their rights by chicanery and fraud, duplicity and hollowness, wearied of the perfidy which made them the instruments of personal cupidity and family aggrandisement, and untaught by the past inveigled thrones and dynasties in the meshes of diplomatic craftiness, wakened up once again to the conviction that Right is might, and that for the Millions to be free, it is sufficient that they will it. Will it they did, and with that will came the power to enforce it. Perceiving clearly that the People are the strength and the only rightful governors of nations, the sentiments of their minds, and the aspirations of their souls to Liberty, with lightning celerity they reduced to practice. On the first outburst, the Royal Culprit, despite his armed hosts, fled in affright from the throne he had tarnished and forfeited, and sought shelter in a land the treaties with whose Sovereign he had madly sacrificed and violated to the insane lust of accumulated dominion. Magnanimous was the spectacle exhibited by the people from whom he fled. Few are the events in the history of mankind, which can bear comparison with its moral grandeur and sublimity. Holy the emotions, beatific the visions which it evoked from every Christian philanthropist. Peace to Nations, inviolability of human life, equality of right to the millions, freedom of religious opinion and worship to all, these were the inaugurations of its new born liberty, this the baptism with which it was baptized withal. Other peoples, kindred and tongues, heard the tidings and were glad. Other peoples, kindred and tongues, heard the tidings from afar, and made them Home news also. The throne which of all others seemed indomitable in its sway, whose Royal edicts had made Ignorance a heritage, and bristled round by bayonets, might have been imagined invulnerable to popular appeal, bowed also to the storm of a people's indignation against wrong, and after alternate defeat and triumph, slaughter and victory, saved its dynasty by transferring the reins of Imperial authority to other and younger hands. More wondrous still, the gentle South glowed with the divinity of manhood, and, in the firmness of patriotic resolve, brushed aside Ecclesiastical power, when its infallibility perpetrated temporal injustice, and sanctioned Civil wrong; and the Servant of servants was added to the list of fugitives.

True, Nations like individuals may fall into error, the inexperienced, in the very ardour and earnestness of philan-

thropic and patriotic enthusiasm may give sanction to theories apparently conducive to general well being, and pregnant with promise of plentifulness and happiness. Those promises may be as delusive as Dead Sea apples. Yet are such efforts when springing from desire to alleviate human misery, and uphold the right, and benefit the indigent, false though they may be in theory, and pernicious, socially and individually though they may prove in practice, to be treated with candour, and judged with leniency. Better are they ten thousand times, than the Inquisition and the rack, better than Slavery with all its multitudinous atrocities. The carnage unhappily occasioned by reactionary attempts in the great national convulsions which have occurred, though to be deprecated and lamented by the Christian disciple, it should be remembered, does not in aggregate amount, after all, equal that of one St. Bartholomews' day. The disarrangement and destruction to Commerce, consequent on attempts to bolster up illusive theories, does not equal that of the Revocation of the Edict of Nantes. The Christian philanthropist may lament that Nations are not always wise, and that bright promises of good are seemingly blighted, and fairest prospects beclouded in their dawning. But let him recollect the issue is not yet, that Nations no more than individuals attain manhood by rapidity of growth, that principles if true will work their way into the heart of Society, and that Time will germinate the seed, and rear the plant, and ripen the harvest. No earthly power can force backward the shadow on the Dial, Forward it must go, this year, next year, the year after, by various degrees it may be, but still forward. The Nations have tasted of the waters of despotism. Marah. They know them to be bitter. Drank also have they of the sweet and pure Fountain of Liberty, and they will not forget the taste. Subdued outwardly may they appear to be to the very quality of their lords and masters, but it can only be for a season. Knowledge is ever spreading, and wherever that spreads, no disciple of Jesus need despair of the improvement and welfare, the freedom, and blessedness of humanity. With its diffusion, the barbaric splendour which once captivated and deluded will charm no longer, the cloud incense, the gewgaw and the glitter will give place to simplicity and truth.

Eventful has the byepast year proved to this Nation. Intimately connected as is this Country with the Continental States, its commercial relations have necessarily suffered from

the shaking of thrones, and popular disorganization consequent on the tumult of the people. Busy industry cannot ply her wonted energy where Civil confusion is paramount, where confidence is loosened, where the reciprocal ties and obligations of Employer and employed are sundered and set at naught. The insane rivalries of Mammon idolators, "making haste to be rich," which entangled thousands in schemes as wild but not so benevolent as the Utopian Commonwealth, have entailed accumulated difficulties on this Country, and these added to by the influx of the effects of foreign stagnation in commerce, have well nigh paralysed the arm of industry and sent distress into thousands of the Homes of the land. Teach should these occurrences lessons of thrift, of prudence, of Christian integrity, of moral principle. Teach should they the avoidance of craftiness and deceit. Teach should they the duties of honesty and probity. Teach should they the true foundations of National prosperity. Explain should they the mutual relations and dependencies of employed and employer. Remind all should they that if property has its rights it has its duties likewise, and that those duties can never be neglected but to the disparagement of the neglecter, and are in violation of the compact which binds together the component portions of the community. "The poor ye have always with you," said the Saviour, "Me ye have not always." But if the principles of the religion of Christ be ever practically regarded, the spirit of Christianity will solve many a tangled social problem, will prompt to succour the distressed, assist and bless the needy and the sorrowful. It will go deeper down into the depths of Society than Financial Reform; it will base the social superstructure on other and better foundations than those on which it has hitherto rested. Christianity, in very truth, and not merely in theory or in name, will become part and parcel of the law of the land.

In the other hemisphere also has the byepast year proved eventful. Military conquest, lust of extended territory have had their triumphs. The sacrifice of life, of treasure and of principle has been correspondent. The gold of California may seem an opportune discovery for the re-payment of one expenditure, but nothing can compensate for the other violations. That discovery may itself prove a moral retribution to its Calf idolaters. Wealth rapidly attained rarely *benefits*. Commonly it entails a curse on possessor or *descendents*. It is not likely to teach Repudiators probity, or

dollar worshippers persevering honesty. Rapacity and crime will congregate, misery will be rampant, death will banquet on the victims. A brighter prospect than that presented by California, dawns on America in her Halls of legislation. The Slave question has been discussed, and the spirit of the Declaration of Independence, the spirit of Christianity, obtained a reverent majority. Subsequent defeat may ensue, but only for a season. "The curse causeless" must cease to blight and stain the land of Washington and Channing.

CHRISTIANITY AND CHILDHOOD.

BEAUTIFUL is the form of the Gospel considered as the religion of a Child. To him Christianity is the tale of one who was once a child himself; who was nurtured on a mother's lap; whose increasing strength was exercised in a father's occupation; who had brethren after the flesh as well as after the spirit; the kindred of blood as well as of benevolence; who lived in a cottage home, and was taken to worship in a metropolitan temple; who asked pertinent questions of the wise and aged, and made himself beloved of all, so that he grew in knowledge, and increased in stature and in favour both with God and man: of one who in maturity never disdained childhood, but had ever ready for it his smile, his blessing and his heart; who rebuked those that prevented children coming to him; who told his disciples to be like little children in their simplicity, their innocence, and their docility; who was their protector, teacher and friend; who wrought wonders which the child has experience enough to know are wonderful; who took the little girl by the hand when she laid dead upon the couch, and said, Arise, and she did arise; whose miracles cannot but lay hold of the youthful imagination, while there is that in them which must sink into the youthful heart: a tale of one who was sent by the Great Being whom we cannot see, but who made us all; who was instructed by him to tell mankind of his love, and care, and kindness, to all his creatures; who showed that Being in the beauty of the flower, and the brightness of the sun, and the grandeur of sovereignty, and the affection of a Father; who told those touching parables, over which young eyes may weep, and young minds may wonder; who made that prayer to our Father in heaven, in which the child learns to pray; whom wicked men killed, but whom God made to live again; whom the good shall be made alive to meet and be happy with for ever. This is Christian truth. This is the basis and substance of Revealed theology. This is the child's Gospel; this is a plain story for his comprehension; the world of divine knowledge, just as it looks when the first beams of intellect dawn upon it, with their *new, and faint, but increasing light.*

W. J. Fox.

EVIDENCES OF CHRISTIANITY.

No. 1.—THE QUESTION STATED.

ANY one who attempts to enter on the consideration of a subject, which has been much talked of and argued about, during a long series of years, must find a difficulty alike in obtaining attention, from those to whom his subject seems trite and thread-bare, and in gaining an unprejudiced hearing, from those who have already made up their minds on one side or other of the question. These disadvantages especially meet us, in an endeavour to state, in a brief but comprehensive form, the Evidences of Christianity. Every one has already heard or read something on the subject, and therefore is inclined to say "Oh here is only the old tale over again;" and many imagining that any fresh opening of the subject must lead to mere repetition, decline to reconsider it. But without making any presumptuous claim to novelty, in the mode of presenting arguments, for which we are indebted to the learned men, who have gone before us, we may surely say to every reader, a subject of this importance cannot be considered too often; if you are a believer, a reperusal of the reasons for belief may strengthen your faith; if you are an unbeliever, candour requires that you should not refuse to listen to what is urged, in favour of the Religion you reject. But supposing that we obtain the attention we ask, still our difficulties are not over; for every one has certain notions of his own, certain preconceived ideas, which, mixing up with whatever arguments are advanced, tend to throw the whole into confusion; it is therefore very seldom that the minds of those, who take different views on this subject, can be brought to a full recognition of the exact point at issue, or can agree what it is, that is to be proved.

The only fair way of approaching such a topic, is to commence the investigation completely afresh; to forget all we know, all we feel, all we have heard about it, and to look at the question, as though Christianity were a new thing, now brought for the first time under our notice. At the same time, we must beg every reader to put out of his mind that feeling of partizanship, which so often closes the eyes to truth. Christianity does not ask for anything to be taken on trust, but proves her right to be hearkened to, before she demands obedience. *Yet the reason is so bound up with the feelings, so influenced by the will, that it is all but impossible to convince one, who is anxious not to be convinced; and he*

who comes to the perusal of the evidences of Religion, not with the view of searching for truth, but, like an antagonist, to discover how he may answer and refute them, *cannot* be convinced by them. A certain degree of moral purity, an earnest desire to know the truth, a wish to be free from prejudice, and a heart which can be touched with tender feelings and moved by sympathy and love, are essential prerequisites for the study of this subject. Suppose that a man, suffering under several painful diseases, were offered a medicine, which it was said would effect a speedy and complete cure, and would at the same time strengthen and nourish him, what would be his conduct? He would surely examine carefully, whether what was said of it was true; and he would conduct this examination with a hope to find that it was so; he would not let this hope make him too hasty in adopting the remedy, lest instead of medicine it should be poison; he would weigh the evidence with candour and perseverance; and if he found reason to believe that the pretensions of the medicine were well founded, he would gladly use it. In a similar manner should we examine the evidences of Christianity, which professes to be a certain remedy for all the diseases of the soul.

Let us imagine ourselves brought into contact with an intelligent and thoughtful man, who had lived among us, to maturity, but had never heard of Christianity. Such a case is, of course, impossible; but to place ourselves in the position of such an imaginary being, will assist us in the development of our argument. He is asked, are you a Christian, do you believe in Christianity? He naturally inquires, what is Christianity?—The Religion taught by Jesus Christ. Are you a believer in the truths, which he taught? do you take him for your Master, and learn of him?—The answer would be, I never heard of him; where does he teach? how am I to learn of him? He would then be told that Jesus Christ lived many centuries ago, and taught mankind, and that a record of his teachings is preserved in the New Testament, together with some of the writings of his earliest disciples. His next wish would be to obtain a copy of this book, and when he had done so, and had carefully perused it, he would know what Christianity is; but the question would remain for him to decide, is Christianity true? He *would reason thus with himself*,—"If what this book tells *me is true, that Jesus Christ said and did these things here recorded, his teachings must be worthy of attention, he must*

be 'the Son of God;' I will therefore examine the book itself, to see whether the things taught are worthy of the divine origin which is claimed for them, whether it is such a book as would probably be written in that age; whether the different accounts support each other; and then I will inquire what evidence there is in other histories of such events as are here mentioned, and whether any ancient writers give reason to believe that this book existed in their day."

Such is the course of inquiry, which we propose to pursue. Taking the New Testament, we shall consider what it professes to be, and what must be proved about it, in order to establish the truth of Christianity. We shall first enter on the *internal* evidence, viz., that which is gathered from the study of the book itself, with the aid of such knowledge as we have, of the state of the world, and especially of Palestine, at the period when the events it records are said to have taken place. We shall then consider the *external* evidence, viz., that which can be obtained from all sources without the book itself, and which would remain the same, whatever were its peculiar contents. The inconvenience attending the necessary separation of the several parts of the argument, will be, as far as possible, remedied, by a general summary of the whole, at the conclusion.

Christianity consists of the doctrines taught, the duties inculcated, the promises given, the spirit breathed, the example set, by Jesus Christ. What these are, we can learn *only* from the New Testament. Let us inquire then, what is the character of this volume? It naturally divides itself into three parts, the Gospels and Acts; the Epistles; and the Book of Revelation. The Gospels are four narratives of the life of Jesus Christ. They are stated in their titles to have been written respectively, by Matthew, a personal follower of Jesus, and an apostle; Mark, the companion of Peter, one of the apostles; Luke, a companion of the apostles; and John, the constant associate and beloved disciple of Christ. If these memoirs are the work of those whose names they bear, there can be little doubt of their correctness; but it is desirable to mark what is the exact merit they appear to claim. They do not profess to be the revelation from God, but only the *records* of the revelation. The difference is important. Did they profess to be a revelation, we should expect, *with reason*, a perfect agreement among their several parts; we should find in them nothing but absolute and certain truth; not only on matters of Religion, but on every

subject mentioned, even incidentally; every belief they sanction *must* be true. If then, any one mistake could be shown in them, any discrepancy, any contradiction, we should have to abandon them at once. But as long as we regard them only as the testimony of honest and intelligent men to what they heard and saw, there may be errors, there may be false conclusions of their own, there may be differences in their modes of recording the same event, and yet the substance of the Revelation may be so truly given, as to enable us to reap its benefits. What we propose to prove, then, of the Gospels is, that they are honest, simple, truthful records of the ministry of Jesus Christ, written by four of his early disciples, two of them apostles.

In like manner, the Book of Acts is to be considered as a correct history of the early church, when deprived of its Lord, not perhaps free from mistakes, but certainly free from fundamental and serious errors. And the Epistles are to be viewed with interest and studied with attention, as being expressive of the sentiments of those who had learned from Jesus, and who had been also favoured with that inspiration, which (if Christianity be true) was given to his early followers. The Epistles are helps to the Gospels, in showing us what was the Religion which Christ founded on the earth, and together they are enough to prove the truth of that Religion, if they were written by those whose names they bear.

None will deny that such a person as Jesus Christ lived, that he professed to have a mission from God, that he was crucified, and that his disciples declared he rose again. Thus much being granted, all beyond must depend on the character of the Christian records; if they were written by apostles and companions of apostles, under such circumstances as to preclude the supposition, that they could hope to deceive, by writing what was not true, then they are worthy of belief; if they are worthy of belief, the divine origin of Christianity is proved.

To this question, the arguments for and against the authenticity and credibility of the New Testament Scriptures, attention will be given in the future articles of this series.

M. D. W.

INDIVIDUAL INFLUENCE.

THERE is nothing in the universe that stands alone, nothing solitary. No atom of matter, no drop of water, no vesicle of air, or ray of light, exists in a state of isolation. Every thing belongs to some system of

society, of which it is a component and necessary part. Just so it is in the moral world. No man stands alone, nor high angel, nor child. All the beings "lessening down from Infinite perfection to the brink of dreary nothing," belong to a system of mutual dependencies. All and each constitute and enjoy a part of the world's sum of happiness. No one liveth to himself. The destiny of the moral universe is affected by his existence and influence. The most obscure individual exerts an influence which must be felt in the great brotherhood of mankind. Should the hand say to the foot, "I have no need of thee," the world would stand still.

No human being can come into this world without increasing or diminishing the sum total of human happiness, not only of the present but of every subsequent age of humanity.

No one can detach himself from this connection. There is no sequestered spot in the universe, no dark niche along the disk of non-existence, to which he can retreat from his relations to others, where he can withdraw the influence of his existence upon the moral destiny of the world; everywhere his presence or absence will be felt; everywhere he will have companions who will be *better* or *worse* for his influence.

It is an old saying, and one of fearful and fathomless import, that we are forming characters for eternity. *Forming* characters! Whose? Our own? or others? Both; and in that momentous fact lies the peril and responsibility of our existence. Who is sufficient for the thought? Thousands of my fellow-beings will yearly enter eternity with characters differing from those they would have carried thither had I never lived. The sunlight of that world will reveal my finger marks in their primary *formations*, and in their successive strata of thought and life. And they too will form other characters for eternity, until the influence of my existence shall be diffused through all future generations of the world, and through all that shall be future to a certain point in the world to come. As a little silvery, circular ripple, set in motion by the falling pebble, expands from its inch of radius to the whole compass of the pool, so there is not a child, not an infant Moses, placed, however softly in his bulrush ark upon the sea of time, whose existence does not stir a ripple, gyrating outward and on until it shall have moved across and spanned the whole ocean of God's eternity, stirring even the river of life, and the fountains at which his angels drink.

ELINO BURRITT.

CHRISTIAN FAITH AND LOVE.

BY THE REV. R. E. B. MACLELLAN.

YE in the pilgrimage of life
 Who seldom from the path have swerved;
 Whose souls have much, through years of strife,
 Of their first whiteness still preserved;
 If some ye love through Death's dark gate
 Have gone, bedimmed with many stains;
Oh! deem not 'tis their dreadful fate,
To pine in everlasting chains.

With faith and love who searches round,
 This truth amid earth's mis'ry reads—
 That suffering here is ever found
 To purify the heart that bleeds.
 So may the sons of sin be taught
 In other worlds, by wail and woe
 To hate the Wrong they blindly sought,
 And woo the Right they shunned below.

HE, who from first we trod the earth
 Till now, upon our path has smiled,
 Oh! ne'er can hate what drew its birth,
 Unsought, from HIM, howe'er defiled.
 If fallen souls in fire must dwell,
 From LOVE's own throne that doom is given;
 And GOD can fashion, even of Hell,
 A way, through pangs, that leads to Heaven.

Yes! all events of ages gone
 And all of ages yet unborn,
 Guided by HIM, are hurrying on
 The advent of that glorious morn;
 When Sin and Sorrow both shall cease
 Throughout Creation's ample round;
 And Purity, and Love, and Peace,
 FOR EVER, AND FOR ALL ABOUND!

Canterbury.

REVIEW.

The Day and Sunday Primer for the use of little Children, being an introduction to "The Day and Sunday Reader." By Benson Bailey. London, Shepherd and Sutton.

The First Book for Sunday Schools. New Series. By William Vidler. London, John Chapman; Manchester, J. Wood.

The Sunday School Penny Magazine. Edited by Travers Madge. Vol. I. London, J. Chapman; Manchester, J. Hibbert.

EDUCATION should be a blessing, but it may be perverted into its opposite. It should open and expand the faculties, it may contract and stunt them. It should correspond with its import, the drawing forth and development of the whole human nature, it may shut up and dwarf both heart and mind. It should be truthful, free, affectionate, it may be false, slavish, tyrannical. It is a work requiring faithfulness, patience, knowledge, perseverance, hope, love, it is often engaged in by the irritable, morose, ignorant, unconscientious, bigotted. It should be untrammelled, national, uni-

versal, it has too commonly been exclusive, sectarian, class directed. Efforts have from time to time been made to give it free course, but these have been checked and thwarted by party and priestcraft. That England, in the 19th century, should still contain within her borders an uneducated population, is matter both of wonder and disgrace, but the melancholy fact is beyond gainsaying.

The Sunday School was an attempt to breast the evil of popular ignorance. Little in pretension, it has effected mighty things. Thousands upon thousands have received no other elementary instruction, save that its lessons have imparted, in the few brief hours devoted to this labour of love. Yet have these lessons proved indelible, animating to godly life and conversation, and inciting the pupil to faithful discharge of duty. Many have risen to eminence in worldly station through the teachings received beneath the humble roof in which the Sunday School has been congregated; and others have attained to higher eminence still, in becoming indefatigable labourers for the mental and moral well-being of their fellow creatures. The Rev. Theophilus Lindsey led the work of Sunday School instruction at Catterick, in Yorkshire, in 1764, and was imitated in this benevolent deed by Miss Harrison, (afterwards Mrs Cappe,) at Bedale in the same county, speedily thereafter. At High Wycombe, in Buckinghamshire, Miss Hannah Ball in 1769, put forth kindred effort. In 1775 Mr James Heys of Little Lever, Bolton, Lancashire; in 1777 the Rev Thomas Stack of Ashbury, Faringdon, Berkshire; in 1778 the Rev. D. Simpson, M.A., Macclesfield, Cheshire; about the same period Mr. William King of Dursley, Gloucestershire; in 1780 Messrs Stock and Raikes of St. John's, Gloucester, and in 1781 Robert Raikes of St. Mary de Crypt, Gloucester, nearly all probably unknown to the other, and all prompted by Christian benevolence, engaged in this labour. Through the energy and influence of the last named individual, an impulse was given to the work which has not stopped, which cannot stop. Happy had it been for Society had wisdom always accompanied benevolence, and the great purposes of Education not been perverted by fanaticism and cant, irrationality and error. Happier still had Society wakened up to its duty in this particular, and fulfilled its first and paramount obligation by providing an efficient secular education, day by day, for all the children of the realm. *Then would the Sunday School have now been dedicated to*

its more appropriate work, the evolvment of the moral and spiritual affections, and their consecration to the high and holy purposes of the Christian life.

It was not to be expected that all the agencies in Sunday School education would be equally rational, or that all the books prepared for the children would be equally meritorious. If there be persons who imagine that *any* books may do for children, or that the preparation of appropriate works is an easy task, they are woefully mistaken. As there are few things more difficult so there are few things more important. Willing to make allowances, we were yet not prepared for the insufferable folly and insolent bigotry manifested in sending forth the following sentences "for the use of little children."

"Our God is one God. God has a Son; He did call him God. Is the Son a less God? He is not a less God. He is the God of all men."

"The Son of Man is the way to God, for he is God. He is, and was, and is to be the God of all. Bad men say, The Son of God is not God; but all are bad men who say so."

"He was made man for you. And while he was in this our world, he did some great works, that all men might know and see that he was God, by the good works which he did on earth."

It is high time the Schoolmaster was abroad with different books from this, more truthful, more charitable, more just, more Christian.

With pleasure we turn to one of this description, and welcome the excellent and indefatigable Secretary of "the Sunday School Association" in this additional evidence of his untiring zeal. This "First Book for Sunday Schools" is a great improvement on the one published formerly by the Association. The lessons are well adapted to interest and instruct the minds of "little children;" the subjects are well selected, they will elevate not debase the thoughts, they will excite love not aversion. We agree with the Author that "there are strong objections against the common mode of making the first lessons exclusively passages from Scripture." and "that there is danger of the children becoming weary of such passages, and missing, in the effort to acquire the words, the truth which may be taught." The publication by "the Sunday School Association" of such works as this, will entitle it to increased support.

With "The Sunday School Penny Magazine," we have *been much pleased*. Its successive numbers we have perused *with interest*. We earnestly recommend it. Its tone and *spirit are truly Christian*. The name of its Editor is a

guarantee for its fidelity to the great work of Sunday School instruction. It should not alone be found with the Sunday scholar and his parents, but in all families who are anxious for human instruction, and who would bear their part in the Christian duty of its diffusion.

An Address on Temperance. By the Rev. R. E. B. Maclellan. Canterbury, Colegate.

The Thirteenth Annual Report of the Bury [Lancashire] Abstinence Society, November, 1848. London, Britain; Manchester, Ellerby.

The Temperance Reformation is one of the most important moral movements ever made in the world. In every aspect in which it can be viewed it is fraught with blessings. It is the precursor of physical healthfulness, mental improvement, self respect, domestic peace, the Christian life. It promotes economy, prudence, forethought. It makes the dwelling place a Home indeed. It brightens the fireside, and cherishes family affection. It brings comfort, independence in its train. It nurtures virtue, knits the child to the Father, makes happy the heart of the Mother. It comes to the hovel which strong drink has desolated and made bare, and it is replenished. Its voice of Christian persuasion is heard by wretchedness, ragged in its disgrace, and it is clothed again and in a right mind. It has sounded the very depths of human misery, and response has followed and salvation issued.

There is no individual acquainted with human frailty, error, and sin, but must wish well to the Temperance Reformation. There is no one really cognizant of the fearful ills which drunkenness entails on individuals, families, communities, but must acknowledge its necessity. The multitudinous deaths occasioned by Intemperance, the numerous diseases of which it is the proximate or remote source, the crimes which it engenders and stimulates, the strifes and animosities, the quarrelling and wrangling it excites, the waste and recklessness it involves, the neglect and abandonment of domestic duties, yea of Home itself with all its sainted charities, to which it drives; the loosening and profanation of every tie human and divine to which it maddens, who can think of these wrongs and woes, and not say God speed the Temperance Reformation!

Much is it to be regretted that this Reformation has been advocated in an irrational manner, and with an unchristian spirit. Intemperance has commonly been attributed to

Satanic influence, and the means of exorcising the demon have partaken of the folly of the suggestion. In return, Temperance has been denounced by others, as a device of the Evil One to draw off attention from the necessity of Vicarious Atonement. This bandying about of the devil has disgusted many a well-wisher to the Temperance Reformation, and is in itself puerile and preposterous. It is no temptation of Satan, but the individual's own act which puts "an enemy into his mouth to steal away his brains." On other grounds than these must Abstinence from all intoxicating drinks be advocated, or ever the way can be found to the heart and mind of their votary, or the understanding and conscience of the temperate members of the community. The denunciatory spirit with which the temperate partakers of alcoholic beverages have been assailed, has been most scandalous and unchristian. It has been as false in theory as impolitic in act. There are numbers, who never having themselves exceeded the bounds of moderation, do not feel called upon to abandon their practice, and join this movement. To denounce them, is to risk their transference from friends to enemies. To represent them as worse than drunkards is sheer folly, the fanaticism of Abstinence. This is not the spirit of Christ, and therefore is wrong. It has prevented many from joining their public efforts in this cause. They have contented themselves with giving the weight of their example, by the utterance of a word in season, by suggestive thought, by occasional appeal, and it may be their influence has not been less powerful in inducing others to be like minded, than if they had mingled this subject with every other, giving it precedence of God's truth, and rendered it obnoxious by incessant iteration.

The pamphlets whose titles are placed at the beginning of these remarks breathe the right spirit. They are filled with facts, accompanied with calm reasoning, earnest, solemn, Christian appeal. The one emanates from an agricultural county, the other from a manufacturing, and both testify against strong drink. The grumblers against taxation should look well to the money part of this question. "In the United Kingdom there is expended for intoxicating drinks alone, the enormous sum of Sixty-five millions of pounds sterling in each year. Strive for an instant to realise this amount; and *then to conceive, what if otherwise expended it might accomplish.* Why! in less than thirteen years it would pay off *the entire National Debt,* and so free us and our children

from a burden of taxation which cramps our industrial energies, and renders even the attempt to live, to tens of thousands, a constant struggle." That were a Financial Reform Association indeed, worthy of Christian men to join and support.

REGISTER,
RELIGIOUS AND PHILANTHROPIC.
FEBRUARY 1, 1849.

ON the commencement of "The Christian Pilot" the thoughts of its Editor naturally revert to Scotland, where nearly a quarter of a century bygone he in mingled hope and apprehension began a similarly designed Periodical, the first of its kind and purpose in that country. What changes have been wrought since then! Very many of the friends, who countenanced and cheered him in that undertaking, are no longer in this life. Many whose contributions adorn its pages are no more. A new generation has arisen. Within that period, individuals, families, who sacrificed much to Christian truth and righteousness, and who experienced by their latest breath, joy and consolation, and hope and peace from the principles they had embraced, have been gathered to their fathers. Within that period other individuals and families have sprung up, and many of these also are scattered abroad over the face of the earth, carrying with them the "Faith in Christ," in which they and their fathers gloried. Mighty and unexpected changes in churchcraft and connection, in disruption and divergence have occurred, deepening for a season the Calvinism of rival Churches, and striking its roots far down into the soil. Throughout the turmoil and the strife, there have been some faithful found among the faithless, faithful only they. They knew "the certainty of those things wherein they had been instructed" and believed, and they have continued, despite of coldness and indifference around them, "fervent in spirit, serving the Lord, rejoicing in hope." It was the privilege of the Editor to be called to Scotland, in the Autumn season of 1848, and no connected record of the religious meetings he attended, having been given at the time of their occurrence, he avails himself of the "Register" for this purpose, and as a suitable beginning of its chronicle of events.

EDINBURGH. The Congregation of this City is under the Pastoral care of the Rev. Richard Shaen, M. A. Deprived of their Chapel for nearly three years, in consequence of Railway operations, and settlement having been at length obtained, £375 being the first award by Jury, and £1000 the second by Referee, and the united amount paying off the debt on the building and detraying nearly all interim expences, the Congregation re-assembled in St. Mark's Chapel, Castle Terrace, Lothian Road, on Sunday, September 24. The introductory worship was conducted by the Minister of the Chapel, and Mr. Harris preached from Isaiah lii. 7 and lxii. 10. The chapel was crowded, and amongst the audience glad welcome awaited the Rev. Dr. Bellows, of New York, who with Mrs. Bellows had travelled from Glasgow, for the purpose of attending the re-opening. In the afternoon the Rev. C. Clarke, of Glasgow, took the whole services. His discourse was on Christian love. The evening audience was larger than that of the morning, and would have been still more numerous could the chapel have contained the numbers who strove for admission. Mr. Harris preached from 1 Kings. xix. 11—18. The collection £27.

On Monday evening, September 25, the re-opening, as also the Anniversary of the Scottish Christian Unitarian Association, was celebrated by a Tea meeting. It was held in the Chapel. Fully Two hundred and fifty persons were present. Mr. Shaen presided, and read the Report of

the Committee. Little had been effected in the two preceding years, but hope was expressed of revival of interest in Missionary labour and Tract distribution. The Meeting was addressed by Messrs. Harris, Clarke, and Shaen, the Rev. James Forrest, M. A., of Greenock, and Mr. Knox. The evening was one of interest and pleasure, and many additional subscriptions to the Association were announced.

Wednesday evening, September 27, Mr. Harris preached in the Temperance Hall, FALKIRK, to a large and deeply-attentive audience. The small society which formerly assembled in this town has been broken up by removals and deaths. A few of the old friends are still there, warm and earnest as ever, and were public meetings continued, others would join their efforts. The town bell pealed out for the preaching, as in days gone by, a singular instance of Town Council liberality.

Thursday, September 28, Mr. Harris proceeded through Stirling to TILlicOUNTRY. Accompanied by a friend from the Royal Burgh he again traversed the glorious scenery of the Ochils. In the evening he preached in the old Meeting House, for years dedicated to the Calvinistic theology, but which subsequently he had assisted in securing for the worship of the One universal Father. By the Rev. Archibald Brown- ing, formerly the Secession Minister of Tillicoultry, he was cordially welcomed, and for him he preached. The chapel was crowded, and he left it rejoicing that the glad tidings of the Gospel are now constantly proclaimed wit' in its walls. The only regret he felt, was that friends who had longed and laboured earnestly to uphold the pure faith of Jesus in this locality, had not lived to witness the realization of their best and brightest hopes. Time has been when hooting and reviling awaited the arrival of the Christian Unitarian Minister in this place; now respect, attention, and accordance.

With the remnant of the little flock, which for so many years maintained "the truth as it is in Jesus," in the large and important town of DUNDEE, Mr. Harris enjoyed converse on Friday, September 29. The locality in which THOMAS FISCHE PALMER and ROBERT MILLAR so long and faithfully laboured for the right, the true, the benevolent, the holy, was viewed with unabated interest. "The memory of the just is blessed," and with that of theirs is associated many others, who, like them, were faithful to conscience, and who now are gone to their reward. There seemed to be no suitable place or opportunity for preaching, or else a public meeting would have been held. The seed which was sown here by devoted faithful men, will doubtless spring up hereafter.

ABERDEEN.—This Congregation has also suffered by the removals and deaths of many of its earliest friends. Nevertheless, it possesses vitality and promise. Other friends valuable and devoted have joined the Society. The Rev. C. F. Smith is Minister. Sunday, October 1, Mr. Harris preached morning and evening. The Chapel was filled, crowded; every available spot was occupied.

October 3, and 4, Mr. Harris visited Dumbarton, Port Glasgow, Greenock. In all, emigration and death have taken away many old familiar faces, yet are there those remaining ever brightened by the knowledge that Christian truth is spreading, and ever willing to aid and countenance righteous and well devised effort for its diffusion.

Thursday evening, October 5, Mr. Harris preached at GIRVAN, Ayrshire. There are some earnest, persevering friends here. Denied the use of the Town Hall on another occasion, the work shop of a Beamer was proffered and thankfully accepted. Here Messrs. Clarke, Dunlop, and Shaen have conducted meetings. The machinery sufficed for pulpit, and the people sat or stood as best they might. October 5, it could not contain those who came together. On the outside likewise, the doorway and windows had their tenants. Since this visit, the friends meet regularly on the Sunday.

October 8, Sunday Morning and Afternoon Mr. Harris preached for the Rev. C. Clarke at Glasgow. The seats of the Chapel were filled at the first service, pews, aisles and pulpit steps at the second. What changes have occurred since the opening of this Chapel in 1812! In every part of the world are those to be found, who were aforetime members of this congregation; hundreds also gathered to the spots where "the wicked cease from troubling, and the weary are at rest." "One generation goeth and another cometh."

The friends at PAISLEY had engaged the Renfrewshire Assembly Rooms for Sunday, October 8, and in the evening of that day Mr. Harris preached to a large audience. Steadfast and untiring have the friends proved here, and their little congregation ministered to by Mr. Christopher Dunlop and others, maintains its place.

The conversations engaged in, the facts elicited, the audiences assembled, demonstrated that despite of the revival of Calvinism, a spirit of inquiry is abroad in the land, which only requires judicious, faithful, Christian direction, to issue in the adoption of rational and Scriptural principles of "faith, hope and charity."

AMERICAN UNITARIANISM.—The Autumnal Convention of Unitarian Christians was held on the 17th, 18th, and 19th October, 1848, at New Bedford, Massachusetts. Seventy-nine Ministers were present. On the evening of the 17th a discourse was preached by Rev. W. H. Furness, D.D., of Philadelphia, from Acts xv., 31. The subject, "The facts in the life of the Lord Jesus Christ, as proof, embodiment, and illustration of Christianity."

Next day the Convention reassembled in the First Unitarian Church; when the following resolutions were submitted by the Committee, for the consideration of the meeting, the Honourable Joseph Grinnell, of New Bedford, President:—

1. That the practical workings of Protestantism, as shown in the collision of opinions, and in the prevailing indifference to Religious truth, render it the especial duty of Christian ministers, now as ever, to make frequent inculcations of Christian Doctrine, and of all Christians to become familiar with Christian truth.

2. That while we would do all that we can for the diffusion of Christianity abroad, we feel ourselves particularly bound to labour for the promotion of freedom, peace, temperance, purity, and piety at home.

3. That in an age remarkable for its physical developments, and devoted in an unexampled degree to physical good, the peculiar peril of the times is to be averted only by the spirit of profound reverence and fervent devotion.

4. That the worship of the sanctuary, the ordinances of Christianity, the religion of the closet and the household, are to be employed and urged more than ever, as the paramount means by which to promote the spirit of devotion.

These resolutions underwent discussion during Wednesday and Thursday, various speakers addressing themselves to the subjects they embraced, and all were adopted. On Wednesday evening the Rev. C. Robbins, of Boston, preached from Matthew vi., 6, on the religion of the closet in its connection with character, usefulness, and life. There was a conference and prayer meeting on Thursday morning.

During the stay of the Convention at New Bedford, the members were invited to a social festival, at the City Hall, by the ladies connected with the Unitarian Societies of the place. The Hon. Judge Elliott, of New Bedford, presided.

The Convention appears to have been one of interest and usefulness. The Resolutions passed by it have our heartfelt approval. The inculca-

tion of Christian doctrine is as indispensable now as ever. Principle is preliminary to practice. "Whatsoever things are *true*" precede in fact as well as in enumeration "whatsoever things are pure, honest, lovely." Always were they associated in the preaching of Christ. What he has joined together let no man attempt to thrust asunder.

REV. WILLIAM HUGHES.

DIED, November 30, 1848, in his 84th year, at Widcombe, near Newport, Isle of Wight, the Rev. WILLIAM HUGHES, son of the Rev. David Hughes, minister for many years at Wincanton, in Somersetshire. His family were descended from one of the ejected ministers in Wales, and from generation to generation were distinguished for their attachment to the Principles of Civil and Religious liberty. His elder brother, John, was for thirty-eight years minister at the Unitarian Chapel at Honiton, and his younger brother, David, filled the same office at Yeovil, whence he removed in 1830 to Montreal, in Canada, and was about to take charge of an infant congregation there, when he was suddenly cut off by the cholera. The subject of this notice received his education at Hoxton Academy, London, under Drs. A. Rees, Savage, and Kippis. He entered on his ministry at Sidmouth in the year 1784, where with an attached congregation he remained until the year 1797, when he kindly exchanged pulpits with the Rev. Edmund Butcher, of Leather Lane, London, for whose delicate state of health the mild air of Sidmouth had been recommended. With this congregation he continued until the year 1801, when he gave up the regular discharge of the duties of the ministry, and in the following year settled in the vicinity of Newport, in the Isle of Wight, where he purchased an estate. Although no longer connected as pastor with any congregation, he was ever ready to supply the pulpits of his brethren, and the congregation at Newport was much indebted to him for occasional services. He took an active part for many successive winters in conjunction with the ministers of Chichester and Newport, in conducting controversial Lectures on a week night at Portsmouth and its vicinity, under the auspices of the Southern Unitarian Fund Society, and by the originality of his remarks, and the energy and fervour of his style, was greatly instrumental in promoting the great cause of Christian Truth which he had deeply at heart. He was twice married. By his first wife, whose maiden name was Sweet, he had no children. By his second, Elizabeth McArthur, he has left five to lament his loss. The following remarks are extracted from a funeral sermon preached on the occasion of his death by the Rev. E. Keil, from Zechariah i., 5. "Yet another reflection forces itself upon us at the tomb of the departed, the importance of making the Word of God the foundation of our faith and hope. On no occasion could I have had a more seasonable opportunity of bringing this home to you by example, and it seems to me that I should be unfaithful to his memory if I were not to speak of his experience, and of "his joy and rejoicing" in the prospect of Immortality. Our revered friend, as you well know, did not receive the Word of God in the spirit of a blind credulity, or without full and free examination of its claims to be hailed as a message from on High. He remembered the appeal of our Saviour, "Why even of yourselves judge ye not that which is right?" and the injunction of the Apostle, "Prove all things, hold fast that which is good." Having satisfied himself by impartial investigation of the Divine authority of the Sacred Records, he devoted *himself* to a critical and careful study of their contents. You could scarcely enter his Library for many years but that you found him with *this volume open before him in the original*, (for he was wont to express *his objection in no measured phrase to the fidelity of the English*

translation,) and, it might be, some Commentary, printed, or in manuscript of his *own*, on his desk. To my latest hour I shall never forget the quiet aspect of that apartment, with the open volumes arranged for reference on all sides. There, too, was always the friendly welcome that came from the heart; there, the kindling eye when some favourite point of Theology or Morals was discussed; there, the benevolent smile at the mention of aught that affected the onward progress of humanity. One great subject of interest to him had been the fulfilment of Prophecy; but in my later visits he dwelt more particularly on the certainty of a Future State, and the pleasures of a reunion there with the friends he had "loved and lost." It would be a violation of the sacred confidence of that sanctuary to reveal to you, even if I were able, the touching thoughts to which at such times he gave utterance, full of that beauty and power of eloquence which he always evinced when interested in conversation, but those who were privileged to hear him speak on such themes will agree with me in thinking, that the firmness of his faith, his realizing sense of Futurity and of "the many mansions of his Father's house," made the listeners almost feel as though in the presence of a Visitant from that better world.

And the Faith which thus animated him in life cheered him on the approach of Death! During his last illness he had placed over the mantelpiece of his library a beautiful engraving of our Saviour, one which he had always admired, said to have been taken from a "portrait carved on an Emerald by order of Tiberius Cæsar." The last words he ever read were those inscribed beneath, giving the traditional history of the supposed likeness. He remained for some time fixed before it, silently gazing on its lineaments, probably retracing in thought each varied passage of his Saviour's life, his words of grace, his deeds of mercy, the Cross, the Resurrection, the Ascension; his heart kindling with memories of his absent Lord, for on his heart that image was graven. O! may it be graven on ours also, till we see him "face to face!"

In the mention of these and other traits of him, whose removal has so touched our hearts with grief, believe me, my brethren, I am not actuated by any desire to eulogize. Eulogy on him I have avoided as needless to those who knew him, and foreign to his disposition to have desired; but I have dwelt on the brightness of his anticipations, that you, knowing the grounds on which he rested his hopes of a Future Life, may be stimulated by his example to value the word of God as the anchor of your faith and hope. That hope in him was founded on the Saviour's express words, "I am the Resurrection and the Life, He that believeth in me, though he were Dead, yet shall he live; and whosoever liveth and believeth in me shall never die," "Because I live ye shall live also;" words triumphantly verified by his Resurrection from the dead, "the first fruits of them that slept."

NEWCASTLE-UPON-TYNE, HANOVER SQUARE CHAPEL. CHILDREN'S PROVIDENT SOCIETY.—On Christmas Day, at the conclusion of forenoon worship, in the Chapel, the Boys and Girls attending the Sunday Schools connected with this Congregation assembled in their respective School Rooms. Dr. Hayle addressed the boys and Mr. Harris the girls. In the course of the year one hundred and twelve children have given in various sums to the Superintendents of the Schools, amounting to £27. This amount was returned to the respective contributors. Forethought, it is believed, is encouraged by this plan, and a provision made for the close of the year, which has often proved very beneficial.

THE NEWCASTLE AND NORTH OF ENGLAND DISTRICT SUNDAY SCHOOL ASSOCIATION.—The first anniversary of this society was cele-

brated by a tea party at Dodd's Temperance Hotel, on Tuesday evening, December 26. About seventy persons were present. Dr. Hayle, the President of the association, in the chair. Before tea, prayer was offered by Mr. Harris, and after tea a hymn of thanksgiving was sung from the Sunday School Hymn Book. In introducing the business of the evening, Dr. Hayle made happy reference to the season in which the meeting had assembled, and read an extract of a letter addressed to him by a friend, expressive of the feelings which should actuate all on its recurrence. "People understand by a "merry Christmas" a state of things constituting great personal comfort, plenty of friends, and good health and competence. The few who really enjoy these things might teach a more modest interpretation, one in significance less savouring of mockery. Let me try a wish myself, and wish you now a "merry Christmas," as "merry" as the associations of the time can make it, as "merry" as the consciousness that it represents to one's mind, the era of the commencement of a great and glorious moral revolution, can make it, as "merry" as that universal charity preached by the Great Founder of our faith, and which finds a joy far beyond the limits of personal ties and home circles, can make it. I wish that the spirit of Christmas, not of its mere joviality, but of its kindness, its truly Christian tone, may make you and yours, and me and mine, to rejoice in spite of all accidents. None of us, I dare say, but could glean sadness enough were he or she to deal with the material facts of their own or their friend's existence. But away with it. Let private grief be silent in the hour when humanity at large should rejoice, and let us, in the highest sense, be merry."

Mr. John Catcheside, the Secretary of the Association, read the Report; and the meeting was addressed by Messrs. Harris, Mawson, Guthrie, R. Kay, W. Kay, Swan; Mr. J. Simpson sang "The Good Time Coming," and a very interesting evening was enjoyed.

OPENING OF THE NEW CHAPEL AT LEEDS.—Mill Hill Chapel was built in 1673. It was one of the earliest Nonconformist structures in the North of England. The Congregation has steadfastly maintained the principles on which it was founded, and has possessed for its Ministers a succession of able and faithful men. Acting up to the generous and devoted spirit which characterized the Fathers of Protestant Dissent, the present members of the society determined to erect a new building more correspondent to the wants and tastes of the present age, and like that in which they and their progenitors had worshipped, a Chapel which should prove an enduring memorial of their Christian earnestness, faith and love. The cost, entirely defrayed by the Congregation, has been £7,000. It was opened on Wednesday, December 27. A crowded audience filled the building before the commencement of the worship. Ministers or other friends were present from London, Brighton, Tenterden, Manchester, Salford, Wakefield, Dukinfield, Halifax, Bury, Knutsford, Liverpool, Malton, &c. The introductory worship the Rev. Charles Wicksteed, B.A., the minister of the congregation, conducted; the sermon, from John iv. 23, was preached by the Rev. Dr. Hutton, of Carter Lane chapel, St. Paul's, London, who, from 1813 to 1835, had been minister at Leeds. A collection was made for the Stranger's Friend Society. In the afternoon a party of about three hundred, celebrated the opening, at the Exchange Hall, T. W. Tottie, Esq., presiding. Admirable addresses were made by several of the Ministers and friends, and warm congratulations given, and good wishes expressed for Pastor and people. May they be realized!

HANOVER SQUARE CHAPEL, EVENING SCHOOL FOR ADULTS.—In Mr. Harris's inquiries in Newcastle in connection with the Sanitary Association, in the district to which he was appointed, he found that of

1,037 persons, 616 could neither read nor write. Most of these individuals were born and bred in the Town, and the major portion had reached adult age. Other facts had come to his knowledge inducing the conviction, that the eldest daughters of workmen's families often received less education than others of the children. The desirability, the duty of giving opportunity for their instruction, and that of others, married or unmarried, similarly circumstanced, could not be questioned. At a meeting of "The Ladies' Society for Works of Charity," held fortnightly in the vestry of the Chapel, the subject was brought before them by Mr. Harris, earnestly taken up, and resolutions passed to fit up and open the Girls' School Room for the purpose, on Monday and Thursday evenings in each week. Several Ladies volunteered in conjunction with Mr. Harris, to conduct the several departments of the plan, for three months. An address to mothers and daughters was printed, and carried round to the houses of the parents of the Sunday School children and others. The School began September 4. Thirty persons came the first night. One hundred and six have been enrolled from the opening. All these are engaged in labour during the day. The ages various, none, however, younger than fourteen. The attendance has been exemplary, the improvement rapid. Instruction is given in reading, writing, spelling, figures, sewing, knitting, geography, moral and Christian principle. Information has been attained, manners improved. To encourage and give pleasure, it was determined to have a Tea meeting in the School room, on Wednesday, December 27. Sixty-two attendants at the School were present, Teachers and other friends twenty-five. It was a happy sight. All was cheerfulness, attention, order. Mr. Harris presided. Hymns were sung, the addresses of the chairman, Mr. Guthrie, who had kindly helped some evenings, and Dr. Hayle, were listened to with evident interest, the Magic Lantern delighted. The School has now been five months in operation, its earliest Volunteers, with others, continue their labours, good has been done, good will continue to be effected.

HANOVER SQUARE CHAPEL SUNDAY SCHOOLS.—On New Year's Day, Religious worship was conducted in the Chapel, and the Sunday School children with their Parents were addressed by the Minister. At the close of the service, the Prizes for the bygone year were distributed, nor were the unsuccessful forgotten.

OCTAGON CHAPEL NORWICH DISTRICT VISITING SOCIETY.—The annual social meeting of the members and friends of this society, was held on Tuesday evening, January 2, in the Girls' school room. About 330 partook of Tea. The proceedings of the meeting were introduced by the Rev. J. Crompton. Mr. J. W. Dowson read the Secretary's annual Report, which gave a favourable view of the progress and present condition of the Society. The Savings Fund shewed a considerable increase over the year 1847, notwithstanding the unfavourable state of the times. The meeting was addressed by the chairman, Messrs. E. L. Corkran, C. N. Bolingbroke, J. W. Dowson, and other friends. Mr. Rudd and the choir contributed to the enjoyment of an evening spent in great harmony, and a type of "the Good Time Coming," which was heartily sung by one, and chorussed by the rest of the company. The whole concluded with a parting hymn, and blessing from the Minister.—*Norfolk News.*

DOMESTIC MISSIONS.—The Twelfth Anniversary of the Liverpool Domestic Mission was held in Renshaw Street Chapel, on Monday, January 15. The meeting was large and interesting. Thos. Harvey, Esq.,

presided. The various Resolutions were moved and seconded by Revds. J. H. Thom, John Robberds, J. H. Hutton, and Messrs. T. Thornely, M. P., C. Rawdon, C. Booth, T. B. Blackburne, G. Holt, and others. Income for the year, including preceding balance, £628; balance in hand £340. The Report of the Missionary, Rev. Francis Bishop, is highly interesting. Referring to his predecessor in the work, the late Rev. John Johns, he said

"If I had stood in need of encouragement, I should have amply found it in the trace which my lamented Predecessor has left behind him. His memory still lives fresh and green, in the dark and gloomy haunts that were the scene of his labours. Deep is the furrow his course has left in the hearts' affections of many of the poor. 'He was a good man.' 'He is gone to his reward.' 'If ever man went to Heaven he is there.' Such are the exclamations I have often heard from young and old, from Protestant and Catholic, in garret and hovel, when my Predecessor's name has been introduced. In these grateful recollections of him who is gone, I see an evidence of the power for good the Minister to the poor may secure; and if ever for a moment inclined to despond, a recurrence to such touching manifestations would reassure my confidence and trust."

"The Poor are often said to be wanting in gratitude; but, as a general statement, nothing I believe can be further from the truth. If we approach them with the love of Christian sympathy in our hearts, we are sure to be met by the love of gratitude in return."

"With our rapidly-increasing population, the need of such a Ministry is obvious. Valuable as are the influences of our ordinary Christian organizations, there is, in this and in every other large town, a vast and growing number of our fellow-creatures, who stand outside and beyond these influences, who are never found within our churches and chapels, and whose homes are uncheered by the voice of Christian sympathy and love. To labour amongst this outlying population, who are morally as distant from the influences of Religion as the Hottentot or South Sea-islander, I regard as the primary duty of the Minister to the poor; and to this end I would desire to bend all my plans and operations."

"On one occasion, I found a large crowd of men and women assembled in one of the worst streets of the district. It was on a Sunday afternoon. There was much noise, anger, and excitement. On proceeding to ascertain the cause, I found that an Ulster Orangeman and a Connaught Catholic were quarrelling about their respective creeds and countries, and preparing to fight. I got on a door step, and remonstrated with the people on the impropriety of the scene, and, to my surprise, succeeded, by a few words, in inducing the spectators to go into their houses; when the two principals, left alone with me in the street, soon felt ashamed of their position, and, quietly putting on their coats, parted from each other without coming to an encounter."

"Of giving to street beggars, I feel that I cannot speak in too strong terms of censure. In most cases, those who thus cheaply indulge their benevolent feelings, are the unconscious ministers of laziness and vice. I have made it my object, to examine into many of the statements of these professional mendicants; but without a satisfactory result, even in a solitary instance. A little girl came to my door on one occasion, and, by her looks of innocence and modest intelligent demeanour, I was induced to believe that here I had at last met with a genuine and unexceptionable case. She told me a sad tale of her mother's illness; of her two younger sisters' hunger; of their little parish pay being quite exhausted; and, with tears of apparent shame, she added that she had never been sent out begging before that day. My heart was touched. I could not doubt the child's story, and gave her therefore a supply of food to carry home to her mother, promising at the same time to call and see her the next morning. I went, and then, to my grief, discovered that a false address had been given me, and thus was driven to the conclusion, that

the gentle little creature who had so interested me was a skilful and accomplished dissembler. And oh! it is a heart-rending spectacle to see childhood thus corrupted; to see the ingenuousness and simplicity that naturally belong to its tender years, supplanted by precocious cunning and deceit; and that, too, by the teaching of those whom Heaven designed to be the guardians of its loveliness and innocence. Nothing of all the painful and revolting scenes I am called to witness, is so saddening to my mind as this, alas! too common sight."

"Another incident connected with this subject I cannot forbear mentioning. One evening in the latter part of the summer, I was walking in a street near my district, when, hearing music and sounds of merriment proceeding from a court, I walked up the passage to see the cause, and there found upwards of twenty beggars of both sexes, their ailments all thrown aside, the piteous tones with which during the day they had appealed to the benevolent, all forgotten, shouting and dancing with the greatest hilarity, to the strains of a merry-looking fiddler. The drollery of the scene was irresistible. Hogarth might have painted it, but I will not attempt to describe it. One of the party came forward, and with eyes brimful of fun, demanded of me a penny as the price of admission to the 'ball!'"

"I have generally found, too, that where there is the most distress, there is to a hasty observer the least appearance of it. There is often much squalidness where there is no poverty. I believe that there are more aching heads and hearts, chilled by penury and want, vainly seeking repose at night in clean and well-ordered rooms, than are to be found in the squalid abodes of the ragged and dirty; and I fear that it is but too true, that the delicate woman who, by hard labour and much painful self-denial, just manages to clothe a family and feed them, is many times passed by, by those who desire to do deeds of charity, because she will not live in filth; whilst the hearty man and woman who spend their all in a gin-shop, and whose children are graduating in vice, receive, because their dwellings are foul and wretched, profuse and ready help."

"In the course of my visits, I have been struck with the close connexion between the Sanitary and the moral condition of a district. The court that is clean, and open, and well ventilated,—the houses that are freshened by the breeze and brightened by the light of Heaven, are generally inhabited by tenants, superior in intelligence and moral worth to those who dwell in dark and murky abodes, where the senses of a visitor are offended almost beyond the power of endurance. There are of course exceptions to this, but the rule is commonly as I have stated."

THE CHRISTIAN PILOT, AND GOSPEL MORALIST.

"THE CHRISTIAN PILOT, AND GOSPEL MORALIST," is designed to illustrate and defend the Heaven-ordained and Miraculously-attested Christianity of Christ; to promote Christian Reformation, personal, domestic, social; and forward every Movement tending to the Education. Temperance, Peace, Healthfulness, Brotherhood, the lasting improvement, freedom, virtue and happiness of the people.

Amidst the progress of Infidelity, and the ignorance so generally existing as to the real nature, principles, morality, and spirit of the Gospel of the grace of God, ignorance, in consequence of which so much of that Infidelity has arisen, it is essential that efforts should be made to spread abroad the knowledge of the genuine character of Christianity, its vital principles, its moral laws, its true freedom, its benevolent tendencies. Such duty is incumbent on Christian Unit-

rians. Nor less incumbent, as means to this end, the removal of misapprehensions as to the great principles of "the Faith in Christ" which they really entertain, and the exposure of the misrepresentations of that faith which are currently and confidently circulated. The indissoluble connection of their principles with all that is noble, free, elevated, benevolent, pure and holy, should be incessantly inculcated and enforced. A new generation is constantly springing up, to whom the Principles, byepast history, and the present condition of Christian Unitarian Congregations are wholly unknown. Numbers likewise are frequently, through the influence of Scriptural inquiry, joining themselves to Christian Unitarian Societies, and to them such information is peculiarly valuable and acceptable.

To supply in some degree the wants thus indicated, will be amongst the objects of "The Christian Pilot, and Gospel Moralist." It is intended to comprise statements and illustrations of the evidences of Natural and Revealed Religion, the authenticity and credibility of the Books of Scripture, the principles and morality of the Gospel of Christ, and the application of those principles and that morality to the evolution of the character, and the guidance of the actions of individuals, families, Nations. Interpretations of passages of Scripture will be given; biographical notices of those who have laboured for Christian Reformation; Anniversaries of Associations, Congregations, Schools, intelligence of the condition and diffusion of Christian Unitarian principles in other Countries, will find their place. Record also will be found for Domestic Mission, the Sunday School, the Sanitary, Anti-slavery, Prison, Temperance, Peace Reforms. The Christian philosophy of Politics, unentangled by the meshes of party, or class, or faction, will not be forgotten. Reviews of Books will have their page. All that can promote the reception and ensure the practice of Christian principle and morality will have advocacy. That advocacy will be presented in original and selected articles, in the contributions of Correspondents and from Works not commonly accessible. Wherever assistance can be obtained, or by whomsoever it may be proffered, welcome will await it.

The response which has been given to the Prospectus has been frank, cordial, cheering. It has manifested the conviction existing in other minds as well as in that of the Editor, as one of his Correspondents has truly expressed it, "that there is room, nay that there is a pressing want of such a Publication, without at all crossing the path, or interfering with the work of our existing Periodicals." Such interference no one would more deprecate than he; though gladly would he co-operate in all righteous and benevolent labour. Difference of opinion he anticipated, and is thankful to those who have expressed it. The objections offered he had considered before he issued the Prospectus, and they did not appear to him of sufficient weight to stay the proposal. Various prices have been suggested, but after careful consideration he keeps to that proposed. The failure of less priced works, though with large circulation, is warning. It will be easy to lower the price should the sale warrant it.

The Editor offers thanks to one and all the friends who have written to him for their letters, suggestions, papers. With good heart and hope is "The Christian Pilot" launched on its course, trusting to the individual efforts of those who wish it success. Their aid can make it so. Six copies taken in each Congregation in the United Kingdom would ensure it.

The Editor stated in the Prospectus each Number of "The Christian Pilot" "will contain at least 36 pages." He has given 48, many pages in smaller type than that in which the Prospectus was printed. Whether he can continue this number, must entirely depend on the support the Work may receive.

THE CHRISTIAN PILOT,

AND

GOSPEL MORALIST.

No. 2.

MARCH, 1849.

VOL. I.

THE SCRIPTURES, THEIR NATURE, CHARACTER, OBJECT AND USE.

THE Scriptures, both of the Old and New Testament, are rendered in a great degree familiar to all, or most, who are taught the arts of reading and writing in this country, from their earliest years. Bibles and Testaments have been widely distributed, and they have long been regarded by all ranks, as books abounding in sacred wisdom, on the true understanding of which, consequences the most momentous both as it respects our present and our eternal welfare depend. But is there not too much reason to fear, that the very circumstance of their extreme familiarity at ages and under circumstances in other respects ill adapted to the discernment and appreciation of the truths they contain, of the sublime prospects they open, and the moral obligations they enforce and exemplify in the leading Scriptural characters, tend greatly to neutralize, and in many instances strangely to pervert, their best effects? There is much indeed in all the historical books of Scripture, of which an occasional perusal for the purpose of conveying its information and impressing it sufficiently on the memory to cause its recurrence on all proper occasions, that will be felt to be interesting and instructive at almost every period of life, in degrees with which narratives from other sources of information will not bear a comparison. They are moreover penned in a simplicity adapted to the most ordinary capacities, and yet with a dignity and majesty commensurate to the importance and magnitude of the matter; so that nothing seems necessary to its reception but minds sufficiently opened and docile, to lend a listening ear to it. And yet, perhaps, there are no books of *general interest and importance* read with less earnestness and discrimination than the historical books of Scripture.

and more especially those of the New Testament; infinitely as they exceed all others in value, admitting their authenticity; and if I do not greatly mistake, no less exceeding any similar documents in a corresponding propriety and majesty of style. This state of mind appears to me evident from the great indefiniteness and discrepancy, which a very little intercourse may enable us to perceive in the minds of persons of very different ages and grades of intellect, upon some of the most prominent facts and statements they contain. Indeed there prevails a very general indisposition to venture any opinions upon the purport of passages of Scripture and of the Gospel histories; proceeding in part perhaps from an impression of the sacred sublimity of the subjects, but I much fear in a yet greater degree from the want of interest felt in them, in consequence mainly of an early familiarity with the words without any sufficiently clear or adequate corresponding ideas; and that this has arisen from their first use as School books in which the reading of the words only was the main object of both the child and his teacher, both alike glad to acquit themselves of the undertaking to this extent, without either of the parties giving themselves the least concern as to the sense the words were intended to convey!

Simple as is the language of Scripture, it must be apparent to every reader of tolerable intelligence that its Eastern phraseology is of a very different cast from that which is more generally prevalent in this Western part of the world. Its figures of speech are of so lofty and peculiar a description, that nothing but an intimate acquaintance with them, can, in many instances, render them sufficiently intelligible even to a well-informed European reader, and its sublimely simple, though often singularly expressive and beautiful statements are often regarded as of a mystical character. It is also to be considered that the Bible though presented to the mind in a state of childhood or youth, or the grown person who has perhaps barely attained the art of reading with tolerable facility, in a portable Volume, is in reality a Library applying to the different grades of human society from its most infantine to its most matured and advanced intellectual and moral state; and that it is in every respect adapted to those successive states; to the casts of mind, pursuits, and moral *sentiments* which are respectively prevalent in the several *communities*; such as we now actually find the human family *as it is scattered* over the different parts of the globe.

As subjects of the Christian Dispensation, or aspirants to its privileges and blessings, we are more immediately concerned with the concluding volume or collection of writings, which we term the New Testament, or more properly the New Covenant of God with such as are qualified and disposed to conform to its requisitions. The world, or a leading portion of it, having made sufficient advances to be introduced to a purer and more elevated form of religion and morals than that of Judaism; an Individual of the most distinguished excellence, who had been formed under that Dispensation, was selected to lay the foundations of one, which should be more immediately adapted to that advanced and advancing state of the human mind, and of its social relations. Nothing can be of greater importance to our well being, both in the present, and the future world which it was the principal object of his mission to open to our knowledge, than that we should become well acquainted with its true purport; with that light of life everlasting to which he gave the epithet of the Gospel or glad tidings (the *evangelion*) by way of preeminence; that in conjunction with it we should regard him as the greatest of Legislators, looking to his "sermon on the mount," as the primary rule of our moral and religious life; and to the pattern which he presented before us from the commencement of his public ministry, to his resurrection to angelic blessedness, and his elevation to the heavenly sovereignty on the right hand of God; and endeavouring above all things to imbibe that spirit of true piety and goodness which everywhere breathes throughout his doctrine, life and manners.

It is an important question, how the indisposition which fixes itself upon very many minds to read the Scriptures, particularly the historical books of the New Testament, at all, for a considerable number of years after their School education has terminated, and the listlessness which is felt in their perusal from the extreme familiarity of the words, without any corresponding or adequate ideas accompanying them, can best be remedied in after life. The improved and improving mental and moral state of the world, will no doubt, in time, furnish the best corrective of the puerile conceptions of childhood upon Scriptural, as upon all other subjects. The man of large experience in human life, who regards the day of rest, as such by Divine appointment, sitting down to the perusal and *consideration* of almost any portion of the *Old or New Testament*, must soon find ample scope for the *exercise of his faculties*, in proportion as they are unshackled

by creeds or crude prejudices of any kind. If he is tolerably well informed in the Mythology of any of the ancient Nations, with the exception of the Hebrews, what a contrast will he trace between the first Source of all existence, the Creator and absolute Disposer of the "heaven and heaven of heavens" of those writings, and the crude and monstrous fabrications of Heathen lore! A world is evolved from a previous or general confusion of the elements,* and is elaborated in the space of six diurnal revolutions, into a system of the highest order, with plants and animated beings finely formed and adapted to the several elements in which they live and move; while man, a creature adapted to take cognizance of the whole, to discern the unseen Hand, and the all comprehensive wisdom and beneficence, which plans, regulates, and secretly pervades the visible system, is placed at the head. Narration from that time forward proceeds, with a genealogical historical and chronological view of the man and his race down to the period in which the art of Writing came into general use. That account of the origin of man and of the existing orders of organised being, is confirmed by the frequent references and allusions to it throughout the Hebrew

* The Writer has long been convinced that whoever will consider that the account of the six days work commences with v. 3 of Gen. i., "God said, Let there be light," &c., must be satisfied that it consisted of an elaboration of a previously chaotic mass into that beautiful world furnished with appropriate inhabitants, in which it has remained; with a continued succession and increase of their numbers. the species of both plants and animals retaining their characteristic distinctions, from that period onward to the present moment. The late researches of Geologists, curious and interesting as they are, so far from disproving, serve to confirm its statements; inasmuch as they have shown, that while at different periods, at remote distances of time, immense revolutions have been made on the surface of our Globe; and new orders of both plants and animals have been successively introduced, man and all the *chief* existing races at least, are of a comparatively recent origin. "The beginning" v. 1, can denote no other than the time of their commencing existence; "create" is a common Hebrew term to denote the producing anything, in whatever manner; for instance the constitution of the Israelites as a peculiar people, Isaiah xlii, 1; the opening of the earth, by miracle, Numb. xvi, 30; the uniting of the Jews and Gentiles in the Christian faith, Eph. ii, 10, &c. Gen. i, 2, but expresses the rude state in which the All-Potent Operator, as it were found our globe, when He saw fit to interpose with a rapidity suited to the occasion, in rendering it the glorious and beautiful world we still experience it to be. The Rev. John Burnett in the Penny Pulpit, No. I, p. 311, has thrown much light on "the connection" between "Geology and Christianity." If mankind did *not* begin to exist, at or about the period with which the Bible commences, we have no account whatever of their origin; whereas we have here a simple, but dignified description of the formation of man "out of the dust," and his elevation to the government of the inferior animals by *Jehovah, the self-subsisting Author of all created things.*

and Christian Scriptures ; by the fourth commandment expressly delivered by a voice which reached the ears of six hundred thousand Israelites from the summit of a burning mount, and together with the other nine commandments, formed the great outline of sacred truth and duty, in opposition to Egyptian and Canaanitish idolatry of the grossest, most cruel and demoralizing character, for a long period. It is further confirmed by the viiith chapter of the Proverbs of Solomon, by many passages in the Psalms of David, by Nehemiah, by Christ in his discourses, by the united prayer of the Apostles and their first converts as recorded by Luke, and by the perfect consistency which runs through the Scriptures as distinguished from all other historical sources of sacred knowledge. One universal God, one Maker and absolute Disposer of the universe, is by these writings constantly brought before the human mind. HE does not indeed act uniformly in the same manner ; but varies his dispensations in adaptation to the varying states of human society. His Adamic, His Noahic, His Abrahamic, His Mosaic, and His Christian dispensations, are not the same. The rule of life varies, is more or less simple or complex, minute or comprehensive, in adaptation to the varying states of the human mind and human society, from its most infantine to its most advanced stages. The Old Testament views man in his progression through the successive periods of his mortal pilgrimage ; it but imperfectly opens to him the light of a life beyond it. The New Testament proclaims the great doctrine of a spiritual and eternal life ; exemplifies it in the person of its great Leader, and accompanies it with a moral code and a doctrine and spirit of devotion entirely suited to it.

Such I apprehend is the general view which the mind sufficiently enlarged and unbiassed, would be inclined to take of the collection of writings to which, as a whole, we have I think with the greatest reason, been accustomed to designate as "The Sacred Volume"; the details of which, with the exceptions of certain interpolated passages, or perverted sentences or clauses of sentences foisted in indifferent ages to serve the purposes of interested or prejudiced parties, cannot even be glanced at in this very slight sketch.

AMICUS VERITATIS.

INFIDELITY.

I NEED not to be told of the Infidelity which is abroad. I hear it with regret, but without fear. Infidelity has always been abroad, either in

disguise or openly. I know that some men will hurt themselves, and poison themselves, and throw away their best possessions, and scoff at the holiest feelings of their nature. But I also know that they cannot persuade their fellow men to follow their example. I also know that while there exist among men a reverence for what is high and holy, and a hope of happiness beyond the reach of accident and death, this reverence will continue to seek the instructions, and this hope to accept the promises, and rest on the proofs of the Gospel of Christ; and this will be so, notwithstanding some unfortunate persons have divested themselves of reverence and cast away hope. Go and ask the son or the daughter where the Parent is who nursed their helpless infancy, and sung to their childhood amidst its sunshine and showers, and loved, counselled, suffered and still forgave, ask them where that Parent is, now, that the face of father or mother is seen no more? They will say "IN HEAVEN!" Ask the Parents where the child is whom they so lately held, and led by the hand, listening to its fresh wonder, cheered by its cheerfulness, and taught by its questionings and its purity? They may not be able to speak, but they will look upwards, and their hearts will answer "IN HEAVEN" There they have placed its image; there they see it smiling brightly upon them, in the labours of the day and in the silent watches of the night, and all the hundred hands of impiety and unbelief cannot tear it down. Nor can they take from the weary pilgrim the hope of his rest, from the traveller the sight of his Home, from the virtuous and the lovers of virtue the prospect of a better world.

In such foundations as these the structure of our Religion is laid, and they are firm as the everlasting hills, and firmer. All this faith and hope in God, in virtue, in Christ, in Heaven; all this love of what is greatest and most worthy, is not to be exchanged, on a sudden, for what is nothing, at best. When I fear for Christianity, it will be after I have despaired of every thing spiritual, and every thing good. When I behold the beauty of the light, and the fitness of the eye to receive and rejoice in it, I no more fear that the Sun of Righteousness will set in shadows, than that the burning centre of our planetary system will fall from the skies.

F. W. P. GREENWOOD.

DEATH PUNISHMENT FOR CRIME AS INFLICTED BY HUMAN LAW.

No. I.

LET us follow Christ who with his dying breath prayed for his murderers, saying "Father, forgive them, for they know not what they do." By this public and solemn act of piety he declared and testified against Capital Punishment. Yes, on the cross he taught lessons of mercy and *extinguished* the impure spirit of vindictive retaliation, that *we might have* pity on the souls of malefactors, and never *despair of reclaiming* the greatest offenders.

But what is the practical language of those, who instead of imitating the patience of Christ, cut off evil doers from the land of the living? Is it not this? "Unhappy men, you have committed a violent and horrid deed, and we must follow your base example. You have stained your hands with blood, and we therefore require *your* blood; you have placed a fellow-creature beyond the reach of repentance, we therefore send you where there is no repentance; you have hurried a soul into the presence of the Judge Eternal, you therefore must soon appear in the same awful presence and exchange the shadows of time for the realities of an eternal scene." But is this pardon, is this forgiveness? Is this the Charity which hopeth all things, the love which overcometh evil with good? Is this the voice from Calvary, and the mind of Christ?

What was the conduct of God to the first murderer? Cain slew his brother. But was Cain put to death because he killed his brother? God set a mark on Cain, and his soul was haunted and worried with guilty terror, (the severest punishment of all,) and he was a fugitive and vagabond, having no settled inheritance, no comfortable home; but bad as he was, God permitted him to live, and the mark set upon him was for his *protection*, not *destruction*. Bad as he was, he did not expiate his guilt on a public scaffold, and perish, as an incorrigible offender, by the arm of violence, but "dwelt in the land."

This is expressly recorded of Cain, "He dwelt in the land"; but with his spiritual condition and final lot, Scripture has not acquainted us. Let us hope that, having been permitted to live, he lived to valuable purpose, and washed away from his conscience the crimson spots by tears of penitence, bathing his polluted soul in the fountain of mercy which flows, free and unexhausted, for the benefit of all.

Let us imitate God. If he spared the murderer, why should we seek to take away the murderers' life? Human guilt is great, but Divine grace is greater. God can soften the hardest and cleanse the foulest bosom. He can remove the heaviest burdens, and roll away the highest mountains of depravity.

"What though the cursed hand be thicker than itself with brother's blood! Is there not rain enough in the sweet heaven to wash it white as snow?"

Why should we presume to limit the mercy of God, or suppose he cannot humble the loftiest eyes and expel the

demon of hate from the temple of the body, to make it a fit habitation for his own Spirit ?

But there is another objection to Capital Punishment, arising from sources of error to which we all are liable, and the impossibility of correcting any mistake when one, having suffered death for felony, has been found innocent of the crime. Let us appeal to facts. There are cases, well authenticated, in which persons have been carried away and lost by a mighty stream of circumstantial or presumptive evidence. Innocent men have been cast into prison and sentenced to death ; and with composure have they submitted to their hard fate, asserting their innocence on the scaffold ; and, after some years, remorse has extorted confession from the *real murderer*, who, having surrendered himself up, has described with fidelity the horrible scene, to the removal of error and elucidation of truth. But, alas, the discovery was too late to benefit the parties who suffered wrongfully, or to promote, so far as they were concerned, the interests of truth and justice. If we must sometimes err, let us err on the side of mercy. God willeth not the death of a sinner, but would rather he should turn from his wickedness and live. Why then should we close the door which He hath opened, or extinguish the spark which he hath kindled ?

It is commonly alleged that the criminal is not *hurried out* of life, that he has time for repentance, that a Clergyman is appointed to give him spiritual help and that the fault is his own, if he do not make his peace with his Maker. But it may be asked, Is not custom second nature ? And are the evil habits of years to be subdued and broken by the moral discipline of a few days ? How can the heart, oppressed with grief, and pierced with anguish in prospect of a violent and public death, be in a right state to *receive* the supports of piety and experience the comforts of religion ?

It has been well observed that “ we have no right to inflict a punishment, which if we shall hereafter find we have been in error, can be neither revoked, repaired, nor compensated.”

How horrible the thought of an innocent person put to death by mistake, instead of the guilty ! But this sad mistake has been made ; and odious is the law which exposes men to its recurrence.

The execution of an offender is a disgrace to a Christian land. Let us shun the brutalizing scene. Man is the *property of God*. He breathed into his frame the breath of life ; *and that life is too sacred and precious to be at the disposal*

of his fellow man. Yes, God "stamped his image on our clay and gave it power to move;" and shall we not gaze with reverential awe on what is so fearfully and wonderfully made, what we cannot comprehend, much less bestow? He is not only the Former of our bodies but the Father of our spirits; and shall we cast down the noble structure which enshrines His own eternal divinity and contains His hidden treasure, which may outlive the stars and outshine the brightness of the firmament? Shall we dare to lift up sacreligious hands against the temple in which He has promised to dwell and walk?

Let us fly from a public execution as we would from the teeth of a devouring serpent, or the sword of a destroying angel. The scene is cruel and revolting. Dark and downward are the steps which lead to the abyss of infamy and woe. The Jury pronouncing the verdict, the Judge putting on the black cap and addressing the prisoner, the Chaplain offering prayer, the carpenter erecting the scaffold, the hangman fixing the rope, all whether of high or low degree, all who perform a part in the tragic exhibition, and all who sanction it with their presence "do err, not understanding the Scriptures, nor the power of God;" and all ought to humble themselves before Him, and seek the aid of his grace to cleanse them from stains of legal bloodguiltiness, to give them a right judgment in all things, to send the spirit of his Son into their hearts, to confess they have pursued a wrong course, and resolve to avoid it in future.

D. D. S.

ABOU BEN ADHEM AND THE ANGEL.

(From Poems by Leigh Hunt.)

ABOU BEN ADHEM (may his tribe increase)
 Awoke one night from a deep dream of peace,
 And saw, within the moonlight in his room,
 Making it rich and like a lily in bloom,
 An Angel writing in a book of gold:
 Exceeding peace had made Ben Adhem bold,
 And to the Presence in the room he said,
 "What writest thou?" The Vision raised its head,
 And with a look made of all sweet accord,
 Answered, "The names of them who love the LORD."

"And is mine one?" said Abou. "Nay, not so,"
 Replied the Angel. Abou spake more low,
 But cheerly still; and said, "I pray thee, then,
"Write me as one that loves his fellow men."

The Angel wrote, and vanished. The next night
 It came again with a great wakening light,
 And showed the names whom love of God had blessed,
And lo! Ben Adhem's Name led all the rest!

EVIDENCES OF CHRISTIANITY.

NO. 2.—INTERNAL PROOFS.

We have stated, in a former Article, the general course of argument, which it is proposed to follow. The Religion of Christ can be learnt only from the New Testament; the claims of Christianity to a divine origin, must therefore depend on the character which we assign to the Christian Scriptures, and our first business must be to examine the evidence, which offers itself concerning them. This is of two kinds; the marks as to the time, manner, and author of their production, which these writings in themselves contain; and the testimony concerning them, which is given in other writings. At present we will deal with the first of these classes of evidence.

For this purpose, let us strive to put ourselves in the situation of one, who has never yet made acquaintance with Christianity, but who, having now at length heard of it, and discovered, from the perusal of the New Testament, its nature and character, wishes to make up his mind, as to whether its claims to a Divine origin are well-founded. With such a person, the following argument would surely have weight:—

I. From this Book may be extracted a system of Religion entirely new, both in the object at which it aims, and the doctrines, by which it proposes to attain to it; not only superior, according to the declarations of every man's sense and reason, to all Religions which preceded it, but also quite unlike every thing, which had before been offered to mankind.

II. From this Book may also be derived a system of morality, in which every precept is carried out with a degree of purity and perfection, which even its enemies have

fessed and admired, and which no previous or succeeding system has been able to equal.

III. The character ascribed to Christ is one of such exceeding beauty, that no imaginative character of fiction has ever been drawn, which can be compared with it; and in this character the features, which are most prominent, are the features in which it differs most from the characters of those, who had, before his time, obtained the greatest share of the world's praise and honour.

If these three points can be established, the unavoidable conclusion will be, that the Religion which contains in itself, a set of truths, and teaches a system of morality, and is illustrated by an example, all of which are distinguished by such superior excellence, could not possibly be the work of any man, or set of men; and even if any are found, bold enough to deny the *excellence* claimed, it will remain for them to account for the fact, that Christianity possesses such striking *novelty*, as compared with what went before it; this circumstance would by itself constitute a strong argument for its Divine origin.

I. On carefully perusing the New Testament, we shall find that the most striking peculiarities of the religious doctrines there said to have been published by Jesus Christ are four; 1. The Paternal character of God; 2. The universal brotherhood of man; 3. The forgiveness of sins upon repentance; 4. the resurrection from the dead, and future general retribution. On each of these points, it may be shown, that he teaches truths, which recommend themselves, alike to our reason, and our feelings, but which have not been even dimly seen by those, who have never become acquainted with Christianity.

1. Jesus Christ teaches that God is the Father of *all* men. The supreme deity of the heathens was looked on as great, mighty, and terrible, severe in his punishments, stern in his decrees, jealous in his temper, possessed of human frailties and imperfections, without human affections and sensibilities, the monarch not the parent of mankind. If the name of father was sometimes given to the Gods of the heathens, it was only a name, and referred to their being the supposed authors of human existence, not to their being believed to possess any of the feelings of a parent; these were never imagined to exist on the part of the deity towards *mankind*. *The nearest approach to the doctrine of Christ, concerning God, is found in the Jewish Religion, of which*

Christianity professes to be only a development and extension, and in which we may therefore naturally expect to find the germ of its perfections. The Scriptures of the Old Covenant contain such expressions as, "A Father to the fatherless is God." "Like as a Father pitieth his children, so the Lord pitieth them that fear him." "The Lord correcteth as a Father a son." But we also there read of him as jealous God, as the peculiar God of Israel, never as the *Universal* Father. Christianity, on the contrary, declares "The Father himself loveth you." "God is love and dwelleth in love;" it describes the Almighty as also all-good, never ceasing to look upon any human being with mercy and affection, never disappointing the hopes of those who put their trust in Him.

2. Jesus Christ teaches that *all* men are brethren. Where had such a belief been previously manifested? Among the Jews? They saw in themselves a chosen people, a superior race, and in all the rest of mankind, outcasts and aliens unworthy to approach God in the exercises of devotion, and never destined to share his approval with the Israelite. Among the Eastern Nations? With them, the monarch saw in his subjects, only the instruments of his pleasures and the slaves of his passions. Among the Romans? They drew a broad line of distinction between their own citizen and foreigners, and considered it shocking and shameful to inflict on a Roman, what they would not hesitate to be guilty of to any other human being. Among the philosophers of the day? They turned with contempt from the uneducated and drove from their retreats, and excluded from their assemblies, those whom they chose to stigmatize as "the profane crowd." In all ancient times, in fact, the acknowledgment of mankind as brethren, was regulated by some external distinction, by race, country, language, acquirements, religion, or some other almost accidental circumstance. Jesus overturned all these barriers, fused all these families into one great mass, violated the prejudices alike of Jew and Gentile, and proclaimed to all the children of Adam whether white or black, rich or poor, learned or ignorant, circumcised or uncircumcised "All ye are Brethren"! If we do not even now see this doctrine practically acknowledged in Christian countries, it is because they are Christian only in *name*. Whatever be men's practice, the doctrine may be *found in the Christian Scriptures*; look there, and you must *confess that it is part of Christianity*.

3. Jesus Christ teaches that the sins of men are forgiven by God on the terms of repentance and amendment of life. Some of his most beautiful parables are devoted to the exposition of this truth, and it was frequently dwelt on, in the preaching of his disciples. The world was, at his advent, in such a state of conscious wickedness, and wide-spread demoralization, as greatly to need this consoling assurance. Men felt their guilt, but how were they to be freed from its consequences and encouraged to commence a better course? The heathens of that period sometimes sought to gain such purification, by washings with blood, and similar mystic rites; the Jews had their sin-offerings and their scape-goat, but where do we find a trace of that beautiful and simple truth, concerning God's pardoning mercy, which brought the sinner, in tearful gratitude, to the feet of her Master, and was clothed in the story of the Father, who declared, "This my son was dead and is alive again; he was lost and is found."

4. Jesus Christ teaches that there will be a general resurrection from the dead, and that we shall all then receive reward or punishment according to the deeds done in the flesh. This is a subject concerning which there have always been solicitude and anxiety among men. The wayfarer, who has nearly reached the boundary which separates the seen from the unseen, would fain lift up the dark curtain, which death drops over earthly things, and discover whether there is any future in store for him. The mourner who experiences the severance of a long and dearly-prized union, tremblingly inquires, Is the loved one gone for ever? The human mind, reflecting on human nature, asks with a deep interest, If a man die, shall he live again? But to such questions no satisfactory reply was given before the coming of Christ. Can you find such a reply, any where, but in the New Testament? The Heathen notions were merely poetic fancies; the Jewish Scriptures cannot be said positively to declare it; the Mosaic law was enforced exclusively by temporal rewards and punishments; it says nothing of a retribution after death. Ancient Philosophy might have some wavering idea on the subject, but it was as a metaphysical theory, not as a Religious fact. Jesus first took the doctrine out of the region of conjecture, and invested it with the character of a positive belief, likely to influence *men's daily actions, capable of consoling the sorrows of bereavement, suited to strengthen the courage of those who see*

death near them ; a belief the importance, the blessing, or which is felt by every one who receives it.

It might be shown that there are other particulars, in which Christianity approves itself as superior to all Religions which went before it, but enough has been said to establish the assertion, that the New Testament teaches a Religious system, different from all that had been before taught, and especially characterized by the excellence of its doctrines.

II. The system of morality derived from the New Testament is superior to every other.

1. It includes all that is excellent in other systems. This has been so generally admitted, even by the adversaries of Christianity, that it seems not necessary to dwell upon it. Those very persons who have denied that it is of Divine origin, have yet declared that they knew no morality so excellent. Some have indeed pointed out that it omits certain topics. But this very omission is one of its excellencies, as will be shown by considering, that

2. Christian Morality omits certain precepts, which are insisted upon in some other systems, but which consideration shows to be founded on mistaken notions. Such are valour, patriotism, resistance to oppression. These all result from wrong ideas concerning the relation of one man to another, and are inconsistent, if carried out to any great extent, with the spirit of universal love. As far as they are desirable, they may be deduced from the precepts which the New Testament does contain. Thus, mere active and physical courage depends principally on natural temperament ; to possess it is therefore no ground for either praise or blame, yet it not seldom leads men to the commission of deeds of violence. Passive courage, which endures steadfastly and meekly, and moral courage, which dares in the path of duty, are taught by Jesus. The love of our country, which makes us anxious to serve it, and sorry for its misfortunes, was exemplified by our Lord, when he wept over Jerusalem ; but that patriotism, which would exalt one land, at the expence of another, is rightly omitted in the Christian precepts, because it is no virtue, but a selfish feeling disguised under the semblance of public spirit. So far from the omission of these precepts being any deficiency in Christianity, it is really a striking proof of the excellence of its moral code, *as they are virtues, more in appearance than in reality, calculated to counteract the spirit of general Christian benevolence, if they were indulged in to any extent, and more*

likely to produce wars and contention, than to be the cause of peace on earth and good will to men.

But further, the absence of these and such like precepts is a striking exemplification of the originality of Christianity, showing that its Author contemplated mankind from a point of view altogether opposite to that, from which other legislators had looked at them; thought of them as a whole with one common interest, not as split up into different and often opposing parties, and estimated the merit or demerit of actions, by a scale of his own, opposed alike to the prejudices of his contemporaries, and the principles laid down by his predecessors.

3. Jesus teaches the observance of some duties totally new to the world, which had been inculcated by no previous moralist; such are, that we should forgive our enemies; how totally opposed this was to the maxims relied upon in his own day, he himself points out Matt., v. 38—48; that we should seek to gain a child-like spirit, full of meekness, humility, readiness to be taught, Matt. xviii, 1—5; that we should abound with charity towards all men, considering every one to be our neighbour, for whose benefit we can exert ourselves, Luke x., 27—37; that we should obey the dictates of conscience, and strive to do our duty, without regard to consequences, with entire trust on God, and sacrifice of self, even as he did, Matt. vi., 33, John xv., 12; that we should consider all this world's advantages of less value than the preparation for the world to come, by performing the task which God has given each of us to do, Matt. vi., 24—34, John xvii., 4.

How very different these precepts are from the principles of action generally popular in the world, is shown by the fact, that even now, with the advantage of possessing these precepts, and with the profession of being guided by them, there are very few, among us, who live up to them, few who are governed by a spirit of humility, meekness, and long suffering, rather than by worldly notions of honour, or dignity; few who from their hearts forgive, every one his brother his trespasses; few who are less occupied with this world, and the things of the world, than with eternal interests. If we perceive that it is so difficult for men to *obey* these precepts, must we not be convinced that it is impossible for men to have *invented* them, or to have imagined, in the *midst of thoughts and actions* of so opposite a character, *these commands, which even those who transgress them ad-*

mire, and which reason and feeling and experience alike approve.

III. Jesus Christ, as he is represented in the Gospels, displays a character, equally remarkable for its novelty and beauty. Never man lived like this man. He is pictured as possessed of human feelings and sympathies, exposed to wants, tried with temptations; a man of sorrows, yet possessing unbounded power and highest glory, and altogether without sin. He is assisted by God with such peculiar aid as to give him the opportunity of raising himself to any height of wordly greatness, yet he refuses to acquire temporal power, or earthly fame. He displays a uniform but unostentatious piety, perfect resignation, and unwavering faith, towards God; meekness and humility, and universal love, towards men; and entire self-command, purity, and temperance in all his thoughts and actions. He leaves home, with all its comforts, and endearments, turns a deaf ear to the solicitations of sensual enjoyment, and the calls of personal ambition, sacrifices every worldly pursuit and prospect, and even lays down his life in order to do his duty and accomplish the object of his mission. Human genius can create no character, human imagination can conceive no virtue, so perfect, as was his, on whichever side you view it. If the account of him be a fiction, it is the most wonderful fiction to which the human mind has ever given birth.

And let us observe how opposed is the whole idea of his character to all the prevailing notions of ancient times. Where in the records of those times, except in the new Testament, do we see any trace of the idea, that mental and moral greatness might mark their possessor, as deserving of all reverence, even though he should be adorned with no external pomp, no ensigns of power, and exposed to ill-treatment and suffering in the world. The Heathens could not conceive of a messenger from God being obliged to undergo a painful death; the Jews pictured their Messiah as a temporal prince, and his first deeds the subjugation of the Gentiles. From what human source then, could come the story of a crucified Saviour, or the doctrine of a kingdom not of this world, or the example of Jesus, "a man tempted as we are, and yet without sin?"

The conclusion from what has been advanced has the force of positive demonstration. Here is a system, which, in its Religious truths, in its moral precepts, and in the character which it ascribes to its Founder, is at once different from all

the systems, which went before it, and superior to them. Whence did this originality and this excellence spring? Every effect must have a commensurate cause; what was the cause of this astonishing effect? To what author must we ascribe a work, in every respect surpassing other productions of the same kind; uniting in itself every possible excellence; without one defect, which can be discovered even by the ingenuity of adversaries; containing many principles, not before known in the world, but now acknowledged to be most beautiful and valuable; which has nourished the spiritual life of the most civilized portion of mankind for eighteen hundred years, without their experience discovering a single case in which it is unsuited to their wants, or a single particular in which they could improve it, and which shows itself equally adapted for barbarous and half-civilized nations, in every age, and in every clime; a universal Religion; to what author must we ascribe it?

Even if you deny the miracles, disprove the authenticity of the Gospels, and doubt the very existence of Jesus Christ, the argument will remain the same. No one can deny that the New Testament now exists, no one can disprove that it contains the doctrines and principles, which we have stated, and it remains, for those who deny the Divine origin of Christianity to account for the production, in a corrupt age and by an obscure author, of the best Religion, the highest morality, the purest example, the most original system, the world has ever known.

Experience forbids us to believe that any *human* power could invent it; the only reasonable conclusion left to us is, that **CHRISTIANITY IS A HEAVEN-ORDAINED RELIGION, AND ORIGINATED WITH THE INSPIRATION OF ALMIGHTY GOD.**

M. D. W.

THE CHILD; ANGER; LOVE.

(From the *Child's Friend*, edited by MRS. FOLLEN, America.)

A Child knelt down in the forest dark,
Where no human heart could see;
But a sunbeam flashed from a cloud that passed,
And crept through the gray oak tree;

As it fell on the child's bright up-turned face,
 And heard its low sweet prayer,
 Like a glory it shone through the dark cold place,
 Till the child seemed an angel there.

Then the prayer of the child was a low sad hymn,
 For forgiveness, hope and trust,
 And it wept as it told of care and sin,
 Till the flowers their sweet bells hushed.
 And it spake of a Giant, who day by day,
 Followed it every where,
 Who whispered of sorrow, pain and wrong,
 And filled its heart with care ;

Who tempted it evil things to do,
 Harsh cruel words to say,
 Destroyed the flowers he loved so well,
 Frightened his birds away.
 Then the low sad voice was hushed in tears,
 And so quiet his spirit grew,
 That a purple twilight filled the wood,
 And the flowers seemed praying too.

And he came each day that prayer to say,
 Till the Giant's strength was fled,
 And it seemed an Angel through the wood
 His gentle footsteps led,
 The soft moss curled about his feet ;
 Each flower's trembling hand
 Struck welcome on its tiny harp,
 That he could understand.

The purple shadows crept about,
 So lovingly and near,
 They'd fold him in their gentle arms
 But for their timid fear ;
 The golden sunbeams flickered round,
 Till the dark moss where they fell
 With golden butterflies seemed crowned,
 As stars shine in a well.

Would ye know the Angel that could make
 The dark wood seem so light,
 And the cruel Giant that destroyed
 All things so pure and bright?
 ANGER is the Giant's name;
 He killed the birds and flowers:
 He sorrows with his evil words
 Far older hearts than ours.

Would ye know the Angel that could drive
 The cruel fiend away?
 That gentle spirit ever comes
 When the heart doth humbly pray:
 And, like an Angel, by the hand
 It leads us through the world,
 And guides us to that hidden strand
 Where sorrow's wing is furled.

S. W. L.

CHRISTIAN ORGANIZATION.

MAN is a social being; his Creator has endowed him with powers to be developed, with affections to be fostered, with aspirations after the pure and the good; but deprived of the society of kindred spirits his powers are stunted, his affections are blighted, his mounting aspirations droop their wing and pine. Deprived of that strength and encouragement which social union imparts, man loses the vitality and animation of mind without which he can seldom, if ever, become either great or good. It does not necessarily follow that he is to derive actual improvement from intercourse with his fellows; that he is to receive new ideas, or that those he possesses are to be placed in new lights; although these are undoubtedly advantages often to be derived from the collision or communion of different minds. But simply to find that others have thought the same thoughts, laboured in the same labours, and arrived at the same results as himself, who can overrate the encouragement imparted to the weary spirit by such knowledge? Exceptions there have been undoubtedly to this rule as to all others; but such exceptions only tend to prove the rule. Washington has been *witnessed standing forth, though deprived by the jealous suspicions of his countrymen of the aid which he had a right*

to expect, and which common prudence would have afforded him; to wrest his country's liberties, even at the sword's point, from a powerful and determined enemy. Howard has been found to devote himself, during the greater part of a lifetime, to an unwearied search for, and alleviation of human misery and suffering in every form and in every place; no hospital so dangerous, no prison so repulsive as to deter him from fathoming their depths; the boundaries of Britain were no boundaries to his benevolence. Yet are these rare though glorious examples. Men of the ordinary standard, to do good effectively and permanently, must work together; single and unaided effort too frequently terminates with the life of its author, and its results die away and are forgotten.

What would be man's state in utter solitude it is difficult to say, there have been so few well-attested cases; but it is not too much to affirm that it would be little if anything raised above idiocy. The next grade in the social scale is that of the savage, and he surely cannot be looked upon as a very favourable specimen of human nature. He has virtues it is true; virtues which perhaps are rarer in a more cultivated state of society; but whence their possession? Because he has never been exposed to temptations. Let him be brought to the test, and then how often has it been seen that his innocence might more properly have been written ignorance; his sobriety the absence of liquor, his integrity his ignorance of money. Utterly selfish is he, and his highest virtue is revenge; he is the very incarnation of pride.

The social principle is the foundation of all improvement, both physical and moral. It not only presents the end, but it provides the means and animates to their use. Let us look around on society and see to what comforts, what blessings, what enjoyments, it gives rise. What we do *not* owe to it would be more easy to count; for the others, their name is Legion. We cannot raise our eyes from the ground, we cannot walk abroad, we cannot rise in the morning, we cannot lie down to rest at night, without being forcibly reminded of them. If we look back to the early history of Christianity, we shall see the same lesson written even more impressively. Jesus Christ, he who "spake as never man spake," who was gifted with powers surpassing those of mortality, who, specially chosen and ordained by his Almighty *Father for his high and holy work*, might well have dispensed *with the aids necessary to ordinary men*, not only did not *disdain to avail himself of the assistance to be derived from*

social union, but, on the contrary, the sending out the seventy through the cities and villages into which he would himself enter, and the institution of the apostleship, present perfect specimens of Christian Organization. The Saviour with that unerring power which he possessed, of reading the heart of man, selected as his missionaries and apostles, men eminently fitted for his purpose; he imparted to them the objects of his mission, and sent them forth to preach, and they returned to him rejoicing; they formed a company with one heart and one mind, praising God and having favour with all the people. It is true we do not hear much of the apostles going out to preach during the life of Jesus, but the reasons are evident. So long as the Master remained on earth they were to be with him, learning of him, drinking in from his lips those divine lessons of truth and mercy and forgiveness which he was sent on earth to proclaim, so that when his pure and spotless life should have drawn to its close, and his course on earth be terminated, they might be ready to take up the good work where he left it, and carry it on in its glorious course of blessing and rejoicing to all the children of earth.

After the death of the Saviour we find the principle of social union in full activity in the Christian Church, growing with its growth, and strengthening with its strength. The apostles did not isolate themselves from each other, or neglect to found different churches, or cease to visit them when formed. On the contrary, they travelled from one to another, they corresponded with them, and with each other. The institution of the deaconship and general arrangement of the Christian churches, formed further steps in the same direction, made with the concurrence and under the direction of the men, who from the teachings of Jesus himself, had imbibed his fullest spirit, and become qualified to convey that spirit to the world at large. If we quit the apostolic age and descend the stream of time, we find a system of organization widely ramified in the Christian body; each separate church forming a community of itself, but those churches for general purposes associating together, each represented by its pastor, or presbyter, or bishop as he was indifferently named, the whole presenting a perfect realization of what ought to be the motto of all religious and educational associations, "To aid, but not to interfere."

Such was the early Christian Church, and such continued to be its Christian liberty, union, and love, till, in an evil hour,

Constantine the Great saw in it a power which might prove a most valuable engine of state-craft and chicanery, and the pernicious and unhallowed union between Church and State was effected. As if prophetic of the consequences which were to ensue from this melancholy change, immediately upon its completion the troops of Constantine were led to battle under the banner of Christ; a banner bearing that cross, the emblem of his sufferings and his patience, that cross upon which he hung in agony, while his dying lips uttered the words, "Father forgive them, for they know not what they do;" that cross, from that time forth, became the signal of blood, outrage, and desolation, of war with all its attendant miseries and iniquities; a tool of state-craft, an instrument of human ambition, letting loose all the demons of avarice, revenge, and bigotry, to prey on this fair world and convert it into an Aceldama of the souls and bodies of men. Such was the baptism of state churchism, and amply has it redeemed the pledge. Alas! for Christianity, doomed to be disguised under the hideous mask of Roman Catholicism. Alas! for humanity, still to be the sport and victim of unrelenting and relentless masters of its faith and practice, its kings and its priests, its "Lords many and Gods many."

We should take care, however, to avoid the fatal error of confounding what may be supposed to be the inherent defects of a system, with the evil uses to which, by the perverse ingenuity of man it may have been applied. We should remember that in morals as in physics, the power of an agent for evil, generally proves its efficiency for good, under careful and prudent direction. The helm which saves the ship from driving on a lee shore, should the Pilot sleep for an instant, may prove the means of her destruction. The wind and the sails which impel her over the boundless ocean, may, in an unguarded moment, plunge her into its fathomless depths.

Doubtless objection to religious union and organization, arising from the evils which have been thereto conjoined, is deserving of consideration. If the social principle has been the instrument of many blessings to the human race, it has also too often been a scourge and a curse. It has been the tool of a tyrant's despotism, the minister to a bigot's fanaticism; but what then? Are we to reject the use of a thing *merely because it is liable to abuse*? What one power *belongs to humanity*, what advantage is possessed or can be

attained, which might not be cast away for a similar reason? If we were to try every gift bestowed upon us by a wise and beneficent Creator by this standard, we should leave ourselves very few, if any, for which to thank him. What medicine is there which may not become a poison; rather ask what poison is there, which, in the hands of a wise and skilful physician, may not become a medicine? Besides, what sort of argument is it to allege that the advantages presented by social union have, in former times, been converted into means of oppression and coercion, both of body and mind, and therefore religious union and organization should now be dreaded and discarded? Are men never to be wiser? Are they never to become better? Why are we struggling and hoping? Why set ourselves in opposition to the rest of mankind? If we look for no result from our labours, better abandon them at once, and cease to strive against the current, if such a disheartening doctrine and result be the end of all our efforts, of all our anxieties. But it is not so, there has a change come over the face of the world. What though the church of Rome has brooded over the minds of men like a dark and dreary incubus, checking every effort at mental enlightenment, and laying its heavy fetters on the mind struggling for intellectual freedom? What though the Churches of England and Scotland have done their best to follow in the same unholy course? What though the followers of Ignatius Loyola have spun their web of fraud and wile around society in every country in Christendom, until the name of Jesuit has become a byeword for craft and guile, and a bugbear to frighten children withal, the children of ignorance and superstition? What though an Inquisition has sat at every man's table, interposed between him and his nearest and dearest social and domestic relations, dived into his heart, almost read his very thoughts? What though a Napoleon police has even outdone the far-famed engine of Roman Catholic tyranny? Have we not likewise had an Anti-Slavery Society? Wilberforce and Clarkson were indefatigable, but their efforts were fruitless until they had gathered around them a band of noble and devoted adherents to the cause of the emancipation of the Negro, and then they succeeded; aye, even in the very teeth of self interest itself, the most powerful passion that can sway humanity, they compelled a numerous and an influential body of proprietors to yield up their misnamed property in man their brother. Have we not had a Bible

Society, sending its agents into every part of Europe, and scattering its precious volumes by millions and millions over every nation in the world? Has not an Anti-Corn-Law League arisen, to tell the nations that the day of their thralldom is over, that a brighter dawn is breaking, that truth is mighty and will prevail, that men may be converted from their errors, without the use of bayonet, axe, halter, rack, or stake? Let no one say then, opposed as is the saying to fact, reason, nature, that union is not strength, that more good can be effected by isolation than combination, that Christian organization is necessarily tyranny, that Christian fellowship is man's bane, and selfishness, the hermit, the egotist, the despot, the only genuine friends, the true ideal of humanity. Separate the use from the abuse of the social principle. Combine union in action with individual conviction, and liberty of prophesying with concord in aim, exhibit unity of spirit in the bond of peace, and God's truth will go forth mighty as of yore, and through the united agencies of its individual friends, combining their common strength in concentrated effort, will ensure increasing triumphs for the true and the free. There is a constant, though perhaps a slow, improvement visible to any one who chooses to look for it with unprejudiced eyes; and surely it is not too much to hope that future ages will have a fairer page in history, than that dark and blotted record which tells the tale of man's sufferings in the assertion of his inherent right to think and judge for himself; and that in future, the social principle will be the instrument of social progression, and one great and most important means of advancement towards that goal of perfection to which man is destined, for which his powers are intended, and towards which faster or slower, through prosperity or adversity, he must continue to advance, under the overruling Providence of Almighty God.

ORTHODOXY.

ORTHODOXY alone is not Christianity. It does not by itself touch the conscience, nor quicken the affections, nor in any manner connect itself with the moral faculties. It is not a religion, but a theory; and inasmuch as it awakens no spiritual feelings, it consists easily with the grossest absurdities, or with the grossest corruptions. Powerless when alone, it becomes even efficient for evil at the moment when it combines itself with Asceticism, Superstition, and Hierarchal ambition.

ISAAC TAYLOR, of Oxford.

LECTURES ON ENGLISH HISTORY.

PART II.

THE early history of our Country is involved in great obscurity, though not more so than that of other nations, the Jewish alone excepted. We, in truth, know nothing of it with any degree of certainty or even probability, till the Roman invasion, about fifty years before the commencement of the Christian era. The account of our Island by the no less celebrated historian than warrior, Cæsar, is on the whole the best and most trustworthy we have. We learn from him that the Britons generally knew little of agriculture, and in most particulars resembled the Gauls, from whom they are supposed to have descended. The inhabitants of the coasts, especially on the southern and western sides, were almost as a matter of course the most civilized, from the habit of intercourse with foreign traders. The Phœnicians, the merchant princes and adventurers of Tyre, came hither centuries before the Roman invasion, for tin, and probably copper. Cæsar says, "the inland people [of Britain] for the most part do not sow corn, but live on milk and flesh and have their clothing of skins. All the Britons, however, stain themselves with *woad*, which makes them of a blue tinge, and gives them a more fearful appearance in battle; they also wear their hair long and shave every part of the body save the head and upper lip." He supposes, but this might be a mistake, that marriage was scarcely observed among them. Their religion, as is well known, was Druidism, which was prevalent among the whole of the nations of northern Europe. The word Druid is supposed to be derived from the Greek word "*Drus*," an oak, because the rites of this peculiar superstition were celebrated amid thick woods, especially of oak. Druidical remains are still in existence, especially on wild and barren moors. Thus *Cromlechs* or very large stone placed on pillars, so as to form rude tables, and *logans* or rocking stones, immense masses of rock so artfully poised, that they will *rock* at a slight touch, but very difficult to overturn, are yet to be found on some of the high and desolate moors of Devon and Cornwall, whilst the celebrated remains of Stonehenge and Avebury, both on Salisbury Plain are generally supposed to be Druidical.

The Religion of *Druidism* seems to have been like that of all *savage people*, very sanguinary; human sacrifices abounded. The victims were usually slaves, captives taken in battle,

and the meanest of the people, but at times, as in the celebrated similar case of Carthage, in seasons of great calamity, nobler blood flowed to appease the wrath of their cruel deities. Hundreds of miserable creatures were kept till the great annual day of expiation arrived, when they were placed in wicker baskets formed into the shape of a gigantic idol and burned alive. The misletoe, a parasitical plant of the oak, was held in extraordinary veneration, and every year was cut with great ceremony, by the Arch-druid, with a golden knife.

Unjust and very wicked as was the Roman invasion, there can be no doubt that under the Providence of God it has caused the greatest amount of good, for it effectually put down the jealousies resulting from a number of tribes being in a state of continual collision. The Romans ruled with an iron hand, yet generally in a spirit of impartiality. Thus, if two tribes quarrelled the remedy was prompt and decisive. A legion was marched among them, all found in arms, of either party, were put to the sword, rebellious villages were raised to the ground; to contend with them was found to be impossible, and the safest as well as the best policy was in ready unconditional submission. But stern and cruel as the Romans were as conquerors, or when engaged in quelling mutiny, when all was at peace they were less rigid in their requirements, and not unfrequently a spirit of beneficence marked their conduct; they introduced the arts of life and much of its ornaments, they made admirable public roads, and built many noble towns, they taught the Britons to plant and sow and the science of horticulture, to clothe themselves after a more becoming fashion, and to nourish themselves with more wholesome food. Above all they repressed their sanguinary sacrifices, especially of human victims, and thus, gradually prepared the way for a purer system of Religion and morals being introduced amongst them. During the heathen persecutions of the Christians, Britain had her martyrs even amongst the highest and noblest of her sons. At Verulam, a famous Roman city not far from London, Alban, a British Christian, suffered martyrdom, in what way we are not informed. The Saxon King, Offa, some centuries after, erected near to the spot, a monastery to his memory, and from this the present town of St. Alban's dates its origin. *Pelagius, whose name is famous in Ecclesiastical History, and who probably was one of the best and most enlightened Christians of his day, flourished whilst the Romans were in*

the land. Constantine, the first Christian Emperor, was as some suppose born at York.

The great sin of the Britons, as well as of all the people of the north, and a sin, which we deeply regret saying is yet very prevalent, was hard drinking. Beer, brewed much as it is now, was their favourite beverage, and it was taught them, that all who died fighting in battle, would go directly to Odin's palace, Odin or Woden being like Mars, the god of war, and their chief enjoyment there, would consist in drinking beer out of the skulls of the enemies they had slain. The following account from Henry's history, will illustrate the manner of drinking, practised then. "The manner of drinking used by the chief men of the isles, is called in their language, *Streak*, i. e. a round, for the company sat in a circle; the cup-bearer filled the drink round to them, and all was drunk out whatever the liquor was; whether strong or weak. They continued drinking, sometimes twenty-four, sometimes forty eight hours. It was reckoned a piece of manhood to drink until they became drunk; and there were two men with a barrow attending punctually on such occasions. They stood at the door till some became drunk, and they carried them upon the barrow to bed, and returned again to their post, as long as any continued fresh; and so continued carrying off the whole company one by one, as they became drunk."

The Saxon Heptarchy which subsisted nearly four hundred years, is a dreary and most uninteresting period. The people rapidly sank into their former barbarism, and ignorance, combined with the most cruel and revolting superstition, resumed her empire. The seven kingdoms were perpetually at feud, and yet we cannot but agree with Milton, that a relation of their various battles is of no more interest than an account of battles between kites and crows in the air. One incident alone seems worthy of notice, that however, was of great importance, and must ever occupy a prominent place in any history of England, the introduction, or rather re-introduction of Christianity into the island. This was brought about by the zealous and disinterested labours of Augustine, a man of great devotedness, and sincerely pious according to the fashion of the times. It is nevertheless but justice to remark that the idea of converting the Anglo-Saxons seems first to have entered the mind of Gregory, afterwards Pope, under the name of Gregory the Seventh, and generally known as the *Great*. The incident which led to

Gregory's adoption of means to accomplish a purpose it is not unlikely he had before contemplated, is thus faithfully as well as most graphically narrated by Hume:—

“ It happened that Gregory, at that time in a private station had observed in the market place at Rome, some Saxon youth exposed for sale, whom the Roman merchants in their trading voyages to Britain had bought of their mercenary parents. Struck with the beauty of their fair complexions and blooming countenances, Gregory asked to what country they belonged : and being told they were *Angles*, he replied, that they ought more properly to be denominated *Angels* ; it were a pity the prince of darkness should enjoy so fair a prey, and that so beautiful a frontispiece should cover a mind destitute of internal grace and righteousness. Inquiring farther concerning the name of their province, he was informed that it was Deiri, a district of Northumberland,—‘ *Deiri* (replied he) *that is good ! They are called to the mercy of God from his anger, (De ira).* But what is the name of the King of that province?’ He was told it was Ella or Alla. ‘ *Alleluia*, cried he, *we must endeavour that the praises of God be sung in their country.*’ Moved by these allusions which appeared to him so happy, he determined to undertake himself a mission into Britain, and having obtained the Pope’s approbation, he prepared for that perilous journey. But his popularity at home was so great, that the Romans unwilling to expose him to such dangers, opposed his design, and he was obliged for the present, to lay aside all further thoughts of executing that pious purpose.” With a narrative of the Augustine mission, we cannot employ our time, but we cannot dismiss the subject without observing, that however imperfectly understood was the religion of Jesus in that age, either by Augustine or his disciples, there can be no doubt that what they introduced to the notice of the Anglo-Saxons, was infinitely preferable to the gross, licentious, and sanguinary idolatry then prevalent, and though it was but the first faint dawn of morning, it was the sure harbinger of a bright light which hath shone more and more to the perfect day.

The conversion of the Heptarchy into a Monarchy, was mainly effected by the valour and policy of Egbert, King of Wessex, in the ninth century. The subsequent reigns, for nearly two hundred years, were much disturbed by the incursions of hordes of pirates from the north, the *Sea Kings*, as they termed themselves, Danes as they are generally

known to us. They spread desolation and ruin wherever they came; sometimes they were successfully resisted, at others bought off, and at others again, and for a considerable period, they were lords of the ascendant. The term *lurdan* used in some parts of the kingdom, for an idle worthless fellow, is a corruption of *Lord Dane*, strongly marking the abject dread, yet hatred of these proud oppressors. The famous Guy Earl of Warwick, who, as tradition says, lived many years, and at length died as an anchorite, at Guy's Cliff, that well known and most beautiful spot, in Warwickshire, flourished in these times, and won great praise by the overthrow of Colbrand, a Danish champion, of gigantic stature. Notwithstanding the many absurd fables mixed up with the narrative, there can be no doubt that these were real persons, and real transactions. Once for all, we protest strongly against the cold sceptical spirit so prevalent, which rejects every traditionary story, because it does not possess strict documentary evidence in its favour. Hence we cannot class with mere myths and apologues the fine and well known tradition of Canute's reproof of his courtiers, for their blasphemous adulation of him. We have no doubt as to the fact, and we are most unwilling to give up belief in this and many others of the pleasant anecdotes which have descended to us, from the olden times.

The government and manners of the Anglo-Saxons, form a very curious subject for investigation, and one also of considerable importance, for there can be no doubt that much of the spirit of both, and many of the forms of the first have descended to our own times, and are observed, even now, especially in our courts of justice, mixed also with remnants of feudalism. The Wittenagemote or the assembly of wise men was the king's council, and some antiquaries have recognised in it, the rudiments of our Parliament; but it wanted the essentials of a Parliament, as we now behold it. It was by no means a representative system, the members were not elected, but sat as do the present house of peers by their own right. It appears also, they could not make laws, and could only interpose by their advice. There were three orders of men, the nobles, the free, and the slaves. The nobles generally, were called thanes; the highest kind, probably, were the *aldermen* or *eldermen*, from whence the titles so well known now, of earl and of alderman. The admirer of *Shakespeare* will at once recur to the *thanes* of Glamis and Cawdor in the splendid tragedy of *Macbeth*. The freemen

or smaller owners of land, went by the general name of *Ceorles*, from whence the not very complimentary appellation churl. The slaves were called *villeins*, because usually attached to villages, and sold as the cattle with the estates; and hence comes the word villain, now so much a term of reproach.

Trial by jury is usually understood to have been the invention of Alfred, but it is more likely he revived and improved a system, in partial use for ages before. It has been justly styled the palladium of British liberty. No doubt combined with the Habeas Corpus, it is so. I know that the system inflicts on many persons, a great burden, an expense of time and money, but this cannot be allowed to weigh against its manifold advantages. In this world and under the course of Divine Providence, it appears to be an inflexible rule, that no good shall result generally, without some evil or inconvenience accruing to individuals thereby; it is the tax that must be paid. Trial by jury secures publicity and impartiality in, nearly, the greatest degree. A popular writer not long since remarked on a trial he had witnessed for murder, that under the present system it was next to impossible to convict an innocent person. Surely this is saying volumes in its favour; and not less honourable is the fact, that foreigners who have a right to a jury composed half of foreigners and half of Englishmen, almost invariably choose all Englishmen, thus manifesting their confidence in the judgment and fairness of an English jury. True, juries have been tampered with, have been threatened, and have given way, have been swayed by prejudice, especially in times of great political excitement; but this only shews that they are but men, and we recollect with gratitude, many instances in which juries have rended the prey from the lion, and let the oppressed go free. The jury, who in the teeth of fine and imprisonment, acquitted William Penn, and the juries who sent Tooke, Thelwall, and Hardy, to their homes instead of the scaffold, served their day and generation nobly, and their fame should be in everlasting remembrance.

We can but briefly notice other modes of trial among our Saxon ancestors; that by compurgators where several men were sworn as to their belief of the truth of the accusation; by ordeal of burning ploughshares and of boiling oil, the accused to *walk over*, as in the first, red hot ploughshares and barefooted, *as well as blinded*; in the second to thrust his naked arm *into the cauldron* and fetch up a piece of gold; the cursed or

consecrated bread which would choke the guilty; and the "*wager of battel*," wherein the accused challenged the accuser to mortal combat; all these, the marks of a very barbarous age, gradually fell before the increasing light of knowledge, and the more widely spread influences of religion, and in their place, a milder and more equitable system of jurisprudence has arisen, that which declares the great truth, dear to justice and humanity, that every man shall be esteemed innocent till he is proved to be guilty.

B. M. B.

THE CHRISTIAN REFORMER,
AND
THE LATE REV. ROBERT ASPLAND.

"THE CHRISTIAN REFORMER; or, Unitarian Magazine and Review," is a valuable publication issued Monthly. It is "one of the instruments of promoting the truths of Divine Revelation, 'according to the simplicity and purity of the Holy Scriptures'" which merits the support of all believers in those truths. Few articles of a biographical character have more interested us than the Memoir of its original projector and Editor, the late Rev. Robert Aspland, which has been partly given in past Numbers and will be completed in future months. It is full of reminiscences of those we have valued and honoured from our earliest years. It cannot be read without instruction. We hope it will be published separately. We trust our readers will increasingly make themselves acquainted with "The Christian Reformer," and our Congregations and Members put forth more earnest and efficient support to its indefatigable Editor in his arduous labours.

That these are not mere words of course and of Editorial courtesy; to evince the estimation in which we hold the character and labours of the late Rev. Robert Aspland, and the interest we feel in the efforts of his Son, as well as to chronicle in our pages the virtues and deeds of the honoured dead, we subjoin the conclusion of the discourse preached by Mr. Harris, in Hanover Square Chapel, Newcastle-upon-Tyne, on Sunday morning, January 11, 1846. Text, I Corinth. xv., 28.

These instructions of Christian wisdom and benevolence are at all times cheering and soothing; and more particularly are they so when the earthly removal of much valued

and long honoured Friends constrains us to meditate on the deep things of God; the mystery of life; the purposes of human trial; the effects and rewards of Christian philanthropy, zeal, and integrity. It has never been my custom to notice, specially, the characters of individual members of our Congregations, when summoned from their probation of time. The privacy of domestic life, is too sacred to be unveiled to public observation; and private worth is most hallowed in its own sanctuary of affection and sympathy; the spot which it has sanctified by virtue and probity. But I should be unjust to the memory of the honoured dead, I should do violence to my feelings of respect and gratitude for departed moral excellence, were I to suffer the grave to close over the mortal remains of a revered personal Friend, and an eminent ornament of the Christian denomination to which we belong, without paying a passing tribute, however inadequate and feeble, to the sterling integrity by which he was characterized; his fearless moral courage; his untiring devotedness to the good and the true; his hatred of hypocrisy and cant; his love of the noble and the right; his persevering advocacy of unpopular Christian truth; his unconquerable energy in the discharge of onerous duty; his powerful and commanding eloquence in behalf of Civil and Religious Liberty; of the Education of the People; of all that could elevate and enfranchise the millions; his deep sympathy with the wronged and oppressed; his indignant and manly exposures and castigations of intolerance and bigotry; his heartfelt reverence of the Martyrs to Conscience, the sufferers for the truth in Christ Jesus; his clear perception of the glad tidings of the glorious Gospel of the blessed God; his consistent and masterly expositions of the principles of the faith in Christ, which continued study of the Christian Scriptures enabled him to give; his unswerving adherence to the pure and undefiled Religion of the Son of God, undazzled and unseduced by vain and baseless novelties or yet vainer mysticism and philosophy, falsely so called; crowned and pervaded by a trust in the Divine Father, which no difficulties lessened; no afflictions dimmed; no disappointment tarnished; a love of Christ and of humanity which prompted labour, even when physical power was inadequate to accomplish the wishes which the soul breathed forth for human well being; and a piety which *glowed on ever brightly*, till the summons from on High *closed it on earth*, only to be relumed, for ever, at the *resurrection of the just*.

I fear that few, if any, amongst you have enjoyed the opportunity and the pleasure of listening to the religious exercises of the late Reverend Robert Aspland; but most, if not all, have heard of, and valued his labours, in connection with the welfare, and extension of our religious denomination; and many, I hope, have read, with interest and profit, the varied publications, which, during the last forty years, have issued from his pen. The announcement of his death, on the 30th of December, in the 64th year of his age, has called forth more respectful and eulogistic notice from the Metropolitan Press, than is commonly awarded to the decease of a Dissenting Minister; notice, praise, honourable to those who gave it, evincing as it did, a truthful appreciation of departed worth.

Mr. Aspland, was born in 1782, at a small village in the immediate vicinity of Soham, Cambridgeshire. His Parents were members of the Baptist congregation of that place; holding the reputedly orthodox views of that religious body. Early destined to the Christian ministry, Mr. Aspland received his preparatory education for its duties, at Marischal College, Aberdeen; a University celebrated for its admirable theological Professors, and Christian Pastors, Gerard and Campbell, and whose instructions and writings doubtless contributed materially to the freedom and Scriptural character of his after thoughts and principles. On the completion of his College course, Mr. Aspland received and accepted an invitation to settle with the General Baptist Congregation, at Newport, in the Isle of Wight. With that Society, as he himself afterwards publicly acknowledged, "he passed the first years of his ministry, with pleasure, and he trusts with improvement;" and to whose Members, he expresses "his obligations" as also to two individuals whose "praise is in all the Churches," the late respected heads of the family of Shore, in Derbyshire. These testimonies he bore in the Preface to the Sermon, preached July 7, 1805, on entering on the Pastoral charge of the Congregation at Hackney, near London. To so young a man as our Friend then was, it was indeed an arduous task to be called to occupy a Pulpit, which had so recently been filled by the Rev. Thomas Belsham, who himself had succeeded, Dr. Priestley, and Dr. Price, in the same important charge. That he nobly and worthily discharged it, is manifest in the fact, that as the faithful and beloved Pastor of that Society he passed forty years of his laborious and useful life.

and in their midst, honoured and mourned, he was called to his eternal reward. The estimate in which he was held by his immediate Predecessor, is incidentally noticed, in the Sermon, which Mr. Aspland preached on the death of Mr. Belsham, in 1829, in which he states, "May I be pardoned for saying that it is soothing to my feelings to reflect, that this Father in our Israel was partly instrumental to my receiving the honour, and enjoying the happiness of being placed in this pulpit; and that after the lapse of nearly five and twenty years during which our intercourse was uninterrupted, he gave it in charge to me, as a token of confiding friendship, to perform the last offices of religion, over his mortal remains."

So successful was Mr. Aspland's ministry at Hackney, that in four years from his connection with that Society, it was resolved, to leave the old, inconvenient, and dilapidated building, in which the congregation, had, from its origin, assembled, and erect a place of worship, more suited to its increasing numbers, intelligence, and station. The Oration delivered in 1809, on laying the first stone of the New Gravel Pit Meeting House, is a model of truthful Christian eloquence, an impressive and beautiful digest of Christian principle.

Gratefully do I remember, that during that and the two following years, Mr. Aspland's was my Sabbath Home. Well do I recollect, listening with rapt attention to the clear and forcible Vindication of Unitarian Worship, which to a crowded and overflowing audience, he delivered, on the opening of the new place of meeting in 1810. Its effect on the hundreds who were on that day gathered together, can never be effaced from my memory; nor the instructive and pleasant hours passed under his hospitable roof, and the intercourse which I there enjoyed with many of the excellent of the earth, who delighted in the free interchange of thought, and loved and laboured for their race.

But our Friend was no monopolist of Christian truth. He knew its nature too well to confine it to a class. In its own spirit of universality; it was his aim and labour, that all should know and share its blessings. He therefore projected, and with the year 1806, began on his own responsibility, the publication of the *Monthly Repository*; a work devoted to Theology and General Literature; open to papers from all denominations, and maintaining in the midst of differences of opinion, candour and charity to every party. That periodical, he conducted with unvarying im-

partiality, and single mindedness of purpose, till 1826, a period of twenty one years. It is a work, fraught with valuable information; rich in Biography; Scriptural Criticism; Statistics of the progress of religious inquiry, both in our own country and other lands.

Satisfied too, that though the Press was a valuable instrumentality, the living voice, was more potent still, in stirring up the mind to inquiry, and that Books, however good, would prove but a dead letter, unless the people were stimulated to their perusal, Mr. Aspland, joined by a few like minded, in the March of the same year, 1806, formed the UNITARIAN FUND, for the diffusion of the pure truths of the Gospel, by means of popular preaching; the employment of Missionaries; the gathering together into Congregations of scattered individuals entertaining these principles; and by the distribution of plain tracts, suitable to plain and honest minds, disabusing the public mind of popular errors, and disseminating in their stead, the enlightening and benevolent principles of the everlasting Gospel. From 1806, to 1817, Mr. Aspland continued the indefatigable and unwearied Secretary of the Unitarian Fund, conducting its varied machinery with consummate judgment and discretion. By its labours a large amount of good was effected. To its Committee, aided by the Senatorial labours of the late highly estimable Member for Norwich, William Smith, was mainly attributable the preparation, and the passing into a Law in 1813, of the Bill which exempted impugnors of the doctrine of the Trinity from the penalties of confiscation of goods, imprisonment, and death.

With the same Committee, originated in 1819, the institution of the Association for the Protection of the Civil Rights of Unitarian Christians, menaced by the prosecution in the Wolverhampton Chapel case; and the declarations made by the Judges in that case, that Unitarians were still indictable at Common Law.

In 1812, in order more thoroughly to carry out the plans of the Unitarian Fund; and to raise up a succession of men, who should carry the pure truths of the Gospel to the Cottages of the Poor, the Unitarian Academy was formed, Mr. Aspland undertaking the charge of Theological Tutor. The plan was excellent; and during the five years of its continuance, faithfully and unremittingly did he fulfil his duties towards it, training up in that time several young men, who have proved themselves to be workmen, who need

not to be ashamed, rightly dividing the word of truth. The subsequent discontinuance of the Institution was mainly owing to causes, which human power could not control, the deaths of valued coadjutors, and the impossibility of obtaining suitable and efficient successors. It was a noble and praiseworthy effort, and its failure deeply to be regretted.

In addition to his labours as Editor of the *Monthly Repository*, Mr. Aspland, in 1815, projected and began, in a duodecimo form, the *Christian Reformer*, a periodical designed for the masses of the people. It was a highly useful and meritorious publication, and was continued in that form till the completion of the 19th volume in 1833; when the *Monthly Repository* having passed from the Association into other hands, and became devoted to other purposes. Mr. Aspland was induced, by the solicitations of his Christian brethren to enlarge the shape of the *Christian Reformer*, and from 1834 to 1844 conducted it on the same plan and spirit with his original periodical work. At the close of that year he committed it to the Editorship of his Son, the Rev. R. Brook Aspland, of Dukinfield, by whom it is still continued, and becoming increasingly worthy the support of the denomination whose distinctive Christian principles it unfolds and defends, whilst at the same time, it advocates the plans which its Editor deems calculated to advance the true and lasting moral and spiritual interests of mankind.

In 1825, the Unitarian Fund, the Civil Right Association, and the Book Society merged into one institution, with the title of the British and Foreign Unitarian Association, Mr. Aspland the Secretary. That office he sustained till repeated attacks of illness compelled him, in 1841, to relinquish a post, which, with little cessation, he had maintained with vigour and fidelity, for nearly thirty-five years.

In the furtherance of the Repeal of the Test and Corporation Acts, in 1828, Mr Aspland was mainly instrumental. His energy, and tact, and aptitude for business were so marked and extraordinary, that to him, as with one consent was awarded the pre-eminence in the struggle which bigotry maintained for those bulwarks, as they were accounted, of the Established Church. And when the conflict terminated in victory, Mr. Aspland, by unanimous acclaim, was appointed by the body of delegates, consisting of every variety of religious belief, to speak on their behalf in that glorious gathering which celebrated the triumph of freedom, in the *British Metropolis*, under the presidency of the late Duke of

Sussex to the sentiment. "The Protestant Dissenting Ministers, the worthy successors of the ever memorable Two Thousand who sacrificed interest to Conscience." That appointment was a noble tribute to his mental and moral power, and nobly he redeemed the choice. The plaudits ring still in my recollection which greeted his outburst of fervent, patriotic Christian eloquence on that ever memorable occasion, delivered as it was before probably one of the most august assemblages of talent which the Legislature or Commonwealth of Britain could have congregated.

But I must hasten to a close, or I might dwell on his efforts in the attainment of the Dissenters' Marriage Act in 1836; his labours and journeyings in connection with the Fund for the preservation of the Chapels of the English Presbyterians; his devotedness in the preliminary proceedings of the Dissenters' Chapels Bill; his judicious administration and earnest solicitude as Trustee of the foundations of Dr. Daniel Williams, and the Rev. John Holt; his repeated ministrations at the Anniversaries of the local Associations, East, West, North and South; and his thirty or forty occasional publications of Sermons and other works in defence of Christian truth; in exposure of prejudice and bigotry; in memory of those he honoured and venerated whilst living; for the instruction of the young; for the consolation of the aged and afflicted; for the practical improvement and benefit of *all*, of every season of life. *Much more* I could readily have said, and yet have fallen far short of doing ample justice to the diversified labours, the great talents, the ceaseless energy and promptitude, the vital power of this ardent, devoted friend of liberty, righteousness and truth. *Less* I could not have uttered in justice to my own sense of gratitude for his personal friendship; admiration of his character; love of his virtues; appreciation of the benefits he has conferred on the Christian denomination to which he belonged; on the Nation, for whose real welfare, blessedness and freedom, his soul longed. I say of him as he said of Dr. Abraham Rees, whose funeral sermon Mr Aspland preached in 1825, "His heart was always right. His Christian principles never forsook him. They had been the guide of his youth, and the distinction of his mature life; and they were the stay of his age. His trust was fixed on the mercy of God through Christ, and he was not afraid to die." "*Blessed are the dead who die in the Lord. Yea, saith the Spirit, for they rest from their labours and their works*"

do follow them." "Be ye followers of them who through their faith and patience inherit the promises." Amen.

NATURAL THEOLOGY.

NO. 2.—PROOFS OF DESIGN IN THE HUMAN FRAME.

ONE satisfactory proof of Design in any department of the vast Creation is as good as a thousand, for the man who can examine with candour and attention (bringing at the same time to the investigation a sound and ordinarily furnished understanding) we will not say an entire animal, with its numerous and complex parts, but one of its organs of sense merely, and, tracing how the external world is adapted to it, and it adapted to convey intelligence to the mind within, can yet fail to perceive contrivance and to infer a Contriver, would be impregnable to conviction, however multitudinous the instances wherewith his Reason might be assailed. Select the human Eye, for example, which although it has been so well treated of by Paley, possesses so many attractions, and fills us with such wonder and delight, that we cannot avoid recurring to it again and again. Mark the strong bony lodgment in which it is located; and by which it is so efficiently protected from violence, whether threatening above or below, on the right hand or on the left. Observe the flexible curtain which is suspended over it, as a preservative from harm of another character; and which can be lowered or raised with such ease and celerity. Scan the curious little cisterns, provided for moistening the overheated ball, and washing out any particles of dust by which it might be incommoded or injured; with the pipes for carrying off the superabundant waters. Watch how cords are affixed to it on all sides, for drawing it upward or downward, in this direction or in that; so that we can turn the portion at which the rays of light enter to whatever point of the landscape we desire to see most distinctly. Consider how quick and sudden these motions not unfrequently are; and then observe the velvety cushion on which the globe reposes, to prevent any pain or other evil that might arise from friction. Having noted all these admirable provisions for the defence, preservation and motions of the little globe itself; remember next, that Light is subject to certain fixed and immutable laws, among which are its travelling in *straight lines*, and its capabilities of being decomposed, *reflected*, *refracted*, and absorbed; then call to mind that all the *coatings and linings* of the Eye are constructed with a direct

reference to those laws, and so to act upon rays of light in obedience to them, that a vivid representation of an extensive landscape, complete in all its parts, plains and streams in front, hills in the distance, here a grove of trees, there a village church and spire, sheep upon the uplands, and cattle in the pastures, all in their true relative positions and all in their proper colours, shall be depicted, accurately and faithfully, on the small expansion of the Optic Nerve! Have you thought on these things well O Reader? If so, what say you? Light being in existence, and possessed of the properties just enumerated, was not the Eye made for it? And in that adaptation have we not Design and Contrivance? and do these not necessarily refer to a Designer and Contriver? to an intelligent and active God? If not; Lord Rosse's Telescope was never planned by a human mind nor fabricated by human hands; and all other Optical Instruments were the casual results of some mechanical or chemical affinities!

Similar remarks of course apply to the other senses, and the adaptation of their organs to the bodies which severally act upon them, so that they exhibit like proofs that they had a Creator, who was not only most wise, but also most beneficent. But more is necessary to vision than the mere formation on the Retina of a picture of the scene without, however minute and perfect; for that picture might exist, and if the Optic Nerve were severed, no intimation of the external view would be conveyed to the brain. The same is true of the nerves which connect the other organs of sense with the great central habitation of feeling, and, if what some philosophers have told us be correct, that the nerves are pervaded by a species of galvanic fluid, how wonderful does the whole process of Sensation appear! What can we liken it to so truly, as the Brain to the Central Railway Telegraph Office in London; the different organs of Sense to various minor offices in sundry parts of the kingdom; and the Nerves to the Electric Wires that bear the separate tidings from the Provinces to the Metropolis? Rays of light, vibrations of air, odours, sapid particles, the tangible properties of bodies, run continually with their peculiar portions of intelligence to the organs of Sight, of Hearing, of Smell, of Taste, and of Touch; these receive each his chosen set of impressions; and at once the Optic, Auditory, Olfactory, Gustatory, and Tactual Nerves speed the messages along their delicate lines directly to the Brain. Science the sublimest, and not Chance blind and uncertain, must have devised these exquisite arrangements.

Admitting the conclusion arrived at by the keenest analysts of the Human Mind, that all our knowledge has its origin in Sensation; that Ideas are but remembered Sensations; and all mental exercises but processes of Associations of Ideas according to ascertained laws, such as resemblance or dissimilarity, antecedence and consequence, and contiguity in time or place, how much are our wonder and admiration increased! All the reveries of the Sage, the calculations of the Mathematician, the reasonings of the Philosopher, the dreams of the Poet, the plans of the Philanthropist, the fire of the Orator, yea the hope of the Christian, might be traced back, back, back, to the five Senses. Yea, if the properties of Light, and of vibrating air, and of the other things which affect the senses had been other than what they are; or if the senses had not been constituted with a constant reference to these properties, the world might have wanted a Newton, a Milton, a Washington, a Howard, and a Channing. It was not only Design but Wisdom, yea, and Wisdom Infinite, that out of means so simple elaborated Intellects so sublime.

After this brief digression, let us turn to the *bony framework* of the human body, and see if we cannot there also detect marks of contrivance. Where all is corroborative of our argument, we know not any portion of our osseous structure, which for beautiful and varied mechanism, is more striking than the Spine or Back Bone. As it is the great central pillar of support, it required to possess considerable strength; as we find it needful to bend not only backward and forward, but also to each side, great flexibility was a second requisite; and as it was not only to support the head, but to contain within its cavity that prolongation of the brain, known as the spinal cord, or spinal marrow, from which many important nerves proceed, and an injury to which would be as fatal, as one to the brain itself, it was essential that great elasticity should be another of its qualities. It does unite in itself these apparent incompatibilities. The spine consists of twenty-four distinct pieces, called *vertebrae*; these are connected together by smooth substances, so as readily to admit of motion in all directions; and what might be considered a trifling amount of motion between any two of the *vertebrae*, becomes really considerable when extended along the entire column. By this division into so many pieces, and by the smoothness of the inter-jacent material, a great amount of flexibility has been secured. The material interposed between each pair of *vertebrae*, may be compared for use, if not in appearance, to so many layers of India Rub-

ber, almost half the thickness of each single *vertebrae*. By its yielding with alacrity to any sudden shock, it prevents any evil accruing to the spinal cord, and in the same way it preserves the brain from injury. Indeed, located as it is in the scull, situate on the top of the column, the brain is saved from all sudden jolts, much as is a traveller in a carriage well poised on elastic springs. Various circumstances contribute to promote the strength of the spine. First, it increases in size in the exactest proportion as it has more weight to bear, toward the lower part of the column; and next, the joining surfaces are so many, they are so precisely fitted to each other, and they are connected by such a number of ligaments, that the column of twenty-four bones is really stronger, than one of the same dimensions would be if formed of a single bone.

Another beautiful contrivance is to be seen in the *Ribs*. The problem for solution, and one of no small difficulty, was to make for the lodgment of those important organs, the Heart and the Lungs, a cavity, with an exterior so solid, that it would prove an effectual safeguard, yet so yielding, that it would dilate and contract with their incessant motion. From the Back-bone, therefore, proceed twelve pairs of bony hoops, each of these hoops is attached behind, first to the two adjoining *vertebrae*, and also to a projection from the lower of the two *vertebrae*; this double junction constituting a strong, yet perfect hinge, which permits a short motion. The seven upper pairs of these hoops, are united by cartilages with the breast bone, while the five lower pairs are united by cartilages in front to each other. The hinges behind, and the elastic bands before, permit the hoops, or ribs, to swell outwards at each inspiration made by the lungs, and to resume their original position at each expiration.

Similar observations to these may be made upon every part of our osseous system; for innumerable are the proofs of design the bones exhibit, they are exquisitely adapted every where to the size of the muscles which are to be attached to them, and to the strains which they are required to bear. By many of them being hollowed, they combine in a beautiful manner, the two qualities of strength and lightness. In some places they are hard as iron, in others tough, in others spongy, and still with the wisest consideration of the different purposes they are to serve. Before leaving this branch of the subject, however, it is important to notice that the bones, like all other parts of the body, are provided with blood vessels, with nerves, with facilities for casting aside their

used up particles, and appropriating new matter when requisite. Were they deprived of all these powers, the new-born infant could never increase in stature; nor could the man of three-score years and ten get rid, as by a merciful provision he now does, of a portion of the weight of skeleton he bore without difficulty in the prime of life. Had they not been penetrated by arteries, conveying to them that rich fluid, out of which every part takes the element which it requires; if one of them had been fractured, the parts must have remained asunder till death, a source not only of constant debility but of constant suffering. Did not fine nervous filaments traverse their structure, they could not suffer pain when injured in their texture, or absolutely broken; and thus they would be incapable either of calling our attention to the calamity we had sustained, or of compelling us to allow them that repose which was essential to their recovery.

The circulatory, the digestive, and the respiratory systems, we have no space to consider: each of them deserves, and will amply repay, the minutest scrutiny of the Student of Natural Religion; for each teems with examples of the most beneficent ends, secured by the wisest means. In fact, man need not wander beyond the confines of his own body to seek a Creator. Every action he performs, even to the raising of an arm, or the bending of a finger; every sensation he experiences, whether of sounds, or odours, or tastes, or sights, or feelings; every pulse of his wrist, every beat of his heart, every play of his lungs, proclaims, with a voice still, but solemn, gentle, yet most eloquent, **THERE IS A GOD,**

C. Y. M.

SANITARY REFORM.

THE important movement for improving the health and physical condition, not of the Poor only but of the People generally, which has now for several years engaged the sympathies of a portion of the British public, and which achieved its first great victory in the last Session of Parliament in the enactment of the measure for the improvement of the Public Health, merits the thoughtful consideration, and the earnest co-operation of every well-wisher to his race. To excite greater interest in this important subject, it may be useful to present a very brief sketch of the Sanitary movement, as it has proceeded in this country. By the *kind permission* of Dr. Robinson, who has been indefatigable in his labours we give that sketch in the words of his recent pamphlet:—

On the appearance of any disease of extraordinary malignity, it has, in this as in other countries, been usual for those inhabitants distinguished for their wealth, influence, or knowledge, to meet together and consult for the common safety. And the temporary committees thus spontaneously formed, have with a few trifling exceptions, hitherto constituted the sole guardians of the public health.

With such an utter absence of Sanitary supervision, it will not appear extraordinary that the metropolis and provincial towns, to which the agricultural poor have for many years been attracted in large numbers by the high wages offered in manufactories, should exhibit the most fearful scenes of misery, profligacy, and disease. For the details of these horrors we must refer to the evidence appended to the reports of the Health of Towns Commission, and to other similar sources of information; suffice it here to state, that from the neglect of the authorities, and the short-sighted selfishness of the proprietors of tenement houses, filth of the most disgusting and noxious nature has been allowed to accumulate in enormous masses, in and near the dwellings of the poor; that no provision has been made for the removal of refuse, or for the supply of water; that from the excessive crowding of adults of both sexes in small unwholesome lodging rooms, the preservation of decency has been rendered as impracticable as indulgence in habits of cleanliness; and that shamelessness and demoralization have advanced with giant strides among the unfortunate beings, thus exposed from their very childhood to the most deadening and polluting influences. Whilst typhus has in these regions of wretchedness become an indigenous and constant scourge, all other diseases of the zymotic class have found there a hot-bed for their propagation; and, from the operation of these various sources of moral and physical disorder upon the industrious poor inhabiting our large towns, the duration of life has been gradually shortened, until at Liverpool the average age at death of the labouring class did not exceed fifteen years, while the gentry and professional persons attained on an average thirty-five years.

Now the connection between excessive mortality and the neglect of certain natural essentials to health, such as pure air, water, &c., is no new discovery. To say nothing of the ample treatises on these subjects in the old medical classics, we find in the works of our own countrymen frequent reference made to the importance of diminishing the mortality among the poor, by greater attention to their physical comforts. And some time after the benevolent exertions of Howard had been crowned with success, and Cook and Lind had demonstrated the practicability of preventing scurvy, and other diseases of seamen, by ventilation and a judicious choice of food, a Society for improving the condition of the poor was formed in London under the auspices of Wilberforce, Davy, and other persons equally eminent for philanthropy and science. These isolated efforts were not, however, productive of much permanent benefit, and it was not until the advent of cholera in 1831, that any general steps were taken for removing the Augean accumulations from the courts and bye-streets of our large towns. The instinct of self-preservation operating in the minds of the wealthier classes, based upon the fear that the terrible epidemic, once attracted by the fetid squalor of crowded lanes, might subsequently extend its visitation to more spacious and refined residences, produced at that time an unwonted zeal for purifying the habitations of the poor. But this zeal was from its very nature destined to expire with the occasion which induced its manifestation; and typhus, and other diseases which had for the moment been threatened with extinction, rapidly resumed their sway over their favourite localities. With the disappearance of the cholera, boards of health vanished, the regular inspection of the houses of the poor was discontinued; the Government ceased to interest itself in the health of the community, local authorities followed the example of the central administration; poor-rates, often the consequence of unnecessary widowhood and orphanage;

annually increased, and the tax upon the benevolent public for the support of medical and other charities, already excessive, promised soon to be wholly inadequate to the increasing demand upon it for the maintenance and relief of the diseased and destitute.

For the interests of the poor, and, as time will ultimately show, for the interests of the wealthy and rate-paying classes themselves, it is fortunate that the revelations made during the existence of the last cholera panic were not wholly unproductive. The office of chief secretary to the English Poor-law Commission happened to be filled by a gentleman, who, to great natural ability, and an extensive official acquaintance with the actual condition of the poor, added a considerable knowledge of the principles of medical science, and an earnest conviction of the importance of applying those principles to the prevention of disease, on a grander scale than had hitherto been attempted. Having obtained the requisite authority from Government, and being ably seconded by some distinguished members of the medical profession, among whom may be mentioned Drs. Southwood Smith, Arnott, and Kay, Mr. Chadwick issued a series of questions to medical practitioners and other competent persons, resident in various parts of Great Britain, and the answers to these inquiries were subsequently embodied in the first "Report of an Inquiry into the Sanitary Condition of the Labouring Population of Great Britain," published by the Poor-Law Commissioners in 1842. Almost simultaneously with the preparation of this Report, Mr. Chadwick, instituted "a special inquiry into the practice of burials in towns," which in the following year appeared as a supplementary report, and which, both as regards the demonstration of the evils suspected to exist, and the suggestion of practicable measures for their prevention, completely exhausts the subject. These reports, and the startling facts which they revealed, led to the issuing of a commission, composed of various noblemen and gentlemen, selected without reference to party, who in 1844—5 presented reports comprising a mass of evidence on the actual state of the dwellings of the poor in the large towns, and embodying the results of the commissioners' personal inquiries and observations, in a series of recommendations for the improvement of the law in various particulars affecting the health of populous districts. And it is upon these recommendations of the Health of Towns Commission that all the subsequent efforts of various parliamentary leaders to obtain the enactment of a general Sanitary measure have been founded. The Bill which has recently received the sanction of the Legislature, and which is but a very imperfect realization of the wishes of sanitary reformers, is the *fifth* project that has been submitted in recognition of the necessity for accomplishing this long neglected act of national duty.

We cordially concur with Dr. Robinson in opinion that the chief points to which the attention of Sanitary Reformers should be directed are these:—

1. The establishment of a local board of health in every town containing more than a certain number of inhabitants (say 10,000.)
2. The sanitary supervision of the small towns and rural districts by some existing machinery, such as that constituted by the boards of guardians and parochial boards, aided by medical and other superintending inspectors.
3. The extension of the Public Health Act in a more perfect form to the whole of Scotland and Ireland, and to the metropolitan districts.
4. The substitution of compulsory for permissive powers, in cases where the latter shall prove to be ineffective.
5. The abolition of the tax on light, and the diminution of the *smoke nuisance*.
6. The investment of the Central Board of Health with a general power of superintending the administration of the Act by the local boards.

and of compelling the latter to discharge actively and faithfully the duties which they have undertaken.

7. The appointment to every sanitary district of a medical officer of health, and the establishment throughout the country of a system of medical police.

REGISTER,
RELIGIOUS AND PHILANTHROPIC.

MARCH 1, 1849.

UNITARIANISM AT BOSTON, UNITED STATES.—The first of a series of Sunday evening meetings to excite deeper practical interest in the principles of Christian truth and righteousness, through the free expression of thought by different Ministers and Members of Churches, was held in the Federal Street church on Sunday evening, December 31. The services began by a solemn and touching prayer from the Minister of King's Chapel, the Rev. Dr. Peabody. The Mayor, Mr. Quincy, made the opening address. Rev. S. K. Lothrop, the chairman of the Committee of arrangements, presented to the meeting the following propositions as suggestions and hints to those who felt moved to speak, accompanying them with suitable remarks :—

To Man and to Society, spiritual interests are real and supreme, the basis of all individual happiness, and of all permanent social prosperity and progress.

At the present day these interests are peculiarly exposed, liable to be overlooked, disregarded, neglected, in the multitude of material agencies that are in operation, and in the increased social comforts these agencies supply and diffuse.

While the "care of this world" has its place, and industry and enterprise in earthly affairs are both obligatory and worthy of praise, the higher uses, the ultimate results of both should be spiritual, and all that is done on earth should be done to the glory of God, be impregnated and pervaded by a religious motive and end.

Christianity is a religion of the social affections, as well as of the intellect and the conscience. It cultivates the element of sympathy in our nature, and makes it an instrument for the diffusion of truth and the promotion of righteousness.

In the individual heart and in our Churches, there is need of a higher tone of spiritual life ; a quicker, deeper, broader flow of Christian sympathy ; more consecration of time, wealth, talent, influence to spiritual purposes, and more zealous, earnest, united efforts in all the ways of a practical wisdom, to advance the cause of the Gospel, and to spread the accomplishment of those great objects for which Christ came into the world.

Looking with high respect and an enlarged charity upon the zeal of other denominations, and accepting it as an example and a stimulus, we should recognize, and by large contributions and strenuous efforts, seek to meet and discharge, the solemn obligation which rests upon us, to diffuse Christian truth as we gather it from the Scriptures, that truth, which to us is the life and light of the soul, whose quickening power we should feel more deeply ourselves and extend widely and freely to others.

The Revds. Dr. Gaunett, R. C. Waterston, F. W. Holland, and Messrs. B. Seaver, and G. W. Warren spoke, and Mr. Quincy concluded the meeting by expressing his satisfaction that having presided at meetings of nearly every kind during his official course, now, at its close, with the closing hours of the year, he was permitted to lend his help to a meeting for the noblest purpose which could engage the attention of man.

The second meeting was held on Sunday evening, January 7. Prayer was offered by Rev. R. C. Waterston, and the Hon. James Savage opened the addresses of the evening. Revds. A. B. Muzzey, of Cambridgeport, C. Brooks, Dr. Peabody, J. N. Bellows, Dr. Gannett, and Messrs. Spear, Deacon Grant, and G. W. Warren, also offered remarks, and the meeting closed by singing "From all that dwell below the skies."

The third meeting was more numerously attended than before, and was held January 14. It began with prayer by Rev. Mr. Huntington, the Hon. James Savage presided. The meeting was addressed by Messrs. R. Apthorpe, and Revds. Lothrop, T. S. King, Holland, and Macintosh, a Scottish Orthodox Minister. Such meetings rightly conducted, and their true purpose kept faithfully in view cannot but prove eminently useful. Few things are more essential to the healthful action of our Congregations, than the active exertions and co-operation of individual members. Without that co-operation and activity, the labours of the most energetic and devoted Ministry must fail of producing the good they might otherwise accomplish.

DIED, January 19, at Diss, Norfolk, Thomas Dyson, Esq., aged 81. Descended from, and closely connected with, families warmly attached to Civil and Religious Liberty, he gave the same cause his steady and consistent support. The respect in which he was held in the town where he spent his life was manifested in an unusual degree at his interment. The shops were shut, all business was suspended, and the inhabitants of every class and denomination followed his remains to their quiet resting place at Palgrave, about a mile from the town. The long course of unostentatious usefulness which occasioned this expressive tribute, was appropriately closed by numerous bequests to the poor and industrious, to various charitable institutions, to seven ministers who had officiated in his place of worship, and to many friends, old and young, whose society he valued. Mr. Dyson was never married. His partner for many years in the Diss Bank was Meadows Taylor, Esq., who married one of his sisters, and whose death, ten years ago, called forth similar marks of respect. To these venerated men the neat Unitarian chapel at Diss chiefly owes its existence. May a remembrance of their consistency and their generous efforts lead many to follow in their steps, and at length receive the joyful sentence: "Well done, good and faithful servant."

DIED, at Maidstone, Kent, January 29, Miss Pine. We have known and valued this estimable woman from our childhood. Of amiable and benevolent character, of enlightened mind, of generous sympathies, her life gave evidence of the power of Christian truth to stimulate to the attainment of every Christian excellence. Earthly comfort and happiness led her to the throne of God, acknowledging his goodness; sorrow disciplined and purified her spirit for its eternal home. There was a kindliness about her that won affection, a soundness of judgment that ensured esteem. Her faith in the wisdom and mercy of the Infinite One never wavered. The Resurrection of Christ was the anchor of her soul. Her remains were attended to their earthly resting place in the beautifully secluded spot set apart by her ancestors, by friends and relations who appreciated her moral and spiritual goodness. The Rev. William Stevens, on whose ministry she attended as long as health and strength permitted, preached on the following Sunday a discourse appropriate and useful. We have been favoured by an esteemed Friend with some reminiscences of the religious communities with which Miss Pine had been from her earliest years associated.

"The name of Mr. John Wiche, the intimate friend and correspondent of Dr. Nathaniel Lardner, the author of the *Credibility of the Gospel History*, is still, pretty extensively known in the Unitarian Com-

gregations. During more than fifty years he was the enlightened and candid instructor of a small body of General Baptists in the town of Maidstone. In the reign of Charles II, the General Baptists separated from the Episcopalian church, and had formed a community upon the principle of the obligation of the baptism of believers by immersion. It appears to have had its commencement in Maidstone, with a Mr. Simon Pine, somewhat prior to the beginning of the reign of James II. The Parish Church Register brings down the family of Pine to very near that epoch, but breaks off about the time when the Baptist church dates its origin. Mr. Simon Pine, whose death in the year 1682 is recorded on the head stone over his grave, took the step with others, of setting apart a piece of ground forming an equilateral triangle, in a very secluded situation, about a mile from the town, in the hamlet of Tovil, for the sepulture of himself and Christian brethren. There seems reason to conclude that it must originally have stood in connection with a farm house belonging to one of the body, at a short distance, through a valley adjoining it. There is a large room in that house, in which the Rev. Beale Post, its present occupant, who is an ingenious antiquarian, has discovered in the compartments around the walls, texts of Scripture inscribed; also a concealed enclosure, which must have been intended to receive the Preacher, or such other person as might be most endangered by attacks from some of the Tyrant's minions. At their assemblages, predecessors of Miss Pine have stated, that Thomas Pine, son of Simon Pine, in his youth was employed to watch, and give notice of any approaches of the adversary, they being subjected probably to the legal atrocities of "the Five Mile Act."

"From the time of release from its operation, an occasion of the accession of the last James to the British throne, they appear to have met more openly, having addressed him with their thanks for the liberation, by a deputation of their members. A Dr. Wright, whose monument still forms a prominent object on the ground, was their first Preacher, as named in their written Record. After an interim, in which the services were conducted by brethren from different, and sometimes distant quarters, about the year 1745, Mr. Wiche became their permanent instructor in the place of worship, and of their children and others at School. A change of sentiment went on as it respects the Object of devotion, in what as Unitarians we consider as an advance to Scriptural simplicity and truth. Simon Pine, and his immediate descendant, Thomas Pine, were zealous Trinitarians; but *his* son, Thomas Pine, being a man of much reflection, became a decided Antitrinitarian, acknowledging the Father only as God. Ann Pine, just deceased, was a daughter of John Pine, brother to the last mentioned. These were *brethren* in every point of view, in piety genuine, but unostentatious, holding all points of doctrine in their just subservience to their duty to God and man; actuated by benevolence towards all persons, and an ardent desire to witness the advancement of true religion and goodness. On the death of Mr. Wiche, the Baptist Society became one with that of the Protestant Dissenting Congregation, under the pastoral charge of the Rev. Abraham Harris. The two daughters of John Pine, long resided on the same spot in which they both closed their earthly career. They were of congenial sentiments and feelings. With those habits of free, serious reflection, which had been instilled into them by their predecessors, they were ever kind hearted, conscientiously endeavouring to discharge the duties and yield the friendly offices which devolved upon them. In their grave, on the spot selected by their ancestor, they are united, to be for ever associated at the resurrection of the just."

CHRISTIAN UNITARIAN CONGREGATION ALNWICK.—Mr. Harris, as will be seen by the following extract from the Third Annual Report of the Newcastle and North of England Unitarian Christian Tract and

Missionary Society, July, 1848, has for some time engaged in a religious service with the Congregation at Alnwick, Northumbria. This society originated in 1815 in a secession from the Methodist Connection, then under the pastoral care of the Rev. William P. worshipping at Bethel Chapel. Having been dissatisfied with the proceedings of the Conference, about three fourths of the Methodist Congregation, with their Pastor, withdrew peaceably, and formed themselves an independent church. Amongst them there were several Unitarians. Free Scriptural inquiry was encouraged, and meeting in the Town Hall for a season, a Chapel was erected for accommodation. The people being mostly poor, they could contribute not more than £117 to the building, and a debt was consequently contracted, the cost being £450. The society has undergone many vicissitudes in consequence of removals and deaths. It has had for successive Ministers the Revds. John Wright, J. S. Hyndman, McKean, J. T. Cooper, and has been kept together by the assiduous efforts of devoted men among its members, the religious services having been conducted by a truly estimable individual who, during the week labours with his hands for the meat which perisheth, and Sunday dispenses with simplicity, plainness, and Christian fervor. Bread of Life, Mr. James Stott, a gardener. The friends being desirous of exciting greater public attention to the monthly services of the Society, Mr. Harris requested him to give some Lectures on the Love of God in connection with universal salvation. Efficient notice was given of the subject to the general public, and the first discourse delivered January 9. A larger audience attended than had before been witnessed since the alteration of the chapel some years since, and great interest was manifested. That interest drew together still greater numbers February 11, and it is hoped will continue. The misrepresentations indulged in by the Rev. George Richards from the pulpit of Zion Meeting on Sunday evening, February 11, and to which Mr. Harris will reply in his lecture, March 6, will not tend to diminish that interest. Few Congregations have done more for the diffusion of Christian Unitarian principles than that of Alnwick. Many are the friends in various congregations of the Kingdom who there first heard of Scriptural truth, and are induced to prosecute its inquiry. The congregation is deserving of its efforts, and it is hoped will meet with it. We recommend the following extract from the Report already noticed to the members of the Fellowship Funds in different sections of the country. Donations were gladly received by Mr. William Davison, bookseller, Alnwick, who has fully acknowledged £1 from the Fund of the Old Meeting, Birmingham.

"The meritorious and steadily united little flock at ALNWICK, by their conversation with the Secretary readily entered into plans seen to be essential to the permanent stability and success of the Society, and carrying forward these plans, having been immediately promised by the British and Foreign Unitarian Association, your Secretary, with the sanction of the Committee, has begun a series of Week-day evening services once a month in that Town. At the close of the last Sermon he preached in Alnwick, [June 19, 1848], a Collection was made towards effecting the liquidation of a debt of £70, which presses heavily on the Congregation, and the liberal contribution of £22 10s. 6d. was raised. There has been an addition of £7 from friends at Alnwick, made to this sum: the Committee indulge the confident hope that by the aid of friends and elsewhere, conjoined with the contingent grant of £10 from the British and Foreign Unitarian Association, the burden will be removed, and the praiseworthy labours of the excellent Individual who has faithfully conducted the religious exercises of their House of Prayer encouraged, and the hearts of all the Members be strengthened in the maintenance of unpopular Truth." It will be seen that about £100 pounds are required to free the Society from this burden.

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VOL. I.

CHRISTIANITY AND THE "COMMON PEOPLE."

BY A WORKING MAN.

"And the common people heard him gladly."—MARK XII., 37.

AN opinion is prevalent that the Poor are becoming increasingly careless about Religion, or sceptical of its origin. Doubtless this opinion is confirmed in some measure by fact. But from intimate knowledge of the habits, feelings, and sentiments of the working classes, I feel assured that much of their alienation from the Churches springs not from studied disregard of their religious wants, or of Scripture authority, but from other causes to which I would humbly invite attention. It is true that Unbelief is openly confessed by some, that doubts are secretly entertained by others, yet these doubts and that unbelief are certainly not characteristic of all, or even the greater portion of those who decline attaching themselves to any existing sect. One grand reason of such alienation will be found in the fact that the clergy and leading members of most sects evince not that sympathy for the "lower orders" which might be expected from the followers of Him who went about doing good among the poor, the afflicted, the fallen, the down-trodden, and oppressed. It is but too evident that the more prominent and influential of all, or nearly all denominations, oppose themselves systematically, and with heart and soul, to every movement that originates with working men, whether such movement be designed to promote mental culture, to secure the rights of labour, or to establish civil liberty on a rational and sound basis. Is it wonder, then, that working men, feeling themselves slighted, injured, should regard the hostile party with other feelings than those of respect? that, yielding to the law of repulsion, they should disclaim connection with those whom they look upon as calumniators and abettors of wrong? *Not a few of the more enlightened among the labouring*

poor who own the truth of Christianity, its power to save and bless, are yet unable to persuade themselves that those who are indifferent about the social well-being of the people, are sincere and disinterested in their professed desire for their spiritual welfare. Hence they become ashamed, as it were, of being Church-goers. They deem it unmanly, servile, to join in fellowship with the supposed instruments of their degradation : they write religious profession *hypocrisy* in their Vocabulary. No view obtains more largely among the masses than this, be it right or wrong, that the upper classes frequently assume the religious garb through worldly policy ; profess the Christian faith only to convert it by misinterpretation into a means of oppression, wherewith to crush and enslave the many, and make class privilege everlasting. And at times this view is given utterance to in tones so bitter, language so unguarded, as to lead those but slightly acquainted with the inward life of the people to suppose that they are indeed repudiators of Divine Revelation.

This generation lives more in the future than any of its predecessors. Most of the reading, thinking portion long for the "good time coming." The idea of progress is revealing itself to the popular mind through the Press. And the light, though but partially diffused, is yet powerful enough to produce in vast numbers a decided mental bias. There is a growing aversion to certain dogmas zealously promulgated from *orthodox* pulpits and by tract distributing societies. The false doctrines that man is incapable of doing ought but evil ; that God has decreed an elect few to enjoy heaven's happiness, while the many shall be tormented endlessly, irretrievably, for his own glory, are losing hold of the minds of the operative classes, becoming powerless as ropes of sand. An impression is gaining ground that Religion, rightly understood, must accelerate the onward march of society towards universal freedom and enlightenment, peace and brotherhood ; that Christianity as it came from the soul of its Founder is not faithfully portrayed in the dogmatic theology of the popular sects. Separation is the consequence ; though the views entertained by many who separate are vague and undefined.

Our Country presents the strange anomaly of increasing *national wealth*, without proportionate general prosperity. *The rich are becoming richer, the poor poorer.* On the one *side are heaps of gold, on the other is starving industry.* Of

those who subsist by manual labour, thousands upon thousands can hardly procure the bare necessities of life : and have therefore neither leisure nor inclination for higher pursuits. They hurry from their beds to the workshop, from the workshop to their meals, and back. Their evenings at home are of short duration. Even their *thinking* is done hurriedly, if done at all. Their spirits are crushed, deadened through constant privations, excessive toil. Their aspirations after the *right* and *true* become colder, feebler as their cares increase. By degrees they acquire the habit of spending their Sabbaths in talking together over the misery of their common lot, by the fireside or in the fields. The House of God is deserted. Again, protracted hours of labour and the monotonous nature of many employments, induce a craving for excitement, which the more favoured classes may not fully comprehend. The public house affords the readiest means : it is seldom far distant ; and often, too often the family circle is exchanged for the noisy haunts of vice. Bodily exhaustion and mental anxiety lead to the use of stimulants ; and the reaction which follows unfits the mind for devotional exercises : listlessness and unprofitable gossiping take their place.

Such, I apprehend, are among the leading causes of that religious apathy so much and justly deplored. To remove these causes will require long time of active, well-directed energy on the part of enlightened and benevolent Christians. Those who aid in the good work should do what in them lies to improve the physical condition of the humbler classes ; must help the people to elevate themselves. I do not say that social change must precede all attempts to spiritually enlighten the people. Religious and social reforms may be carried on simultaneously. But I take it that those whose every energy is needed to provide the means of mere animal existence from day to day, are not in the most favourable position to receive religious impressions ; though none may stand more in need of the consolations which the Gospel offers. Nor could any thing more effectually prove the earnestness, the good intention of religious reformers, than a hearty co-operation on their part in timely efforts to ameliorate the temporal sufferings of the poor, and to secure the political enfranchisement of the people. To win back the people to the fold of Christ will be an arduous task, even as it is a solemn duty. Liberal Christians ! see that you wait not “ a more convenient season.” While you sleep the

enemy is sowing tares. There is danger that in the present transition state of the public mind, many more will yet miss their way, and lapse through indifferentism into Infidelity.

In the early Christian times, the disciples were mostly of the poorer orders. Now the better conditioned classes are the chief supporters of the popular sects. One requirement of the present age, is a Church for the People. Such a church, arise when it may, will be one not sectarian in a bad sense, though necessarily upholding Christian principle as the foundation of all morality. It will be one in which benevolent views of God's character and government, cheering views of man's mission and destiny will obtain; for notions of Divine favouritism, here and hereafter, are passing away. And if there be among the various existing sects of Christendom, one whose leading principles are likely to become the basis of a church really popular, it is that denominated Unitarian. Christian Unitarians are simply worshippers of the Father as disciples of Jesus: a community of minds associated to promote Christian truth and the Christian life. They subscribe no human creed, they acknowledge no priesthood. Their Rule of Faith is the Bible. Their ministers are pastors not *masters*, in things spiritual. They welcome to the Communion table, without previous catechising, all who desire to shew forth the Lord's death and life, example and spirit. The general views of Scripture doctrine which distinguish this class of believers, are the most God-honouring, soul-sustaining to be conceived or desired. These comprise a Divine Paternity, undivided and universal; a human brotherhood, embracing all the families of the earth; a sufficient Saviour "made in all respects like unto his brethren," yet Heaven-appointed, commissioned of his God and Father to fill us with hope of Immortality which gladdens the heart; to inspire us with Love of God and man, which purifies the life; to bless us with Faith which points to a regenerated World, a glorified humanity.

If these teachings be of God, and suited to the nature of man, what hinders their general reception by the masses? The answer is easily found. Children are early indoctrinated into the faith misnamed *orthodox*. Thus narrow, irrational views of religion, are transmitted from father to son. As yet, the increasing light of knowledge has been sufficient only to *make the darkness* apparent; not powerful enough to point *clearly the way of life*. Of the British People, how many are *there to whom the word Unitarian is altogether unknown!*

How many more who hear of our principles only from those who knowingly or ignorantly mis-state these principles! Hitherto Unitarianism has been preached faithfully rather than extensively. And in some, probably many instances where praiseworthy efforts have been made for its dissemination, the style of preaching has been too elevated to suit "the common people;" while the more intelligent and better educated, of whom Unitarian Congregations are said to be generally composed, are in any single community comparatively few. The benevolent tendency and truthfulness of our views are not unperceived by those of the humbler orders who occasionally hear Unitarian preaching; but the language of the preacher being much superior to that in which their hearers are accustomed to express themselves, the latter find it difficult to convey to other minds the impressions received. Hence such impressions are not unusually short lived.

I long to see the time when Unitarian Missionaries will be found labouring zealously among the working classes. Prejudices they will have to encounter; difficulties of various kinds they will have to contend with; but for those willing to spend and be spent in the good cause, there awaits a rich harvest of rejoicing. An efficient Unitarian missionary must be one whose heart beats in sympathy with the people, who desires earnestly their social as well as their spiritual improvement and elevation; who is satisfied to work as a brother among brethren; who is ever easy of access in respect to all who may desire his counsel; who is ready to countenance and encourage every good word and work which seem calculated to promote the onward and upward career of mankind, notwithstanding that his so doing shall make him "of no reputation" among Mammon-worshippers and Fashion-worshippers; and who, when he finds those over whom he has influence entertaining what he deems erroneous views, pursuing what he conceives to be a wrong course in attainment of a given object, expostulates only in a spirit of brotherly kindness, doing all manner of justice to the arguments by which such views and course of action are sought to be justified. What is it that makes the orthodox Home Missionary almost as unwelcome a visitor as the tax-gatherer, in the houses of the poor; but that he assumes an air of authority; exercises a degree of dictation altogether repulsive to a mind owning any thing like a manly feeling of independence? The austere cast of the countenance, the portentous shake of the head, fix a gulf betwixt the teacher and the taught. And

he who crouches for a moment in the *awful* presence of his fellow-mortal, is frequently ready to caricature the intruder, perhaps curse him, on his departure. A Unitarian missionary to succeed among the operative orders, must ascertain the extent of their mental culture, their modes of thinking, that he may find the surest way to their understandings and affections. He must cultivate the useful rather than the ornamental style of composition, even at the risk of being underrated for talents or learning. Nor must he, in seeking to make known the glad tidings of the Saviour, as contradistinguished from the *sad tidings* of modern divines, fail to expose those irrational, though stereotyped interpretations of particular passages of Scripture, which, from the pulpit, in the sabbath school, and at the fireside, are employed to prop up the notions of a tripartite distinction in the Divine Unity, purchased salvation, and proxy righteousness. Discourses designed to prove the accordance of our views with the general tenor of Holy Writ, and with sound philosophy, though indispensable, are not all that is wanted to persuade ordinary minds. As regards the less educated, so long as there is any number of isolated texts, which seem to yield a shadow of support to the views they have been accustomed to account orthodox, it is hardly to be expected that they will embrace our doctrines, a faith so much spoken against.

I have in my mind a Minister who in his later years adopted liberal and comprehensive views of Gospel truth, and who, by pursuing the course just hinted at, has succeeded, even in a village, in building up a numerous congregation of Liberal Christians, composed exclusively of those whose hands minister to their own necessities. Like a teacher among his pupils, a father in the midst of his children, he leans over the pulpit and in the plainest possible language speaks of the great truths of religion, their application to the various circumstances of Life. His illustrations are drawn chiefly from habits of life and natural phenomena familiar to his hearers; and to render the impression more lasting, he not unfrequently makes use of provincial words and phrases. Occasional visitors call his style *quaint*, *vulgar*; but the fruits of his labour are seen in a regularly filled chapel, decided mental and moral improvement, and a cordial sympathy between pastor and flock. In his own *homely way* he has done more for liberal Christianity in the course of a few years, than could be effected in a long lifetime by the more refined and prevalent mode of preaching.

Why are not Unitarian Christians more zealous in seeking to popularize the views they have peace and joy in believing ? It cannot be that they undervalue their own principles. Their earnestness of profession is evidenced by the sacrifices they make from time to time to have suitable edifices erected for Divine worship, by the support they give to colleges and schools, and by the growing interest in Domestic missions to upraise the fallen. But extensive means are not employed to make known their views to the million. If we deem ourselves blessed in the enjoyment of a rational and life-giving faith we should hasten to extend that blessing to others. What though the actual results of former schemes may not have come up to the anticipations of the more sanguine ? It is still our bounden duty to sow the seeds of truth, though some may fall among thorns, or on stony ground, or by the way side. Are pecuniary means wanting ? It is said our denomination, numbers considered, is the wealthiest in England. But even were it far otherwise, "where there's a will there's a way." By judicious missionary effort much might be done to forward the great work of religious reformation ; though much would remain to be done when there should be a more general system of public instruction. Education is greatly needed for the people. Not intellectual training merely. A knowledge of grammar, arithmetic, and the use of the globes will not suffice. There must be a faithful *drawing out* of man's moral and spiritual nature. This must be enlightened, expanded, elevated. Then will Christianity have free course and be glorified. G. N. S.

"BUT JESUS SAID, SUFFER LITTLE CHILDREN AND FORBID THEM NOT TO COME UNTO ME, FOR OF SUCH IS THE KINGDOM OF HEAVEN."—MATTHEW XIX., 14.

SUFFER the little ones to come to me,
 Forbid them not to hear my words of power ;
 Would ye that glorious fruit should load the tree,
 Let the warm Sun beam on the opening flower.
 Bring then, ye Mothers, bring them to my arms,
 Your human blossoms in their infant charms.
 Teach them the lessons that my lips impart.
 Their's is no guile, no scorn, no haughty pride,
 Gentle and pure is childhood's loving heart,
 Meekly they trust, implicitly confide.
Bring, Mothers, your sweet innocents to me ;
Such must the subjects of my Kingdom be.

Dear little ones ! ye need a careful hand
 To guide your footsteps through entangling snares ;
 The path ye tread to reach that glorious land,
 Is thickly set with doubts, and fears, and cares ;
 Yet though the path with thorns and briers be rife,
 Courage ! brave little ones ! the end is Life.

Life where no pain is felt, nor cares annoy,
 Sweeter than spring with all her birds and flowers ;
 Life never ending, life of peace and joy,
 Brighter than fairy land's resplendent bowers.
 Bring willing hearts, dear little ones, to me,
 And with me ever in my Kingdom be.

J. A.

LECTURES ON ENGLISH HISTORY.

PART III.

MUCH profitable interest might be excited by an account of the manners, customs, and habits of our Saxon forefathers as far as we have a competent knowledge of them, but I am compelled to dismiss this branch of our subject by briefly stating that the Saxons were very much behind most of the Continental nations in the arts, and especially the refinements of life ; and that the Norman conquest, although for the time a fearful calamity, proved, ultimately, of the greatest advantage by opening an intercourse with other countries, thus weakening prejudice by expanding the mind, and giving some faint indications to it that all mankind are brethren. The Normans held themselves to be a polished people, and looked on the " Islanders," as they contemptuously termed the Anglo-Saxons, with much disdain. They, however, in some sense repaired the many injuries they inflicted by erecting many splendid works of architecture, building or beautifying towns, and bestowing much more expense and pains than had been done by the Saxons on their ecclesiastical edifices, as well as on their castles and more ordinary places of residence. It is also probable that Feudalism, a thing bad in itself, and utterly incompatible with free institutions, was of some benefit at the time in enforcing order and respect for the law. It is one of the advantages of a thoughtful study of History that it shows how evil things, even, are made to produce good : or rather, that evil is never unmixed, that some benefit ever results from it ; whilst the converse is not less apparent, that earthly good is imperfect, that the very best things are continually liable to abuse.

The Feudal system, if not introduced by William the Conqueror, was consolidated by him. It may be necessary for the information of the younger part of my audience to explain the meaning of the term. Feudalism was a very complicated thing, wheels within wheels, and I know of nothing giving a more lively idea of it than a nest of chip-boxes, or the ingenious little toy of pear within pear, growing "fine by degrees, and beautifully less," till we come to one of extreme smallness. Under the Feudal system a kingdom, such as England, was divided into a certain number of parts called fiefs. The King, as supreme head, granted these fiefs to his great lords and captains, in reward for services performed. These estates were theirs, but held on the condition of doing services to the kingdom in return; if these were neglected, the estate reverted to the crown. As many of these fiefs were too large to be properly improved by an individual, the great feudatories were in the habit of parcelling out their fiefs to the lesser nobility on the same terms, and again these lessor barons would divide their fiefs, bestowing portions of them on their dependents. The most petty baron was nearly absolute in his own domain, whilst the King himself was regarded as only chief of all the barons. Hence they were frequently able to make head against the sovereign, as in the reign of John, when the barons compelled him to sign Magna Charta; and in the long and troublesome reign of his son and successor, Henry the Third, we find the barons frequently making war on the king, and at length taking him prisoner. The famous battle of Evesham, in Worcestershire, was fought between Henry and his barons. Many of our English kings held fiefs in France and Germany for possessions there, and rendered homage to the Sovereigns of those countries for them. John of England, for the murder of his nephew Arthur, was adjudged to have forfeited his Norman fiefs to his Sovereign, the King of France. "The Sovereign of a feudal kingdom, never appeared in greater glory than when he received the homage of his immediate vassals in his great court of parliament. Seated on his throne, in his royal robes, with his crown on his head, and surrounded by his spiritual and temporal nobles, he beheld his greatest prelates and most powerful barons, uncovered and unarmed, on their knees before him. In that humble posture they put their hands between his and solemnly promised to be his liege men, of life and limb and worldly worship, to bear faith and troth to him, to live and die with him, against all manner of men."

Yet amidst this barbarous splendour there was much meanness, of which the most ludicrous instances might be quoted, all tending to shew the very imperfect state of civilization then existing. Some rare specimens have been preserved by Hume, thus :—"The men of Gloucester paid one hundred shillings that they might have the liberty of selling and buying dyed cloth as formerly. Peter de Peraris gave twenty marks for leave to salt fishes, as Peter Chevalier used to do. Ralph de Brekham gave a hawk that the king would protect him, and this is a very frequent reason for payment. Richard de Neville gave the king twenty palfreys to obtain his request to Isolda Bisset that she would take him for a husband. Hugh Oisel was to give the king two robes, of a good green colour, to have the king's letters patent to the merchants of Flanders, with a request to render him one thousand marks which he lost in Flanders. Henry de Fortibus gave a Lombardy horse of value to have the king's request to Henry Fitz-Harvey that he would give him his daughter to wife." "It will, however," continues the historian, "be just to remark, that the same ridiculous practices and dangerous abuses prevailed in Normandy, and probably in all the other states of Europe. England was not, in this respect, more barbarous than its neighbours."

It must not escape our notice, that the condition of the people, during the whole of the dark ages, was one of extreme depression, of hardship, and of rigour. Whatever may be fancied of the state of freedom under a prince such as Alfred, nothing can be more certain than that the mass of the population was in slavery. The labourer had no rights, he was truly, literally, an hereditary bondsman, just as is the modern serf of Russia, or the slave of Virginia. This state of things continued for many centuries ; a change of dynasty was to the labouring serf only a change of masters ; no beneficial effect was thereby wrought on his circumstances ; Saxon or Norman, Plantagenet, Lancaster or York, were the same to him ; whether Harold or William, Stephen or Henry reigned, he was the born thrall of his superior, bought and sold as the cattle on his estate. "The labourer who devoted his life to the cultivation of the soil, to the multiplication of comforts, to the production of wealth, and the sustenance of society, held the rights of living and *breathing by a service*, whose only limit, in one respect, was *indefinite extent*, and in the other, *indefinite degradation*." *We read with horror of slave markets in other countries, and*

under other governments, but we must not forget that in "merry England" such things have been. In the reign of the Conqueror, and in the city of Bristol, we are told, slaves male and female were openly sold. "There might have been seen fastened together by ropes, whole rows of wretched beings of both sexes (a sight sufficient to excite pity even in barbarians), daily offered for sale to the first purchasers." Till a comparatively late period, the detestable system of "villeinage," or confining a man to the soil on which he was born, was not abolished.

The operations of commerce, during the Saxon and Norman times, were, necessarily very limited. With the Thane and Baron, the only noble employments were war and hunting. To these, and especially the first, they were trained from early youth, and for this purpose a number of idle, licentious, and hard hearted ruffians were to be maintained, at the expence of the toil, blood, and sinews of the labourer, born to minister to their gratifications; and the loss of all manly freedom. Nearly every craftsman or artificer was in bondage. The smith, the mason, and the carpenter, were slaves, equally with the ploughman, the forester, and the swine-herd. Most who traded with the natives were foreigners, though now and then some adventurous individual from the ranks of the "Freemen" burst through conventional usages, and acquired wealth as a merchant. He however did this at the price of much obloquy and insult from his contemporaries. The money lenders of this period were nearly all Jews, who were for the most part persecuted with the most savage barbarity. Confiscation, imprisonment, and torture of the most horrible kinds, were frequently and freely inflicted on them, and yet, "sufferance was the badge of all their tribe," and they contrived to avenge themselves on their inhuman persecutors, by gaining possession of nearly all the little ready money of the time, and by lending it to their persecutors at the most exorbitant interest. Perhaps no writer has more truthfully, as well as more graphically described the condition of the Jews in the dark ages, than Scott in his splendid romance of *Ivanhoe*.

The mention of this tale leads me to remark, that no work, I am acquainted with, gives so lively, and at the same time, I sincerely believe, a truer picture of the general state of society during the period of which it treats, as this *justly celebrated novel*. That the incidents are fictitious, does not in the slightest degree diminish the verisimilitude

of the whole. The proud, cruel Norman baron, the sturdy Saxon Thane offering an unavailing resistance; the licentious Templar; the unprincipled leader of the mercenaries; the burly friar; the degraded serf; with the wily, suspicious, but by no means ungentle Jew, and his daughter, one of the most perfect of our author's conceptions, the high souled, pure minded Rebecca, all are so skilfully pourtrayed, so carefully discriminated, the colours are so fresh from the imagination, the sentiments so warm from a noble heart, that time cannot be mis-employed in reading, as I am not ashamed to confess I have read, again and again, this magnificent and at the same time, truthful story. The hymn of Rebecca, just after her sentence, is so every way beautiful, that widely as it has been circulated, none can be displeased at its repetition here:—

When Israel, of the Lord beloved,
 Out of the land of bondage came,
 Her Father's God before her moved,
 An awful Guide in smoke and flame.
 By day, along the astonish'd lands
 The cloudy pillar glided slow;
 By night, Arabia's crimson'd sands
 Returned the fiery column's glow.
 Then rose the choral hymn of praise,
 And trump and timbrel answered keen,
 And Zion's daughters poured their lays,
 With priests' and warriors' voice between.
 No portents now, our foes amaze,
 Forsaken Israel wanders lone,
 Our Fathers would not know *Thy* ways,
 And *Thou* hast left them to their own.
 But present still, though now unseen,
 When brightly shines the prosperous day,
 Be thoughts of *Thee*, a cloudy screen,
 To temper the deceitful ray.
 And oh! when stoops on Judah's path,
 In shade and storm, the frequent night,
 Be *Thou* long-suffering, slow to wrath,
 A burning and a shining light.
 Our harps we left by Babel's streams,
 The tyrant's jest, the Gentile's scorn;
 No censer round our Altar beams,
 And mute our timbrel, trump, and horn.
 But *Thou* hast said—The blood of goat,
 The flesh of rams, I will not prize;
 A contrite heart, a humble thought,
 Are mine accepted sacrifice.

B. M. B.

EVIDENCES OF CHRISTIANITY.

No. III.

AUTHENTICITY OF THE NEW TESTAMENT.

IF an inquirer after Religious Truth, who had not hitherto known any thing of Christianity, were anxious, now at length, to investigate its claims to his acceptance, and for this purpose undertook an examination of those ancient writings, which teach what Christianity is, and which, in their collected form, we call the New Testament; the first question presented to him for solution would be this, Were these writings, especially those of them which profess to be historical, written by the persons whose names they bear; in other words, are they authentic? The first method by which we shall endeavour to answer this question will be by the examination of the New Testament itself.* If the books composing it are as ancient as they profess to be, they must contain in themselves the marks of having been written in that age and country; for every period and every region has its peculiarities, which imprint themselves on the literature produced in it; and investigation will show us that the style, the language, and the contents of these books, when compared with what we know from independent sources, strengthen the idea that they are the work of those to whom they are ascribed by Christians.

I. It may be broadly stated that there is nothing in the books which are now under our consideration, which is *opposed* to the belief that they are authentic. It is well known that any one who attempts to impose on mankind, by giving to a work of his own composition the appearance of antiquity, or attaching to it some honoured name, has a most difficult task to perform, and can scarcely escape detection. Some inaccuracy in historical or geographical fact; some accidental use of words unsuited to the character he is assuming; some mistake as to the manners and customs of the period concerning which he writes, almost always betrays him. No

* When we assert that the Christian Scriptures were written by those whose names they bear, we do not intend to express an opinion as to whether the Epistle to the Hebrews is the work of Paul, or whether 2nd Peter that of Peter; or whether 2nd and 3rd John, and Revelation are any or all of them the work of John *the Apostle*, or some other John; the opinions of critics being much divided on these points. Whenever we speak of the authenticity of the books of the New Testament, we mean that all (with the exception of these five) were written by those whose names they bear in our English Bibles, and that these five were the work, either of those to whom they are there ascribed, or of some other early Christians.

other writings ever underwent such a searching investigation, as that to which those of the New Testament have been subjected; an investigation, in many cases arising from no friendly motive, and yet no one peculiarity, no single word, has ever been pointed out in them, which can be *proved* to cast any doubt upon their authenticity. Is it possible that any deceiver, or band of deceivers, could have invented or compiled a curious and unprecedented history; could have divided it into four parts, so as to give it the appearance of being recorded by four independent writers; could have assigned to each of them a peculiar style of his own, and preserved this style through his division of the work; could have added a further narrative in a separate book; could have invented a number of letters, (the most difficult of all literary productions to fabricate); could have reproduced the manners, the modes of thought, the peculiar prejudices, and passions of a bye-gone age; could have attained a complete precision with regard to facts of general history, and to places, incidentally mentioned; and that the most minute criticism, the most laborious research, should be unable to find one single trace of such an origin, in any part of the writings themselves? No experience which the world has ever had would lead us to believe that such a deception could escape detection; it is impossible. The negative argument is therefore a very strong one; the fact that there is nothing in the New Testament to prove that it is *not* the work of apostles and apostolic men, is in itself a very strong presumption, in favour of the belief that it is.

II. This presumption is strengthened to demonstration, when we see the many points in which the Scriptures themselves confirm their alleged authorship. For the sake of clearness, these may be distributed under several heads:—

1. Language:—The dissimilarity of style in the different books shows that they are the work of different authors. The difference, both of the matter and of the manner, between the first and fourth gospel, between the epistles of Paul and those of John, is very apparent even in the English translation. The Christian Scriptures were therefore written by several persons, and if the books are *authentic*, these persons were Jews, and had been educated in a country, in which the Aramean, the language of the Jews in our Saviour's time, was spoken. But why then have they written in Greek? *Because this language was, in the time of Christ, the general vehicle by which literary productions circulated through the*

more civilized part of the world, and the medium of communication between the people of different nations, brought into contact by Roman conquest. This is shown by Josephus, who says he wrote his history first in the language of his countrymen, but afterwards, "for the convenience of those living under the government of the Romans, translated it into Greek."* Indeed this language was especially common in Palestine, as those Jews, who, for purposes of commerce, lived abroad, at Alexandria and other places, mixing with their countrymen at home and at the festivals, spread the knowledge and use of it. We find Greek inscriptions on monuments and coins, throughout the East, and even in Jerusalem. The translation of the Jewish Scriptures into Greek long before the time of Christ, proves how much connection the Jews had with those who spoke it, and we are told that this version of the Old Testament, written in Alexandrine Greek, was used even in the synagogues of Judea.† We need not wonder, then, that the New Testament is written in Greek.

But it is a sort of Greek, which would never have been used by a native Grecian. It is the peculiar dialect of strangers, and contains many oriental idioms. A slight acquaintance with the original languages *proves* that the writers must have been intimately acquainted with the Aramean; many of its words are used, as *Raca*, *Ephphatha*, *Corban*, &c.; idiomatic phrases are found, as the use of the word children in the phrases, "children of light," "children of wrath," and many others; the structure of the sentences resembles that of the Hebrew; the allusions to the ceremonies and commands of the Old Testament, are evidently made by those who were familiar with them. Examples and proofs of these assertions might be very much multiplied, and they form a mass of evidence, so conclusive, that probably no scholar could examine the New Testament Greek, without being convinced by its peculiarities, that it was written by those whose acquaintance with the Aramean was such, as could be gained only by habitual residence in Palestine, and such as proves the writers to have been Jews by birth and education. Their style also proves them to have lived before the destruction of Jerusalem, for that event introduced such changes in the Jewish language, as to give it a very

* *Josephus De Bell, Jud. Proem.*

† *Marsh's Michaelis*, vol. i., p. 390.

different general character; and the nature of the Judaism and the extent of the Jewish element, which the New Testament Greek displays, prove that it must have been written before the close of the first century.* Thus a reference to the language of the Christian Scriptures, confirms, both as to the age and persons of their authors, their claims to be the work of the first followers of Christ.

2. History:—The period of the Jewish history, during which Christ and his Apostles lived, is one of great confusion. The family of Herod the Great divided his dominions among them; they were all called Herod, but had in addition other titles, and the limits of their jurisdiction were frequently changed, so that to make mistakes concerning them is very easy; yet in the New Testament there is no mistake with regard to them. Persons and facts are mentioned incidentally, yet never erroneously; a fabricator would unavoidably have fallen into some error; it is only one who wrote at the time, or soon after, who could in every instance be exact. The Roman governors followed one another with considerable rapidity, yet the right one, for each period is always spoken of, and his peculiar and exact titles are assigned to each, as a careful comparison of sacred with profane history will show. These assertions might be proved by many instances, but two will be sufficient.

We are told, Luke iii., 14, that soldiers came to John the Baptist, and the Greek word means, not only soldiers, but "soldiers in actual service." Now the Roman soldiers in Palestine were not employed in any war at this time; why then is this word used? Again, Luke iii., 19, 20, narrates John's imprisonment by Herod, and Mark, vi., 27, relating the death of John, uses for "executioner," a word employed for a soldier. Why do both evangelists use these words, as though war was being then carried on? They afford in themselves no answer to the question, but we can explain their language, by referring to Josephus, who tells us that Herod was at this time involved in war with Aretas, king of Arabia, and this shows that Luke and Mark each used the right word to express his meaning, as the soldiers, who came to John the Baptist, would be on active service, and Herod, being at this time at war, would probably employ a soldier as an executioner; yet no inventor would have thought of *this*, and scarcely any one, writing a long time after the

* Marsh's lectures, xxvi.

events, would have been aware of the propriety of such expressions.

Another instance, yet more remarkable, is found Acts xiii., 7, 12, where the writer gives to Sergius Paulus the title of "deputy," which title was generally given only to those who governed provinces, which were invested with proconsular dignity; on the supposition that Cyprus was not one of these, it was formerly supposed that the historian had made a mistake, in using this title, but a Greek coin has been discovered, which was struck in the first century, under the government of the successor to Sergius Paulus, and which gives the governor of Cyprus this same title of "deputy;" thus showing, that the author was correct in the very particular in which he was accused of inaccuracy, about which a modern writer would have fallen into error.

3. Geography:—The divisions and subdivisions of Palestine, the position of the towns of Judea and Gallilee, the topography of Jerusalem and its neighbourhood, points not likely to be known by any but Jews, and many of them so altered by the destruction of Jerusalem, that any one living and writing after that event, *could* not know them, are often incidentally mentioned in the New Testament. Yet these references are always clear, always consistent, and as far as we can judge, always correct. We find also representations relating to Ephesus, Corinth, Athens, and Italy, which precisely agree with all that we know of these localities.

4. Manners and customs:—The peculiarities of the Jews, with respect to Religion, distinguished them from all other nations, and made it impossible for any one who did not live amongst them, to realize the minor characteristics of their social life. Yet these are all faithfully portrayed in the gospels. The distinctions of their leading sects; the customs of their synagogues, and of their temple worship; the relation in which they stood to the Samaritans, and the feelings which prevailed between the two nations; the notions which they had concerning the advent and kingdom of the Messiah; their mode of arguing, their ideas of a future life, their reliance on tradition and authority; the subjection in which they were held by the Romans; the method of collecting the tribute, and the estimation in which those who collected it were held; and many other minor particulars, are all portrayed in the Gospels, not designedly, but in a simple and natural manner, as the course of the History calls forth the mention of them. And let it be observed, that after the destruction of Jeru-

salem, and the dispersion of the Jews, these particulars could no longer be observed, and the intimate acquaintance with them displayed by the New Testament Historians, *proves* that they lived before that event, and lived too, at least during part of their lives, in Palestine, among the scenes which they describe, and in the state of society which their narratives portray,

But allusion is also made to many things external to Palestine; to the characteristic features of several famous cities; Ephesus, Athens, Corinth; to the favourite employments and prevailing worship in each of these, and in many other places; to the method of travelling, and the means of communication of that age; and in all these particulars there is the same exactness and freedom from error, as we have before noticed on other points; the representations of Scripture uniformly correspond with all that we can learn, from other and independent accounts.

The force of this argument is increased by the fact, that the writers have not made it their object to give information on topics of History, &c. Their aim is to record the facts connected with the life and teachings of Jesus, and the early spread of his religion, and in doing this, they accidentally and undesignedly mention those particulars which confirm their testimony. The knowledge they display with regard to History and Geography, the language which they use, the allusions they make to local circumstances, and national peculiarities, prove that these writings must have been produced in the time and country of their reputed authors, and by persons situated as they were; none but a *Jew* could have shown such a knowledge of Palestine, and the Jewish language, customs, and literature; none but a *Jew converted to Christianity*, and thus brought into contact with the heathen, could have written with such truth about the Gentile world. This reasoning, therefore, shows that the New Testament Scriptures had their origin in the period, immediately preceding the destruction of Jerusalem, and were the work of men intimately connected with Judea; and, if so, they could not be forgeries, for, if they had been written under the names of apostles, in the very age and country in which those apostles lived, the imposture would have been immediately detected.

Such is the evidence, with regard to the books of the New Testament, which is obtained from the careful examination of these books; evidence depending on nothing external, which can be denied or doubted; evidence which can never vary or

cease, as long as the Scriptures themselves remain. Let every one search for himself, to ascertain whether the assertions which have been made are founded on truth, and let every one remember, that if they are so, **THE INTERNAL EVIDENCE PROVES, THAT THE NEW TESTAMENT SCRIPTURES ARE THE WORK OF THE APOSTLES AND EARLIEST DISCIPLES OF CHRIST.**

M. D. W.

L I F E.

" Powers depart,
Possessions vanish, and opinions change,
And passions hold a fluctuating seat ;
But by the storms of circumstance unshaken
And subject neither to eclipse or wane,
Duty exists, immutably survives."

LIFE is fleeting—spend it not
In Sin's deceitful clime ;
Improve it, use it—never blot
Its beauty with a crime.

Life is precious—give its hours
To Duty's solemn call ;
To God, who every moment pours
His Blessings o'er us all !

Life hath its meaning—as we here
Our several Trusts fulfil,
So shall we in another sphere
Yet nobler stations fill.

Life ends not here ; it but begins
That purer Life above
Progressive in all glorious things—
And hallow'd by God's love !

Life is divine ! From God it came
To Him it ever tends—
A spark from that Immortal Flame
Wherein all Being blends !

N. Z.

NATURAL THEOLOGY.

No. III.

PROOFS OF DESIGN IN BIRDS.

PERHAPS no class of animals so much excites our admiration, awakens our interest, or adds to our innocent enjoyment as that of BIRDS. Their graceful forms, their light and ærial motions, their brilliant plumage, their varied and exquisite minstrelsy, their powers of flight, their apparent desire, so kindred to that of our own spirit in its holiest mood, of forsaking earth for a higher, a purer and a brighter dwelling-place, all are calculated to arouse the attention and awaken the sympathies even of the dullest and the coldest. We are so familiar too with some of the species; we hear the lark so regularly in our summer walks, and behold the red-breast return so duly with autumn to our yards and windows; our hearts so leap in us with renewed youthfulness at the first call of the cuckoo, and the cawing of the colony of rooks returning home at eventide from their foraging excursions, is so in harmony with the other tender accompaniments of that

Soft hour which wakes the wish and melts the heart; the Magpie with its lively strut and chatter so punctually meets us in the meadows, and the Wren so startles us as its tiny form vanishes amid the leaves of the hedge row, that with many of them we contract not only a familiarity, but an attachment.

But our admiration is not only enlightened but elevated, when we observe the wonderful and exquisite adaptation of their structure to the kind of existence they are destined to spend, and thence to mount upward, as on their own wings, towards a designing and contriving MIND. How difficult to human view is the problem solved in their conformation—to frame an animal, that shall possess a bony skeleton, the support to many muscles, some of them of amazing power, and yet be so light, that it shall not only soar in the atmosphere, but ascend upwards like the Condor to the height of twenty thousand feet above the level of the sea, or dart along like the Swift at the rate of three miles in a minute of time, or sustain itself above our heads for a lengthened period, apparently without the slightest motion, or the smallest exertion. So many are the requirements to be secured, so nice the balances to be effected, so delicate the compensations to be supplied, the most trivial error in any one of which would prevent the accomplishment of the end desired, that man,

with all his knowledge, would have failed in attaining it, even had he complete power over the materials to be employed. Of course the first object to be sought, was to make the body of our vertebrated animal as nearly as possible equivalent in density to the same bulk of atmospheric air. To a certain degree, this is effected by the bird's being enabled, through its wings, to present a greatly extended, and by the feathers of which those appendages are chiefly composed, an extremely light, surface to the air, by which it is therefore buoyed up, and prevented descending to earth so rapidly as a compact body of the same weight. But this is only a step towards the effecting of the main purpose, which is chiefly attained by admitting into the body an amazing quantity of air, if we consider the size of the animal itself. It is not only furnished with the usual large pair of air-vessels in the shape of lungs, but many others of different sizes are distributed through the abdomen and various other parts of the body, yea, and penetrate the very bones themselves. By these two arrangements the creature is, when it so pleases, of a specific gravity so little greater than that of the medium of which it is destined to be so frequent a visitant, that it can sustain itself there by a comparatively slight exertion. It is beautiful to observe how frequently the great Designer not only secures a given end by certain means, but also makes these very means produce some other result, of perhaps not less importance. Thus the unusual amount of muscular energy necessary to enable birds, not only to support, but also to propel themselves in the air, demanded a corresponding amount and activity of respiration. This has been effected by the very instrumentality employed to lighten the entire body, namely, the admission of air freely to its many cavities. This quick, forcible, and abundant respiration, was further necessary to supply the unusual quantity of heat, demanded for sustaining the great activity of the various vital functions; but it is obvious that the additional heat would be comparatively useless, if it passed from the body of the bird into surrounding space, almost as quickly as it was generated. To prevent this, it was desirable that the surface of the body should be clothed with some substance which was a bad conductor of heat, and the covering of feathers was bestowed, which thus serves the double purpose of diminishing the weight of the entire body, when its bulk is considered, and of retaining its temperature at the height which is desirable.

Not only are there these and sundry other adaptations of the entire class of birds to the medium they are frequently to traverse, but the structure, and especially of the feet, and beaks, of the individuals of each separate order, are formed in a definite manner to suit the sort of life they are destined to lead. Thus some who feed indifferently upon insects or vegetables, have their feet so shaped, that they can walk on the ground, or perch on the branches of trees, with equal facility. The Fly-catchers, have a bill flattened at the base, and the sides of the mouth supplied with hairs to prevent the escape of the struggling prey. All the rapacious tribes, the eagles, vultures, hawks, owls, &c., are remarkable for their strong and hooked beaks, and their sharp powerful talons. While birds in general have three toes pointing forward, and one pointing backward, yet those which have to climb the branches in search of their appropriate food, have *two* of the toes turned backward, as in the parrot; a deviation from the general rule to accomplish a particular purpose, and thus affording perhaps a stronger proof of design. Those again who are to live chiefly on the ground, have short wings, for they are not destined to fly, and as these wings require less force to move them, the breast-bone is not so large as in other orders, for less space was wanted to which to attach smaller muscles. On the other hand, their legs are thick and strong, as being the most usual organs of locomotion. Birds that feed upon small fishes, mollusks, or aquatic reptiles or insects, and who have therefore to wade into the water in pursuit of their prey, have long legs that elevate them as if they stood on stilts, and, as necessity demanded, they have a corresponding longitude of neck to enable them to reach their food from such a height. Those who have to swim in search of their peculiar diet, have their feet converted into oars, and their body shaped like a boat, with exquisite reference to the element in which they disport. With like especial and benignant reference, their clothing is thick and downy, to defend them from the lower temperature to which they are exposed, and they are furnished with an oily secretion, with which they can coat their feathers and so render them water-proof. Was it Chance, or was it Intelligence, that, seeing some birds would live on carrion, and others on small quadrupeds or animals of their own class, and others on fruits, and *others on insects*, and others on the tenants of the deep, adapted *thus perfectly* the structure of the organs of each other to its *own peculiar food*, and its own peculiar feeding-places?

ascend a little more into particulars :—Our beautiful
 the Woodpecker, with her brilliant plumage of green,
 and gold, is intended to feed chiefly upon such in-
 burrow into the bodies of trees. To perforate his
 their secret dwellings, he requires to possess a bill
 strength and sharpness ; this he has, which he uses
 a stone mason would do a pointed pick in making
 a block of granite, heaping stroke upon stroke with
 great rapidity, that neither eye can follow nor ears
 them, and positively grinding the wood to powder
 him. Having thus worked his way to his food, how
 carry it to his throat ? Not with his bill, as one
 naturally suppose, but with his tongue, which is
 fashioned to discharge that office. First, it can be
 with great rapidity far beyond the bill ; next, it is
 with strong hairs bent backwards like the barbs of
 a fish, so that he draws out the larger insects as if with
 a hook ; and again, it secretes a glutinous fluid just
 before, so that he catches his smaller prey as if he were a
 fishing birdlime.

Cross-bill, with his red body and dark wings and tail,
 as his name imports, a beak of peculiar formation,
 in reference as usual to the dietetic fancies he enter-
 tains gratifies. He is a native of more northern lati-
 tude, but pays us a visit annually about May or June. At
 the seeds of the various pines are his appropriate ali-
 ment, but how is he to reach them ? They are buried in
 the heart of the hard woody scales of the cone, which
 are strong and tough that no ordinary bill could penetrate
 them. Whichever it was, chance or mind, which first im-
 proved the appetite, and placed this formidable obstacle in
 the way of its gratification, has also furnished the creature
 with the means of overcoming the difficulty. Both man-
 dibles are much hooked, and terminate in points exceedingly
 sharp, while the upper one can turn considerably to the
 side, and the lower one. The points of the mandibles enter
 the cone, and, acting like two levers of great power in op-
 posite directions, tear it open, and leave the seeds exposed.
 They retain it in this position, the tongue, which is
 a very beautiful instrument, performs its part. It ter-
 minates in a horny gouge, supported with a bone and furnished
 with scales, and so scoops out the seed with remarkable

*Is not this strange apparatus exquisitely adapted
 to the habits, wants, and mode of life of the ani-*

mal? and does not every part of it declare that it was the production of united Wisdom and Beneficence?

Who has not admired the movements of the little Wag-tail, as he hawks over the surface of the water, or scours around its margins, or even wades into it when it is very shallow, or follows the plough to pick up the larvae and worms that are thus exposed? The appendage, from whose almost incessant motions he derives his name, performs an important part in his economy. As is the case in all birds that run with great swiftness, his legs are placed behind the centre of gravity of his entire bulk; besides, as neither his neck nor bill are long to enable him by their aid alone to reach the ground for his food, he is obliged to swing himself forward with great velocity to attain that object, from his feet as a pivot. Such being his frequent motion, and the legs being situated as has already been mentioned, he would be in constant danger of losing his balance and tumbling on his head were some counterpoise not provided. Such provision is made in the unusually long tail, which also acts to a certain extent as a wing, pulling the body backwards again, and thus raising the head with no considerable effort.

The beautiful and interesting field in which we are now expatiating is literally crowded with illustrations similar to these already offered; and especially do the variations in the form and power of the eye in those birds with short bills which feed on insects, and in the birds of prey, and again in those of the latter which hawk by day and those which hawk by night, strike us with surprise and pleasure. But enough has been said to show that whatever class of animals we examine, from man who is made "but a little lower than the angels" to the "sparrow on the house-top," the structure of all testifies that their natures were imparted, and their structure adapted to their natures, by Intelligence associated with Benignity.

C. Y. M.

Who knows not that a new idea is seldom advanced without an appearance of arrogance, and an accusation of disputatiousness? Were Humility herself to undertake something new, those of an opposite opinion would charge her with pride. Why were Christ and all the martyrs put to death? Because they were deemed proud despisers of the wisdom of the time, and advanced new truths, without previously taking counsel of the organs of ancient opinion.

MARTIN LUTHER.

SANITARY REFORM.

No. II.

IN the Christian Pilot for March we directed the attention of our readers to this important movement, and gave a brief sketch of its past history. On no subject is there existing greater ignorance and misapprehension, indifference, carelessness, and recklessness. The apathy and sluggishness of Town Councils in some places; the lamentable and besotted ignorance on the part of the people most exposed to the immediate physical evils which Sanitary Reform would remedy; the miserable greed, which for the sake of preserving paltry pence, would put off to a more convenient season the measures which would not only save pounds, but preserve health and life to thousands; the trickery and craft, chicanery and fraud, mystifying by sophistry a subject in itself plain and palpable as the senses and the eyesight, are fearful barriers to the carrying out of comprehensive and widespread improvement. Strange, that the verb Reform should so frequently lack the present tense. Evils are acknowledged to exist, yet no attempt for their removal is made. The causes of disease, pestilence, death, are seen, felt; nevertheless interest, and interest begotten prejudice, outweigh all considerations of public safety and the general good. There are abodes of misery in every large town, in every village of the land, totally unfit for human habitation, the prolific sources of every abomination, but which are still suffered to exist because of some vested interest, some Corporation patrimony, being endangered or infringed on by their removal. There are houses, lanes, of this description in Newcastle, which it is disgraceful to a professedly Christian community to allow one day to pass over without adopting requisite means to have razed to the ground. People will subscribe the while to Dispensaries and Infirmarys, and deem their duty exhausted by such contributions, leaving the pregnant causes which mainly render needful the existence of those Institutions to exhale the poisons which entail disease, and deprive of life.

The Town Council of Maidstone, in Kent, has set a good example to other Corporations in this matter. Very properly it took the initiatory steps, and did not wait to be urged to its public duty by the onerous labours of private individuals, or public Associations. It appointed a committee to *carry out the provisions of the Nuisances Removal and*

Disease Preventive Act. That committee appear to have been indefatigable in their inquiries and survey, and presented a Report, suggesting that a superintending Inspector, agreeably to the eighth section of the Public Health Bill, should be petitioned by the rate payers, to visit the town. The consideration of this proposal was submitted to a public meeting of the inhabitants, convened by the Mayor, in the Town Hall, and presided over by him, March 2. The resolution in favour of the proposal was met by an amendment that it was not expedient, moved by Mr. Hart, solicitor. Charles Ellis, Esq., one of the magistrates of the borough, supported the original motion in an address, which contains much general, as well as local, information, which cannot but be interesting to all who would promote and ensure the comforts, health, and well being of the community:—

He would commence by expressing his great obligation to the Town-Council for having directed public attention to this subject, for the valuable Report which they had circulated, and for having convened that meeting to take the question of the Public Health Act into consideration. The subject of the public health had recently occupied the attention of several Governments and several Parliaments. Ten years since, Government had appointed Commissioners to visit and inspect the large manufacturing and other towns, and to report on the state of public health within them. In 1845 Lord Lincoln, at the instance of the Peel Government, brought in a measure on the subject, which received considerable attention, and was ultimately withdrawn on the understanding that another Bill should be introduced. In 1847 the subject was alluded to in the speech from the throne, and a Bill was brought in, at the instance of Government, by Lord Morpeth, and received great attention; but in consequence of its being introduced at the fag end of the session, the question was shelved a second time, with the same understanding. The present measure having been brought in, and amply discussed in 1848, became law. He mentioned these facts to show that the law was no hasty or premature measure, but that it had received that attention from the Government and Parliament, which the importance of the subject deserved. Great inquiry had taken place before the measure had been introduced; it was discussed over and over again, and had passed in a way which on every account entitled it to the consideration of the country. It might be that Sanitary Reformers, would, in the first instance, meet with a similar reception as had greeted Reformers of every other description. Their motives might be misunderstood, and they might meet with great opprobrium and contumely. Such seemed to have been the course of Sanitary Reform in Maidstone. The first local act for the improvement of the town was obtained in 1791. Great was the opposition to that measure, from persons who feared that it might interfere with vested rights, and involve the rate-payers in overwhelming expenses. (A cry of "*So it has; it has ruined us.*") What, the act of 1791! He did not before know that the town was so near ruin, neither had he ever before heard our ruin attributed to such a cause. The principal pro-

moters of the act of 1791 were Mr. James Smythe and Mr. George Burr, and after they had with great exertion obtained the Act, they brought it down to Maidstone, and what were their thanks? Why, they were burnt in effigy in the public streets (hear, hear, and "Sarve 'em right.") Now they had been told that the provisions of that act, and of those local acts, which had passed since, were sufficient for all present purposes. He did not wish for one moment to depreciate the value of these subsequent acts. He believed them to have been needed, and he would do every possible justice to those gentlemen who had carried out their provisions; but the opinion that the provisions which would suffice in 1791 were sufficient for the altered circumstances of 1849, was one in which he certainly could not confide. What was the state of Maidstone in 1791? The population was something like 7,000, whilst at present it was considered to be 20,000. To show the difference between the present state of things and those of 1791, he would mention that this Act had been framed so as to meet matters which would now be deemed extraordinary, such, for instance, as slaughtering cattle in the public streets, scalding dead pigs in the streets, and airing and exercising horses in the streets. This Act also prohibited the setting up of cocks for the purpose of "cock throwing," an amusement to which it would seem some of our immediate ancestors resorted. This Act, which was to be carried into operation by all inhabitants rated at £15, or possessing a freehold worth £10 annually, empowered them to raise the sum of £7,000 upon security of the rates, which were never to exceed 1s. 6d. in the pound. The objects of the Act were those of widening, improving, regulating, paving, and lighting the streets, removing and preventing encroachments, obstructions, nuisances, and annoyances, and for the better supplying the town with water, and repairing the highways; the general highway act still, however, remaining in force. Subsequent acts increased the amount to £14,000, with extended purposes. The Act of 1819 vested the powers in a committee of seven, to be chosen annually by the rest of the commissioners, and enable them to supply "surplus, or waste water," (a curious term) from the public conduits, to such persons as should be disposed to receive the benefit by private pipes, into their respective houses, at such sums as might be fixed and agreed upon. This power had never been acted on. It had remained a dead letter from the date of the enactment. It had never had vitality, and it never could. This Act also gave power to build a town wharf, which had been done; to put down a weigh bridge and take toll for the use of it. Some houses had also been purchased under this act for the widening of the streets. He had thus enumerated the various powers contained in their existing local acts, which he contended were altogether inadequate to the requirements of the present day. He certainly did expect that when Mr. Hart or any other gentleman came forward to oppose the introduction of the Public Health Act, he would have been prepared to show by statistics that Maidstone was a healthy town as compared with other towns. He contended that the very slight information which Mr. Hart had given them on that point was altogether fallacious. All the information he had given them was that taking eighty-one districts, the mortality in sixty-one of them was higher than that of Maidstone. For this, however, Mr. Hart did not quote the authority. If Mr. Hart

meant this to apply to the returns of the Registrar General, (Mr. E.) would mention that the districts were not confined to towns, but included large rural portions. Mr. Hart's remark applied to the town of Maidstone, was altogether fallacious, equal with the remarks which were recently made by some members of the Town-council, that Maidstone was really in a tolerably healthy state, and would bear comparison with any other town. If it should appear by statistics that Maidstone was in fact less healthy than other towns, the wisest course, was not to seek to conceal the fact, but to proclaim it publicly in the market-place, in order that the proper remedy should be applied. He had looked over the reports of the Registrar General for information on this point. He found in the seventh annual Report of the Registrar General, that during the period of seven years from 1838 to 1844 inclusive, deaths in all England averaged 1 in 46. It was difficult to get the mortality of Maidstone from these Reports, because the Maidstone district comprised 13 rural parishes as well as the town; to ascertain the true sanitary state of Maidstone, it was necessary to compare its mortality with that of the whole country and some of the neighbouring counties. He had made this comparison of counties which, over the seven years he had named, was as follows:—

Kent (except Greenwich)	1 in 51
Berkshire	1 „ 51
Hampshire.....	1 „ 52
Sussex	1 „ 54
Surrey (part of).....	1 „ 55

These were in the South Eastern Division, and he had looked over the returns to ascertain if any part of the kingdom was much healthier and had found that in the free and healthy districts of North Wales the mortality was 1 in 55, very little less than that of most of the counties. He had then compared it with the worst district, Lancashire, including the crowded streets of Manchester and the cellars of Liverpool, of which they had heard so much, the deaths were 1 in 37, and in Cheshire 1 in 38. In the metropolitan district (including part of Middlesex, part of Surrey and Greenwich,) deaths were 1 in 39. So that the South Eastern district, with a range of mortality from 1 in 51 to 1 in 55, was an exceedingly healthy district. He had before stated that it was difficult to get at the actual returns of the mortality of Maidstone parish. He had, however, applied to Mr. Holmes, one of the registrars of the district, whose pains-taken accuracy everybody was acquainted with, who obligingly furnished him, and procured for him, the returns of mortality of Maidstone during the seven years from 1842 to 1848 which were as follows:—

1842.....	484	1845.....	502
1843.....	416	1847.....	517
1844.....	487	1848.....	474
1845.....	416		

Giving an average of rather more than 466 deaths every year. He had already told them that the average of the South Eastern district was 1 in 52½. The mortality of Maidstone was positively more than 1 in 42, the worst districts of the kingdom being 1 in 37 and 1 in 38. He confessed that he had been himself somewhat astonished at the result of this investigation. He had been disposed to believe, although he saw causes of disease, depression, and death at work around him, that the town was comparatively not an unhealthy town. He

tainly did not think it was so bad as he had found it. The result of his inquiry, had however, determined him to attend that meeting, and hold up his hand in favour of the introduction of the Public Health Act, because he felt that it was absolutely needed. He had stumbled on one fact in the course of his investigation, which he ought to state, and which convinced him that an Inspector would be sent down to Maidstone, whatever might be their decision on that day. Parliament, in the exercise of its wisdom, had prescribed several cases which would warrant the General Board of Health in introducing it. In one case it might be introduced on petition from one-tenth of the inhabitants. Again, it might be introduced wherever, by the Registrar General's returns of the last seven years, the rate of mortality exceeded 23 in every thousand of the inhabitants. The population of Maidstone, at the last census in 1841, was rather more than 18,000. Taking, however, the unreasonable supposition that the population exceeded an *average* of 20,000 during the last seven years, the mortality of Maidstone amounted to rather more than 23 in the thousand. Gentlemen might be pleased to "Pooh! pooh!" this, but it was an unquestionable fact notwithstanding. It was not necessary for him to reply to most of Mr. Hart's observations, because they were aimed at the Report of the Nuisance Committee, for which, not being a member of the Council, he was in no way responsible. Mr. Hart had, however, endeavoured to impress on the meeting that the expenses of this new Act would be enormous. If the Act were not applied to the town, not one farthing would be charged on it for the inquiry. If adopted, he did not believe the expense of the inquiry would exceed £900, and the repayment of this might be spread over five years. As to the expense of new sewers and water works, even suppose the sum borrowed were £24,000, no permanent works could be undertaken without the sanction of the General Board of Health, and as the repayment might be spread over thirty years, this would be no great burden on the town, considering the enormous advantages to be gained. He had been all his life an advocate of economy, but he considered this such an advantageous outlay, that he was quite willing to take his share of the responsibility of incurring it, even if they were to burn him in effigy afterwards.

Large sums, averaging £1,680 per annum, had been paid off out of the rates of Maidstone. If the Corporate property were sold, and the commissioners' debt spread over 30 years, the expense of laying down sewers and water works would very little, if at all, increase their burdens beyond those of the last four years. Mr. E. then defended that part of the Act which obliged persons to drain the refuse of their houses into the common sewer, and ridiculed Mr. Hart's fears of tyrannical interference, likening Mr. Hart and his cesspool to the Englishman and his house, who looked on it as his castle, and would brook no intrusion on it without his consent. Mr. Hart had spoken of the conduit at Rocky Hill, but he knew well that that stream would only yield about one-third of a gallon per day to each individual of the population. (A cry of "Enough too.") I should like to know (said Mr. Ellis) how often that gentleman washes himself. After some further remarks on the effects of over-crowded burial grounds and other nuisances, he concluded by imploring the meeting to adopt *this measure, which was so likely to promote the health, happiness, and prosperity of the town; and not to be deterred from doing so*

by the cry which he had sometimes heard from constables in crowded places, but which was here utterly misplaced and uncalled for, namely, "Gentlemen, take care of your pockets."

The meeting is represented in the *Maidstone Gazette*, as having been tolerably numerous attended, "the working class probably comprising a large majority." We have retained in the report of this address notices of some of the strange interruptions by which the speaker was assailed. They show the disgraceful spirit which characterized the meeting. On the question being put, not above twenty hands were held up in favour of the original motion, and three cheers were given for the defeat of Sanitary Reform.

THE PARABLES OF CHRIST.

LECTURE I.

The New Cloth and the Old Garment.—MATT. IX. 16.—*The New Wine and the Old Bottles.*—MATT. IX. 17.

It cannot be said, that the parabolic mode of instruction was peculiar to Jesus Christ. It was adopted long before his time. We have a beautiful instance of it, in the parable of *The Ewe Lamb*, by the prophet Nathan, 2 Sam. xii. But there is a manner in our Lord's parables, which is peculiar to himself; and there is an energy, a spirit, a beauty, a sublimity pertaining to them, belonging to him alone.

The reason why he adopted this method, he informs his disciples: "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them [*the people*] it is not given."—(Matt. xiii. 11.) That is, the disciples could understand his doctrines without the accompaniment of such illustrations; but, the people could not: they were not prepared to receive them in the plain and simple garb of truth; and, therefore, they were presented to them in the pleasing form of narratives, or parables.

Yet we have reason to suppose, that they were not premeditated, but delivered spontaneously, on the excitement of the moment, and were applicable, in the first instance, to occurrences which were then passing, or which had recently passed, before the eyes of the people; for they almost invariably appear to arise from events then taking place. This cannot but excite our wonder; and it is a clear proof that he who taught so ably, so beautifully, so heavenly, and so spot

taneously, at the same time, was indeed what he professed himself to be, a Teacher come from God ; especially as his doctrines and precepts bear a Divine impress, and can have only a Divine original.

I purpose briefly considering our Saviour's parables, in a series of lectures, to which I invite the serious attention of the readers of the Christian Pilot and Gospel Moralist.

No doubt our Lord's parables are inimitably beautiful and perfect in themselves, and it would be high presumption in any one to think of improving them ; yet, they are so interwoven with the manners and customs of the East, and of his times, that they cannot be fully understood, and their excellence duly appreciated, without the aid of these exterior advantages. It would be different to those who heard them. But to others, at this remote period of time, and in this distant region of the globe, they are partly hidden from their sight, without this necessary, and, I may add, valuable assistance.

The parables of Christ, moreover, are the best illustrations of his holy religion, and show more plainly than any thing else its true nature and character ; and this, not by any process of reasoning or argumentation, but by embodying great truths in striking or beautiful representations. I might here give numerous instances of this kind. But, I will leave them to present themselves more properly in their natural course. And I therefore proceed, without further preface, to the object before me.

Jesus had just called Matthew to the work of the gospel, and had been invited by him to a great feast. (Matthew ix. 9, 10. ; Luke v. 27—29.) The entertainment was given by the future apostle in his own house ; and it was probably intended by him as a "farewell feast to his friends, and an occasion to hear Jesus converse." He invited many of his own profession, that is, *publicans* ; and many others, who are here called *sinners*, or *Gentiles* ; sinners so termed by the Jews, though some might really be sinners. It was on this festive occasion that Jesus delivered what appears to be his first parable.

It arose out of a question put to him by the disciples of John, in concurrence with the Pharisees : "Why do we and the Pharisees fast oft, but thy disciples fast not ?" (Matt. ix. 14 ; Mark ii. 18 ; Luke v. 33.) The intention of John's disciples was no doubt good ; but, the Pharisees, from the captiousness and invidiousness which they had already manifested, wished to attach odium to Jesus. And he replied, "*Can the children of the bride-chamber** mourn, as long as

* The attendants on the nuptial ceremony.

the bridegroom is with them? but, the day will come when the bridegroom shall be taken from them, and then shall they fast." (Matt. ix. 15.) He himself was with his disciples; and they might rejoice, and not be sorrowful at such a time. But, hereafter, he should be taken from them, and then "they might be sad in heart, and be disposed to fast."

Jesus knew, moreover, that he had been commissioned from on High to introduce a new dispensation, and that the old one could not incorporate with it, or be brought, by any means, to attempt to incorporate with it, without great danger.

Strongly impressed, therefore, by this conviction, and painfully conscious of the insidious opposition he had so far met with, he addressed to the inquirers the following parable, of *The New Cloth, and the Old Garment*. Matt. ix. 16

"No man putteth a piece of new cloth into an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse." In Luke v., 36, the passage runs thus:—"And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old."

The parable is founded on a plain and simple fact, which most persons may have observed at one time or another. If the garment is very old and tender, and the new piece is very firm and of a good texture, the rent in a very short time becomes worse. The new piece and the old do not agree; they will not stand wear together; the old gives way the first, and from the greater strength of the new, it gives way more than it did before; so that the garment, in fact, is made worse, by the attempt to make it better. It was too old, and too far gone, to be mended; and there was no hope of making it good for any thing. And hence, the labour bestowed upon it has been lost, and worse than lost; for the garment has been made worse, by the trouble which has been taken with it to make it better.

Dr. Doddridge, commenting on this passage, says, that *new cloth* here, signifies "cloth that has not passed through the fuller's hands, and which is consequently much harsher than what has been often washed and worn; and therefore, yielding less than that, will tear away the edges to which it is sewed."

Dr. Adam Clarke gives the same explanation. The *new cloth*, is cloth which has not passed through the fuller's hands. And when this is put upon old, as a patch, "instead of closing up the rent, it makes a larger, by tearing away with it the whole breadth of the cloth over which it was laid."

Livermore, in his Commentary, says of this *new cloth* that it is a "cloth not dressed, or fulled, but raw, or unwrought, which when wet would shrink. A patch of such cloth, being put upon an old garment, would occasion a worse rent than before, by pulling away the parts to which it was sewed."

This, however, holds good, with respect to the very best of *new* cloth that can be applied to *old*. And the better the one is, the more will it tear away the other.

But what is the meaning of the parable? what is the application? and what is the lesson which it is intended to teach?

It implies a just censure on the Scribes and Pharisees. Their religion is the old garment, and the religion of Jesus Christ is the new cloth. So inveterate were their prejudices, so great their sinfulness, and so long had they been habituated to the way of unrighteousness, under the garb of outward sanctity, that they would not incorporate with his holy Gospel, or receive its pure spirit into their souls; but would spurn it from them with scorn and contempt. They would not only fail to receive any benefit from it, but they would become worse, the nearer they approached it, more prejudiced, more bigoted, and more reckless in their conduct, from the rancour and violence with which they would oppose it, and seek to exterminate it from the earth; especially from their *first* impression of it, and while it remained *new* in the world. And their history plainly testifies, that such was the lamentable fact. They *did* resist the Gospel of Christ, with all the bitterness that malignity could display; and they, in consequence, became much worse than they were before; just as an old garment becomes worse, by contact with new cloth; and worse, in proportion to the excellence and firmness of texture of the new cloth. So were the Scribes and Pharisees, from their corrupt principles, by coming in contact with the pure religion of Jesus Christ. So is it with the worst of men, when they come into collision with the purest of principles. They are hence more exasperated, more inveterate, more malignant, more fully set in their hearts to do evil. It is invariably the case, unless they repent, and humble themselves, and put their sins far from them. In other words, unless they lay aside that old, tattered, rotten garment, and take the new cloth, and make of it for themselves a new garment. That seems to be the spirit of the parable,

See then, my brethren, the baneful effects of prejudice! It blinded the minds of those unhappy misguided men, the Scribes and Pharisees, to the light of truth; and it impelled

them madly to spurn the blessing, and to cling to the bane. It confirmed them in their errors, their bigotry, and their sins, and hurried them recklessly on in the paths of folly and vice to their ruin. We should, therefore, always keep our minds open to conviction, and should always be willing and humble to learn. We should condemn nothing without good reason, and should reject nothing without a fair and impartial examination. There is much good scattered around us on every side; and we should be anxious to select it wherever we may, regardless of the distinctions of sects and parties, and the prejudices and partialities of names. Our principal desire should be, to become wiser and better, and for this purpose, we should readily avail ourselves of all the means of grace, and of all other sources of improvement within our reach. We should study to "go on unto perfection;" and this should be our motto: "Prove all things: hold fast that which is good."

We see also what a pernicious effect moral evil has upon truth and righteousness, virtue and piety, pure and undefiled religion, fervency of spirit in the service of God, zeal to promote the spread of the gospel, fruitfulness in good works, and diligence to make the calling and election sure. In all these things, it is as the old garment to the new cloth; an attempt to incorporate them with it, or any portion of them, by way of a patch, leaving the old fabric still as a ground-work, tears the rent more widely asunder, and makes it worse than it was before; thus illustrating another saying of Scripture, namely, that "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed *can* be." There can be no *patching* here. The old garment must be put off, and a new one must be put on. In other words, all evil must be banished from your breasts, if you would be illumined with the light of divine truth, and sanctified by the spirit of holiness; for "blessed are the pure in heart, for they shall see God;" but, "without holiness no man can see him."

Livermore says, that the explanation of the parable is this: that "the new doctrines of the Gospel would not harmonise with the old rites of the Pharisees. They were not to expect that Judaism could be repaired and renovated by Christianity."

(Lecture I. to be concluded in our next Number.)

REVIEW.

Lectures on the Development of Religious Life in the Modern Christian Church. (To be completed in Six monthly Parts.) Part I. *Luther and Munzer.* By Henry Solly. London, C. E. Mudie, pp. 50.

THE importance of the subject embraced by Mr. Solly in these Lectures, as well as the interest which it is calculated to arouse, have been amply shewn by the success of a similar attempt on a much larger scale, though confined to England, by the Rev. J. J. Tayler, B.A., of Manchester. What that work has in many respects admirably accomplished in regard to our own country, it is to be hoped will now be effected, though in a much smaller compass, as it respects the individuals noticed, and a still more popular way, for the modern Christian church generally.

Men, in many places, are beginning gradually to perceive, that the religious life is the most important result of the religious creed, and that the religious creed is valuable in proportion as it is the groundwork of practical godliness and benevolence. Men are better judges of the moral character as displayed in life, than they are of the correctness of any abstract theological proposition, though it is their duty also to "prove all things." It is often, indeed, safer to judge of principles by their inevitable fruits, than by any logical arguments, or learned dissertations. By their fruits must we judge the prophet's principles. Seeing the good works, will men glorify God, who has given sufficient light and love to the world to produce them.

Hitherto ecclesiastical history has paid far too little attention to the *life in the church*, or to the worth of the individuals who have taken a prominent part in promoting its true interests. The private character of divines as husbands, fathers, friends, philanthropists, and patriots, has been almost overlooked, while considering the particular creed they avowed, or the party to which they belonged. We must know the character of the individuals *as men* before we can well understand the value of their belief. It often happens that the character will influence and bias the judgment in interpreting a text; just as much as the conviction when acquired will re-act on and modify the character. Besides this, an history is rendered interesting, as well as improving, much in proportion as it partakes of the biographical character. Our sympathies are stirred up, and energies roused, when we perceive how "*faith has been proved by works.*" We then see

the reality and power of the religious principle which has supported men through suffering and persecution, true to own convictions, even when erroneous, and only strengthened and consoled by the one true faith, that God never forsakes those that earnestly, personally seek him, that a work for the best to those that love the Almighty.

The first part of this work, complete in itself, contains an account of Luther, and his rival, and still greater, though far less moderate and successful, reformer, Munzer. Luther few will expect to learn more in fifty pages than they know already. His character is ably portrayed, and the leading events of his life which contributed to form his opinions, as well as to modify his dispositions, are sufficiently dwelt upon. With regard to Mr. Solly's particular exposition of the doctrine of "justification by faith," there doubtless continue to be a wide diversity of opinion. It is undoubtedly true, that "beneath much that now appears to us local, temporary, and technical, both in Paul and Luther's talk about justification, we may be assured the truths of world-wide application, and eternal value;" we do not agree with him that PAUL ever used this phrase in a technical sense. That appears to us to be the great fault of interpreters, who could not, or did not, enter into his sense of faith, and did not see its essential and necessary bearing upon life. Paul's faith appears to us to have embraced two elements: one of intellectual conviction, the other of a *compelling emotion*. The first part is best translated *conviction*; the second part faith; but both are ever embraced in the usual use of the original term. It is a persuasion that involves confidence and love. James perhaps omits the intellectual element in his use of the term, and on that ground is supposed, erroneously, as he was by Luther, to contradict Paul, the same word being employed by him in a less extended sense, as, the devils believe in one God, but, having no faith, they tremble. We think, that "the act of faith required by Paul for justification *was* the movement of the affections towards God;" for that was the *faith of Christ* which he ever preached. This removes all charge of "a harsh material side" from the Apostles' writings. They are emblematical when referring to now obsolete usages, when rightly understood, were themselves only emblematic as "sacrifices for sin;" but, that does not prevent them from being *every where* "spiritual and expansive."

The portion of this part relating to Munzer has a fi

about it, which it were difficult to impart to one so well known as Martin Luther. Munzer, usually regarded, as George Fox and all very earnest men have been, in the light of fanatical, or mad men, has here his real character and merits done ample justice, without the concealment of his extravagance and unfortunate delusions. To the author of "Byeways of History," Mr. Solly acknowledges his being indebted for a more favourable view of this man's character:—

"He preached too plainly and fiercely to be tolerated by the ruling powers, and being forced to fly for his life, wandered sadly, with burning heart, wearily, wearily, communicating his fiery thoughts and glorious dreams to thousands of those whom oppression had maddened, whom the Gospel had awakened into men, but had hardly yet developed into Christians."—*p. 38.*

Towards these men it seems that Luther advised far milder measures than the fiery Melancthon, who is often far too much praised for his temper, though perhaps not for his learning. Luther was contented to argue with them:—

"He said, 'Your rulers have done wrong in refusing to allow the gospel to be preached to you, and in depriving you of your temporal goods; but, much more do you do wrong that you do not trust in God's word alone.' 'Does not Christ say, 'Resist not evil,' &c. Suffer, suffer; the cross, the cross; that is the law for the Christian; that and no other.' True again, oh! how divinely true, but, Martin Luther, is it true only for the poor, not for the rich? only for the oppressed, not for the oppressors? Why did he not preach these glorious doctrines to baron and knight, to Dukes, Princes, and Diets? If the Minister of Christ's Gospel is bound to preach endurance of wrongs to the peasant, and bid him, as he loves Christ and hopes for heaven, only overcome evil with good, what a tenfold weight of obligation rests upon him to urge these glorious doctrines upon the consciences of the rich and powerful, the privileged five-talent servants, to bring *them* also to bear the cross and deny themselves, sacrificing luxuries, ease, pleasure, even lawful indulgences and rights, and ministering to the temporal and spiritual wants of the heavy laden; that so labouring they may support the weak, and find how far more blessed it is to give than to receive." *p. 44.*

We must close our notice with one more extract:—

"Let the ministers of Christ's gospel, and the members of his church, never forget, that as it was in the sixteenth century, so it ever is, and must be, while selfishness begets oppression; that when the labouring classes, or any class socially or politically wronged, see religious men look coldly on their grievances, turn away from their prayers, the sufferers inevitably lose all faith in a religion which cannot move its professors to exercise justice and mercy, they believe such a religion to be a hypocritical mockery; and, not having found Christianity their friend, they commit themselves to violent measures, or sink into debasing apathy, and sensual sins."—*p. 49.*

NOTES OF A NATURALIST.

APRIL.

APRIL, fickle April, with its alternation of showers and fitful of sunshine, has arrived. The month of Hope, when the swelling of the up-springing of flowers, the chaunt of the native warblers, the return of the migratory tribes of the feathered creation, our minds with a freshness of beauty and a recognition of old days. The sweet violet (*viola odorata*), which began to appear in April, now covers the hedge banks in myriads. Let us not forget to take a moral lesson from the violet; well has it been drawn by our gifted Bowring:—

Sweet flower! Spring's earliest, loveliest gem,
 Whilst other flowers are idly sleeping
 Thou rear'st thy purple diadem
 Meekly from thy seclusion peeping.
 Thou from thy little sacred mound,
 Where diamond dew-drops shine above thee,
 Scatterest thy modest fragrance round;
 And well may nature's poet love thee.
 Thine is a short, swift reign, I know,
 But here, thy *spirit* still pervading,
 New Violet tufts again shall blow,
 Then fade away, as thou art fading.
 And be renewed the hope now blest
 Oh may that hope desert me never,
 Like thee to sleep, on nature's breast,
 Then wake again and bloom for ever.

The Pilewort (*Ranunculus ficaria*) fills the banks of woody thickets with its golden flowers, the children crowding to gather the starry gems and to mingle them in their nosegays. In Nottinghamshire, and some other places, the Vernal Crocus covers acres with sheets of lilac bloom. Our Lady's Smock (*Cardamine pratensis*) shows its pale blossoms in the meadows, receiving its name from the period of the Annunciation, and the mantle or chemise with which the Virgin was supposed to have been clothed. Daisies become common; the Dandelion appears here and there; the Marsh Marigold (*Caltha palustris*) enriches the moist meadows and swamps with large rich yellow flowers. The primrose (*primula veris*), old acquaintance and friend of the lover of nature, again makes its appearance. The meek primrose, recalling happy, happy childhood days, when we wandered to get handfuls of its blossoms. We do not admire the chaste and elegant verse of Robert Nicol, Scotland's greatest bards, in reference to this flower:—

The stars are bright at eventide
 But cold and far away;
 The clouds are soft in summer time
 But all unstable they.

The rose is rich—but pride of place,
Is far too high for me,
God's simple, common things I love,
My primrose, such as thee.

Beautiful wood anemone (*anemone memorosa*) hangs out her chaste
neek bell-like flowers, studding the woodland slopes. 'Tis sweet
ze on her elegant foliage, and flowers

“Chaste and pure as the driven snow,
Yet faintly tinged with a purple glow.”

might the poetess exclaim—

Nymph of the wood and the sheltered glade,
I would linger with thee in the forest shade,
I would sit by the secret fount alone,
Sooth'd by the water's lulling tone :
There's a lesson of hope in this woodland flower
While we mark the deep traces of love and of power
In her lowly bed,
By the dew-drops fed
'Mid the beauty that dwells
In her drooping bells.

e leafing and budding of trees proceed readily in this month,
s stopped by inclement weather. The blossoms on the apple,
1, apricot, nectarine, cherry, and other fruit trees, make a splen-
pearance, even in the North, in sheltered spots. The leaves of
orse-chesnut begin to open ; the laurel flowers, and the newly-
d leaves of the hedges, and of the beeches and early elms, array
e in a bright green attire. The catkins, or pendulous flowers
any of the trees are now peculiarly beautiful ; the ash trees are
with their large conglomerated buds ; the alder is covered with
rk bunches, and the elm is shrouded in its hop-like blossoms.
melody of the vernal songsters has also a most refreshing, and
fined minds, a hallowing effect. The return of migratory birds
so a delightful feature of the month. Not only the swallow
and the cuckoo, “sweet messenger of spring,” but scores of
acquaintances suddenly salute you in your walks, with their well-
umbered aspects and notes. White-throats, whinchats, reed
ows, &c., perched on their old twigs, seem in no way fatigued,
arol as blithely as if they had but quitted some sound sleep.
woodlands teem with love scenes, and the boys are absorbed
bird nesting. We know scarcely any subject upon which it
res the parent to guard his offspring with more care than on the
ct of bird nesting. The wanton cruelties sometimes inflicted
the feelings of the loveliest portion of the un-reasoning creation,
he robberies of birds' nests, has a hardening effect upon the
iful mind, and is one of those things upon which the parents'
nitions and vigilance should be frequent and unremitting.
e might fill the whole of this month's number were we to dwell

upon the opening beauties of Spring, or narrate the peculiarities of each flower, or bird, or insect, which now appears as the companion of Spring, much less have we space for the reflections and moral lessons which crowd upon us. We must content ourselves with subjoining a list of the arrivals, &c., of migratory birds, and a select botanical calendar for the month.

One parting word in favour of the contemplation of nature we must give, however, with these opening "NOTES" which we hope to continue monthly. It is a lamentable circumstance, that in the feverish anxiety of commercial pursuits, the love of nature is so often neglected, and the deep religious feeling and reflective spirit which views all nature as a living temple, and rises in its reflection "up to nature's God," is so little cultivated. It is, however, a truth that few, if any of us, might not with perfect ease devote some portion of our time to the fields, the woodlands, and the streams, without impeding the success of our business, and with manifest advantage to our health and comfort. May we not address the man of business, who sternly devotes his whole time to the warehouse and counting house, in the language of Beattie:—

Oh! how canst thou renounce the boundless store
Of charms which Nature to her votary yields!
The warbling woodland, the resounding shore,
The pomp of groves and garniture of fields.
All that the genial ray of morning yielde,
And all that echoes to the song of even:
All that the mountain's sheltering bosom shields,
And all the dread magnificence of Heaven;
Oh! how canst thou renounce and hope to be forgiven.

G. B.

MIGRATING BIRDS ARRIVING IN APRIL.

Charadrius Hiaticula, Ring Dottrel, goes August, haunts sea shore. *Columba Turtur, Turtle Dove*, goes Sept., woods in Kent. *Coturnix vulgaris, Quail*, goes Aug. Sept., grassy fields. *Cuculus canorus, Cuckoo*, goes July Aug., fields generally. *Curruca luscinia, Nightingale*, comes from 12th to 20th, goes Aug., woods and copses, Kent and Counties south of Derbyshire. *Curruca sylvia, Whitethroat*, goes Sept., hedges and bushes. *Curruca sylviella, Lesser Whitethroat*, goes Sept., hedges and bushes. *Curruca atricapilla, Blackcap*, comes 13th, goes Sept., gardens. *Curruca locustella, Grasshopper Lark*, goes Sept., brakes and bushes. *Curruca hortensis, Pettychaps*, goes Sept., shrubberies in southern counties. *Curruca sibillatrix, Wood Wren*, goes Sept., beech and oak woods. *Cypselus apus, Swift*, comes 24th, goes Aug. 15th, Eaves and towers. *Fratercula arctica, Puffin*, goes Aug., North coasts. *Hirundo rustica, Swallow*, comes 13th, goes Sept. Nov., chimneys. *Hirundo riparia, Sand Martin*, goes Oct., sand cliffs near water. *Hirundo urbica, Martin*, goes Oct., Eaves. *Motacilla flava, Yellow Wagtail*, goes Sept., green corn. *Muscicapa atricapilla, Pied Flycatcher*, goes Sept., woods. *Rallus aquaticus, Water Rail*, goes Oct., sedgy Waters. *Saxicola rubetra, Whinchat*, comes 13th

goes Sept., grassy meadows. *Sterna Hirundo*, *Common Tern*, goes Sept., sea shores. *Sterna minuta*, *Lesser Tern*, goes Sept., sea shores. *Sterna Boysii*, *Sandwich Tern*, goes Sept., sea shores of Suffolk and Kent. *Sterna Dugalli*, *Roseate Tern*, goes Sept., Scottish sea shores. *Sterna nigra*, *Black Tern*, goes Sept., fens, lakes, and rivers. *Sylvia Phœnicurus*, *Redstart*, goes Oct., orchards and old walls. *Totanus calidris*, *Redshank*, comes 10th, goes Oct. 29th, salt marshes. *Totanus Hypoleucos*, *Common Sandpiper*, goes Oct., pebbly margins of streams. *Tringa pugnax*, *Ruff*, goes Sept., fens. *Turdus torquatus*, *Ring Ousel*, goes Sept., mountains. *Vanellus cristatus*, *Lapwing*, goes Aug., barren fields and heaths. *Yunx Torquilla*, *Ry-neck*, goes June Aug., orchards and hollow trees.

SELECT CALENDAR OF BRITISH BOTANY FOR APRIL.

The figures at the end of names of Trees and Plants signify the number of Months' duration.

- CLASS I.—Order 1. *Chara flexilis*, *Smooth Chara*. Locality, ditches and ponds, 8.
- II.—1. *Fraxinus excelsior*, *Common Ash tree*. Woods and hedges, 5. *Veronica verna*, cum aliis *Vernal*, *Speedwell*, with others, Barren sand.
- III.—1. *Fedia olitaria*, *Lamb's lettuce*. Corn fields, 6. *Eriophorum angustifolium*, *Common Cotton Grass*. In bogs.
- V.—1. *Myosotis versicolor*, *Yellow and blue Scorpion grass*. Dry shady places, 6. *Primula vulgaris*, *Primrose*. Woods and banks, 5. *Primula elatior*, *Oxlip*. Banks and pastures, 5. *Primula veris*, *Cowslip*. Pastures, 5. *Cyclamen hederifolium*, *Common Cyclamen*. Woods, rare, 5. *Viola hirta*, *Hairy Violet*. Banks, 6. *Viola palustris*, *Marsh Violet*. Bogs, 6. *Viola canina*, *Dog's Violet*. Woods, 8. *Ribes Grossularia*, *Wild Gooseberry*. Woods and Hedges.
- V.—2. *Gentiana verna*, *Spring Gentian*. Mountains.
- VI.—1. *Narcissus biflorus*, *Pale Narcissus*. Sandy fields, 5. *Fritillaria Meleagris*, *Fritillary*. Meadows, 5. *Tulipa Sylvestris*, *Wild Tulip*. Chalk hills and meadows, 5. *Ornithogalum umbellatum*, *Common Star of Bethlehem*. Meadows, 6. *Ornithogalum nutans*, *Drooping Star of Bethlehem*. Meadows, 5. *Scilla Verna*, *Vernal Squill*. Rocks by the sea.
- VIII.—3. *Adoxa moschatellina*, *Tuberous Moschatel*. Damp hedges, 5.
- X.—2. *Chrysosplenium oppositifolium*. *Opposite leaved golden Saxifrage*. Wet places, 5. *Chrysosplenium alternifolium*, *Alternate-leaved golden Saxifrage*. Wet places, 5. *Saxifraga oppositifolia*, *Purple Saxifrage*. Alpine rocks, 6. *Saxifraga granulata*, *White meadow Saxifrage*. Meadows, 6. *Saxifraga tridactylites*, *Rue-leaved Saxifrage*. Walls and Ruins.
- X.—4. *Oxalis Acetosella*. *Wood Sorrel*. Damp woods, 5.
- XII.—3. *Potentilla verna*, *Spring Cinquefoil*. Mountainous rocks, 6.
- XIII.—3. *Anemone nemorosa*. *Wood Anemone*. Woods, 5. *Anemone Apennina*, *Blue mountain Anemone*. Groves, rare, 5. *Anemone ranunculoides*, *Yellow Wood Anemone*. Groves, rare. *Ranunculus auricomus*, *Goldilocks*. Woods, 6.
- XIV.—1. *Lamium album*, *White dead Nettle*. Roadsides, 10.

- XIV.—2. *Lathroea squamaria*, *Great Toothwort*. A parasite on the roots of the Nut and Elm, 5.
- XV.—2. *Cardamine pratensis*, *Cuckoo flower*. Meadows, 6. *Cardamine amara*, *Bitter Cardamine*. Moist places. *Barbarea vulgaris*, *Cress Rocket*. Banks and Streams. *Cheviathanthus fruticulosus*, *Wild Wallflower*. Ruins, 5.
- XVI.—2. *Geranium Molle*, *Dove's foot crane bill*. Waysides, 8.
- XVII.—1. *Fumaria Solida*, *Bulbous fumitory*. Thickets, 5.
- XIX.—1. *Leontodon Taraxacum*, *Dandelion*. Roadsides, 6.
- XIX.—2. *Tussilago Pelasites*, *Butterbur*. Wet Meadows, 5.
- XX.—1. *Orchis Muscula*, *Early purple Orchis*. Pastures and Woods, 5, *Ophrysarumfera*, *Early spider Orchis*. Chalk Pastures.
- XXI.—1. *Carex riparis*, cum aliis, *Great river carex*, with others. Banks of Rivers.
- XXI.—5. *Quercus Robur*, *Oak*. Woods, &c., *Quercus Sessiflora*, *Sessile fruited Oak*. Woods, 5, *Fagus Sylvatica*, *Common Beech*. Woods, 5, *Beluta Alba*, *Common Birch*. Mountainous Woods, 5.
- XXII.—1. *Salix russelliana*, cum mult. aliis, *Bedford Willow*, and many others. Hedges, &c., 5.
- XXII.—7. *Mercurialis perennis*, *Perennial Mercury*. Banks, 5.
- XXIV.—1. *Equisetum Sylvaticum*, *Branched wood-horse tail*. Moist Woods, 5, *Equisetum fluviatile*, *Great water-horse tail*. Moist Woods, 6.

REGISTER,
RELIGIOUS AND PHILANTHROPIC.
APRIL 1, 1849.

NEWCASTLE CHRISTIAN BRETHERN: ADULT EVENING SCHOOL.—The Christian Brethren's Evening School, for apprentices and mechanics, is now held in the Butcher's Hall, Friars, Newcastle-upon-Tyne. About three years ago it was suggested by some members of the Church, then meeting in Ridley Court, that good might be done by opening a gratuitous Evening School for youths employed during the day, on the same principle as Sunday Schools are generally conducted, and for persons in the same class of society to which those institutions have been so beneficial. The suggestion was acted upon immediately, and Messrs. John Galloway, Alexander Guthrie, and Charles C. Hobkirk undertook to manage it, and to attend every evening the school was open, unless unavoidably prevented. They have kept this engagement up to the present time. The school has been open above three years; at first on two evenings in the week, and there were soon more scholars than they could well manage. No register having been kept at first, the number attending the first season cannot now be stated. As the summer advanced the attendance dropped off, and the school was closed until the September following, when it was again opened, to meet on *three* evenings in the week, and closed in the middle of April. The number enrolled that winter was one hundred and forty-five. Last summer the school-room and adjoining premises were burned down, and the books and *school furniture* destroyed, which delayed its re-opening till the 9th of October, in the Butchers' Hall, Friars. The number enrolled this winter is one hundred and twenty-six, and that number might have been doubled if there had been sufficient accommodation. But, it

would have been an evil, rather than a good, to have put down names, and so held out expectations which could not be realized. On several occasions five or six, and more, have been rejected in an evening; and on the third Monday evening after opening, upwards of twenty were turned back without putting down their names, as there was no prospect of a vacancy occurring for their admission.

Instruction is given in reading, writing, arithmetic, grammar, and geography. Some of the scholars have attended three winters, almost from the period of its first opening; these have, of course, profited the most, though all have been benefited. It is only by a continued attendance that essential and permanent good can be effected. We hope this example will be followed by other denominations in this town, and that the *Established Church* itself will be excited to the good work of evening instruction, as it has been in Sunderland, by the example of the "Christian Brethren" in that town.

DIED, at Gateshead, February 13, in the 72nd year of his age, Thomas Kirkby Fife, Esq. He was born in Newcastle in 1777. His Mother had been a member of the Congregation at Catterick, Yorkshire, ministered to by the Rev. Theophilus Lindsey. The sacrifice made by that noble and pure hearted man of his ecclesiastical benefice, at the call of conscience, deeply impressed her mind, and led her also, by faithful study of the Bible, to the adoption of the religious principles, whose belief induced her beloved Pastor to renounce the Church of England. Those principles of faith, and hope, and love, her son received from her maternal counsel and instruction, and they were by him ever prized as a rich heritage of rejoicing. Evincing an early inclination for the Medical profession, Mr. Fife was apprenticed in the Newcastle Dispensary. For several years he acted as Surgeon on board a King's Ship, the *Wright*; and not long after the commencement of the present century, settled in Gateshead. For nearly thirty years he possessed a very extensive practice, gratuitously attending the poor, and always interested in every measure calculated to improve their physical condition, and elevate their moral and spiritual nature, thoughts, habits, and conduct. Institutions adapted to enlighten and ennoble any, and every class of society, found in him a judicious and earnest supporter. Devoid of all ostentation, retiring in character, his virtues whilst they attracted and won esteem in his professional career, found their most appropriate sphere in the domestic circle. Illness brightened and purified character. For the last thirteen years, an extraordinary and complicated complaint, had compelled him to retire from the public exercise of professional duty, but they were not passed in mental inaction. Religious reading and study, mingled with Astronomical research and contemplation, were his favourite pursuits. All increased and perfected his reverence of the Infinite Father. Protracted and acute pain had not power to dim his faith and trust in Divine wisdom and love. The flame of piety burned on brightly to the last. The New Testament was his daily companion, the truth in Christ Jesus his abiding hope. After joining in religious exercises with his friend and Minister, who had often been impressed by remarks emanating from his enlightened mind, nor least of all, by the solemn affectionate leave-taking of one he so highly esteemed, the last words which the departed addressed to him were these, *instinct with Christian faith and hope, "We shall meet in Heaven."*

NEWCASTLE, HANOVER SQUARE CHAPEL SCHOOLS.—Sunday morning and evening, March 4, Mr. Harris preached in behalf of the Schools connected with and supported by the Congregation. In the course of the year there have been under instruction in the Boys Day School, 53; the Girls, 35; Sunday Schools, Boys, 69; Girls, 120; Adult Evening Schools for young females, 114; total, 391. The Teachers have been indefatigable, and merit every encouragement and commendation. Many valuable lectures on interesting and useful subjects have been given by some of their number, during the winter months, every fortnight, in the Girls' School room. The attendance has been crowded. Collection on Sunday, March 4, £16 10s.

How rapidly one valued Friend after another is taken from the circle which cheered, gladdened, and instructed the hours of childhood! We look back on the old familiar faces which made our young hours happy, and we ask, Where are they? The scenes amidst which boyhood loved to roam are still in being, the sod is as green as in days of yore, the trees are there, the banks of violets as sweetly scent the gale, the river glides by as peacefully, the castle ruins speak of bygone feudalism, and its ruthless iron sway, now happily no longer; but where are they, whose kindness made even such scenery more attractive, who counselled, guided, joyous in witnessing youthful joyousness, hoping on, hoping ever; where are they? Doubtless in the Heaven; which they ever devoutly recognized, and ever pointed the young opening thought, which gathered to their friendly and Christian Home. Such a Home is brought vividly to our recollection by the death we now record of Miss Ann Thomas, of Maidstone. She departed this life March 7, aged 73. Her faith was Christian, sincere, fervent. Unobtrusive, unaffected, mildness was her law. Sisterly affection shone forth always. Her friendships were lasting, her heartfelt interest in those she valued, unabated. The destitute never lacked if she could help. Her Christianity was that of Christ, devout, practical. A peaceful life is closed on earth, to be continued endlessly in the mansions of the FATHER.

WINLATON LITERARY AND MECHANICS' INSTITUTION.—About two years and a half ago, a few young men in this Village, situated a few miles from Newcastle, and the inhabitants of which are chiefly employed in manufactures connected with the iron trade, being desirous of mutually improving themselves, and elevating, morally and intellectually, the tone of society among their fellow-villagers, commenced this institution. A Library had for some years been in existence in the place, but they imagined that the demands of the age required something more from such a populous village as Winlaton. With the intention of partially supplying the deficiency, they began a "Mutual Improvement Society," to meet weekly, in which Essays should be read by the members, and discussions entered into on useful and interesting questions, and public Lectures also be delivered. After the society had been in existence a few months, the members, who at first were few, gradually increased, and with that increase grew the desire to extend their sphere of action. An effort was made to establish a Reading Room. That effort met with the usual discouragements attendant on all new movements. The lovers of "the good old times" arrayed themselves in direct hostility to it, and others treated it with coldness or indifference. None but those who

have seen and experienced the petty rivalries and jealousies that exist among country "influentials" even in these days of progress, and their determined antagonism to all changes, can form an adequate conception of the difficulties to be encountered by individuals in their humble labours for the amelioration of their race. But despite these opposing elements, the young men of Winlaton persevered, and as of course succeeded. Classes have since been commenced for instruction on several subjects, the Library greatly extended, and Sanitary Reform embraced. At every step the prospects of the Institution have brightened. The discussions have been sustained with zeal and vigour, and in the course of the last few months the following lectures have been given by the individuals named:—Edwin Paxton Hood, of York, on the Duty and Means of Self-education, and on the Poetry of the Working Classes. Dr. F. R. Lees, F.S.A., of Leeds, on Creation and man, their principles, processions, and adaptations. Rev. J. Flather of Gateshead, on Mental Culture. George S. Phillips of Huddersfield, on the Divines of the Commonwealth. Solomon Sutherland of South Shields, on the Religion, Poetry, and Philosophy of Ancient Greece, and their influence in promoting the civilization of the World. Mr. Joseph Cowen, Jun., the honorary and indefatigable Secretary of the Institution, and through whose praiseworthy efforts, much of the good which has been effected is to be attributed, on the Events of the past Year. George Dawson, B. A., of Birmingham, on the characteristics and tendencies of the present age. Mr. Harris was at Winlaton, February 27, and March 7. The lectures were given in the Independent Chapel, and were numerous attended: the subjects, Death Punishment as administered by British Law, and the Substitutes for Capital Punishment: the Causes and prevention of Crime. He was pleased to witness the attention, earnestness, and life, characterizing the members. The Library contains about 1400 volumes; the Reading Room is supplied with two daily Newspapers, and 18 Weekly papers and Periodicals; the number of members averages eighty. An Annual Tea party is held, and the members being wishful of associating rational recreation with Literary and Scientific instruction, make an excursion during the Summer to some healthful and interesting part of the country, the Village band accompanying them. The Institution is in the "Northern Union of Literary and Mechanics' Institutions," and amongst other privileges, enjoys in consequence the advantage of obtaining Manuscript Lectures, several of which have been read at their public meetings, and having free admission for its members into nearly all the Mechanics' Institutions in the North of England. It would be very desirable could a Building be erected in Winlaton, in which, in addition to a Lecture Room, other apartments could be provided, so as to unite all the departments of the Institution under one roof. The energy and zeal which has already accomplished so much, will doubtless, in due season, effect this likewise.

DIED, on the 10th of March, at Gateshead, after a severe and protracted illness, Jane, wife of Mr. James Clephan, Editor of the *Gateshead Observer*. She was sustained throughout that illness by the spirit of hope, of unquailing trustfulness. Her strength came from on high. Her faith was in the Mighty One. It never deserted her. Happy in life, valuing it as the blessed gift of God, she wished its

continuance if so the Father willed ; if not, she bowed in acquiescence to Infinite wisdom and love. Of amiable and kind affections she longed for human good, and rejoiced to aid all efforts for the moral and intellectual training of the young, their rational and innocent recreation, the melioration of distress, and the improvement of the physical and religious condition of her fellow beings. In her time of health she took an active part in their promotion ; in her days of sickness her interest in them was undiminished. The countenance brightened on hearing "good tidings of good" for humanity, and whilst "patient in tribulation, continuing instant in prayer," she was ever "rejoicing in hope," the hope of present happiness, the Christian hope of life immortal.

HALTWHISTLE MECHANICS' INSTITUTION.—The town of Haltwhistle is situated in North Northumberland, and is one of the stations on the Newcastle and Carlisle Railway. It had formerly a market of some importance, and may probably revive in this respect, as in many others, when the mineral treasures in its immediate vicinity become more unfolded, and the branch railway from Alston and the lead mines of Cumberland is opened to it. The neighbourhood is rich in historical associations, the Roman wall between the Tyne and the Solway intersecting the country, not far off; and moated tower, ruined fortress, and mouldering priory, recalling tales and doings of other times, whilst the present age is fully represented by iron road, commercial enterprise, heralded by engineering skill, inducing employment for numbers, and the knowledge of the once comparatively few made accessible to all, by Mechanics' Institute, with its books and lectures. The birth place of Bishop Ridley in proximity to that of Martin the painter, blends images of the intolerance and persecution of former days on account of adherence to conscientious conviction and Scripture teaching, with those witching and sublime traceries of the marvellous doings recorded in its history, which have realized to the eye of the modern the scenes and events of Providential interference, which characterized the world's infancy. Old world people there are to be found lingering among these outlying places, who deem the former times better than these, and think all effort for popular improvement vain and idle, if not absolutely irreligious. Happily there are others who have not so learned nature, history, man, and Christ, and God. Monopoly in knowledge is to them odious, its dissemination a duty ; the uplifting of the popular mind a cherished hope. Such views and feelings gave birth to the Mechanics' Institution. On the 13th March, 1848, Mr. William Campbell, of Newcastle, called by handbill a meeting in Haltwhistle of those who wished its formation. Twelve persons assembled and formed it. It has prospered. At the close of the first six months there were 36 members ; six then retired, the half leaving the neighbourhood ; at the end of the year there were 60 members. Seven additional ones were proposed the first Committee meeting subsequently to the Anniversary. Number of Volumes in the Library, 585, including those given and purchased ; number of issues of books during the year 806. Lectures have been delivered by the excellent and indefatigable Secretary Mr. R. R. Maddison, the Rev. W. Sargeant, and Mr. Burn. Income, arising from donations, annual subscriptions, and lectures, £49 0s. 10½d. Expenditure £36 18s. 6½d., leaving a balance in hand of £12 2s. 4d. The Bishop of Durham is among the donors.

The first anniversary was celebrated March 13. Tea was prepared in the Library room rented by the society. It proved much too small. Indeed no room in the town would have been large enough to contain at once, those who thronged from miles around to this meeting. It made quite a gala day in Haltwhistle. The very efficient band of music heightened the festive pleasure. About two hundred persons partook of the tea and refreshments which had been abundantly provided, successive parties retiring from the tables to make way for others. It had been arranged that Mr. Harris was to deliver a Lecture in the course of the proceedings at the largest room in the town. It was soon found insufficient in accommodation, and as Mr. Harris had promised to give a Lecture the following evening, March 14, in the Primitive Methodist Chapel on the Temperance Reformation, application was made for its use for the Mechanics' Institution lecture. It was promptly granted. The band soon made known the change of place by preceding the company to the extremity of the town at which the chapel is situated, and it was speedily crowded to the pulpit door.

On the motion of Mr. Maddison, Mr. William Campbell was called to the chair. Mr. Campbell made an address full of interest and admirably adapted to the occasion, pointing out the blessings of knowledge, and the value of Mechanics' Institutions as agencies for its diffusion, congratulating the people on what had already been done, and encouraging them to believe and prove that these were only the days of small things as contrasted with the future usefulness of the society. Mr. Harris's lecture was listened to with the deepest attention, and a very cordial vote of thanks testified afterwards the feelings of the audience in respect to it. Mr. Maddison read the Report of the Committee, the facts contained in which have already been detailed. The Chairman, in the name of the subscribers, presented a testimonial to Mr. Skelton for the efficient services he had rendered as Librarian, and after Mr. Skelton had made suitable acknowledgment, and thanks given to the Chairman, the very pleasant and instructive proceedings of the day were brought to a close.

The following evening, March 14, at the request of the Haltwhistle Total Abstinence Society, Mr. Harris delivered a lecture in the Primitive Methodist Chapel. It was again crowded. Mr. Dodds the Minister of the Congregation usually assembling there, and the President of the Society, gave out a hymn, and offered up a fervent prayer, after which, having made a few introductory remarks, he invited Mr. Harris to give his lecture; at the close of Mr. Harris's address, thanks were voted by acclamation; a Collection made in behalf of the society, and the meeting concluded with singing and benediction. There was spirit and life manifested, at this meeting, which evinced the heart earnestness of the members. Not the least token of that earnestness was exhibited by the singers bursting forth at the close of this lengthened meeting, in the spirit stirring strain, "Now Preacher don't be weary." There are upwards of a hundred members in the Total Abstinence Society of Haltwhistle.

GLASGOW ANNUAL CONGREGATIONAL SOIREE.—This was held in the Union Street Chapel, on Wednesday, 21st March, and was one of the most numerous as well as most agreeable meetings of the Unitarians and their friends. Taken as one index of the prosperity of the cause here, it may be regarded as a most favourable

sign. Mr. Millar conducted the duties of Chairman in a manner that must have been very satisfactory to himself, as it was also to the company. Besides tea, &c., which of course is the *sine qua non*, and the quality of which was praiseworthy, there was the powerful assistance of the Organ in harmonizing our voices into sweet accords of melodious hymns, suited to the occasion and to the sentiments, which were spoken to and adopted. After the Chairman's introductory remarks, and the reading and adoption of the congregational Report, which was much approved of, Mr. Dunlop, of Paisley, addressed the meeting on Education; the Rev. Richard Shaen, of Edinburgh, advocated and illustrated the Spirit of Love and Meekness befitting our Churches; the Rev. James Forrest, of Greenock, and Mr. Callender, of Paisley, submitted a sentiment on the memory of the Christian Martyrs, in particular Biddle and Emlyn, and Thomas Fysche Palmer; and the Rev. Charles Clarke, the active and talented minister of the congregation, then addressed the company on the aims and efforts of the Congregation, in enlightening the public mind religiously, socially, and politically, it being as a light shining for the general welfare, as proved by its history from its commencement. Among other novelties on this occasion, though it would be no novelty south of the Tweed, was the presence of a band of Sunday School children, partakers of the feast along with their elders this company of small ones being organized of late years as an additional means of social benefit; and it is to be regarded as a proof of the increasing zeal of the minister and members of the Unitarian Christian Church in Glasgow.

G. K. F.

NEWCASTLE SUNDAY EVENING LECTURES.—Mr. Harris has recently concluded a course of twenty-two Sunday evening lectures, commencing October 15, 1848, on the following important subjects:—Religious Error, when Innocent, when Criminal; Adherence to Religious Truth, the Duty and Happiness of Man; Mystery, its nature and Character, Revelation no Mystery; Christianity an appeal to Reason, its Records to be interpreted by Reason; Tradition and Scripture, their Uses and Abuses; Antichrist, its nature and characteristics; Church of Rome and Church of Christ; Human infallibility not possible, its assumption whether by Pope or Church irrational and false; Church of Rome Worship and Christian Worship; The Apostles', Nicene, and Athanasian Creeds; Comparison of the Churches of Rome and of England; Protestantism, what is it?; Church of Englandism, its form and Constitution; Church of England Worship and Christian Worship; Uniformity and Nonconformity, their respective character and principles, history, and effects; Christian Unitarianism, the Religion of the Scriptures and of Christian Antiquity; the Religion for the Poor, the People; the Religion to live by; the Religion to die by; Superior in Devotional power; Superior in Benevolent Tendencies; Destined to Universality. Throughout the course the attendance has been very numerous, the chapel generally well filled, sometimes crowded. Two of the lectures were by request repeated, the one on Christian Unitarianism the Religion of the Scriptures and of Christian Antiquity, on Wednesday evening, February 7, the closing one on Sunday, March 25. The applications from Strangers at the close of each service for books to read, have been constant and numerous.

THE CHRISTIAN PILOT

AND

GOSPEL MORALIST.

No. 4.

MAY, 1849.

VOL. I.

THE POPE'S LETTER, AND MARY THE MOTHER OF JESUS.

THE world has just been struck with astonishment by a letter from the Pope, addressed to the Roman Catholic Prelates throughout the world, informing them that he is about going to pronounce an authoritative decision on the question, whether Mary, the Mother of Jesus, was born without the taint of Original Sin ; and desiring the aid, both of his counsels and their prayers, that he may arrive at a just conclusion.

‘Thus, from the commencement of our Pontificate, we have directed, with an extreme interest, our most serious cares and thoughts towards an object of such high importance, and have not ceased to send unto Almighty God humble and fervent prayers that He may vouch to illuminate our soul with the light of His heavenly grace, and enable us to know the determination which we ought to make upon this subject. We also repose all confidence in this, that the Blessed Virgin, who has been raised ‘by the greatness of her merits above all the choirs of angels up to the throne of God,’ who has crushed, under the foot of her virtues, the head of the old serpent, and who, ‘placed between CHRIST and the Church,’ full of graces and sweetness, has rescued the Christian people from the greatest calamities, from the snares and from the attacks of all their enemies, and has saved them from ruin, will in like manner deign, taking pity on us with that immense tenderness which is the habitual outpouring of her maternal heart, to drive away from us, by her instant and all-powerful protection before God, the sad and lamentable misfortunes, the real anguish, the pains and necessities which we suffer, to turn aside the scourges of Divine wrath which afflict us by reason of our sins, to appease and dissipate the frightful storms of evil with which our Church is assailed on all sides, to the unmeasured grief of our souls, and, in fine, to change our sorrow into joy.

For you know perfectly, Venerable Brethren, that the foundation of our confidence is in the Most Holy Virgin ; since it is in her that God has placed the plenitude of all good in such sort, that if there is in us any hope, if there be any spiritual health, we know that it comes from her that we receive it * * because such is the will of Him who hath willed that we should have all by the instrumentality of HER.”

We scarcely knew whether to be amused, or sorrowful, or glad at this announcement. The first we could not avoid being, when we perused the missive ; but no sooner had we put down the paper than we were filled with deep regret at the state of such a large portion of Christendom, which makes the composition of such a letter possible ; eventually, we almost rejoiced at the folly about to be perpetrated, when we considered its probable results, believing, as we do, that the more absurd and ridiculous the parent Orthodoxy of all becomes, the sooner must she and her offspring give place to pure and primitive Christianity. In the meanwhile, it may not be uninteresting to our readers, if we give them a brief account of the steps by which the Mother of Jesus (by all Roman Catholics and by many Protestants erroneously styled the VIRGIN MARY,) was elevated to her present position, as almost a fourth portion of the popular Godhead. At the same time, we shall see the origin of the controversy about to be decided by the oldest, if not the only, Church putting forth claim to Infallibility.

When, and by whom, Mary was first worshipped, it is difficult precisely to ascertain ; but as she was supposed to have been buried at Ephesus, it is highly probable that the half-heathen converts there, who had been accustomed to adore the Great Goddess Diana, immediately on their embracing Christianity placed Mary in her room. It is pretty certain that there were those at the Council of Nice, A.D. 325, who held the Mother of Jesus to be a portion of the Godhead* ; for Sale writes in the "Preliminary Discourse" to his translation of the Koran—"The notion of the divinity of the Virgin Mary was also believed by some at the Council of Nice, who said there were two Gods besides the Father, viz., Christ and the Virgin Mary, and were thence called *Mariamites*, (Elmacin. Eutych)." About half a century later, or towards the end of the 4th century, Arabia and the neighbouring lands were distracted by a virulent controversy connected with this subject. One party maintained that Mary had children by her husband Joseph, after the birth of

* "The Council of Nice," says Mr. Saverain, a Catholic writer, "did not at all touch upon the Divinity of the Holy Ghost. Far from it. The Holy Ghost was so little considered at that time, that some Fathers of the Council would have made no difficulty to give the superiority or precedence to the Virgin Mary, in making her the third person of the Trinity. This we learn from Elmacinus and Patricides. Hollinger, Hist. Orient. 12, p. 227." The Apology of Benjamin Ben Mordecai, p. 106.

"her first-born son," (Luke ii. 7). This was zealously contradicted by their opponents, who went so far to the opposite extreme that they absolutely paid divine honours to her, offering her sacrifices: among other things of a species of twisted cake (*collyris*), whence they obtained the title of *Collyridians*.

About the year 428 began the celebrated Nestorian controversy, of which this was the occasion:—The Presbyter Anastasius, in a public discourse, took occasion to declaim warmly against the title *Theotokos* or *Mother of God*, which, since the disputes with the disciples of Arius, began to be frequently given to Mary. As the Deity cannot be born, and, consequently, nought but the manhood of Christ could be derived from an earthly parent, he contended that she should rather be styled *Christotokos*, or *Mother of Christ*. His friend, Nestorios, approved, adopted, and advocated these sentiments; for which he was tried before the Council of Ephesus, three years after, condemned unheard, and sent into exile, where he ended his days. However gained, this was a great triumph to the high Orthodox party, and, as a natural result, costly images of the Virgin and Child, began, before the end of the 5th century, to occupy the most prominent places in all the Churches.

In the end of the 6th or beginning of the 7th century, a sect must have existed among the Eastern Christians, who regarded Mary (in imitation of some of their predecessors at the Council of Nice,) as the third person of the Trinity; for Mohammed (born 569, died 632,) has this striking passage in the Koran, chap. v. :—"And when God shall say unto Jesus at the last day, O Jesus, son of Mary, hast thou said unto men, Take me and my Mother for two Gods besides God? He shall answer, Praise be unto thee! *it is not for me to say that which I might not.*"

We shall not now be surprised to learn, that in the 10th century, the custom was introduced of celebrating masses, and of abstaining from flesh every Sabbath day in honour of the Virgin. To the same period also has been traced the institution of the *Rosary and Crown* of the blessed Virgin; the former consisting of fifteen *Pater Nosters* and one hundred and fifty *Aves*, and the latter of six or seven *Pater Nosters* and sixty or seventy *Aves*, according to the age at which she was supposed to have died.

In the 12th century first appeared the controversy, the decision of which the present Pope has undertaken for the solace of his exile. About the year 1140 some churches in

France began to observe the festival (which was already kept in England) in honour of the alleged Immaculate Conception of the Virgin Mary, *i.e.* that she was born free from the taint of Original Sin. The introduction of this new festival was strenuously opposed by St. Bernard, who contended that the privilege of being so born pertained to Christ alone. The variety of opinion and consequent practice thus excited, seem never to have completely subsided, and burst forth with tenfold acrimony in the 17th century, when the affirmative was supported by the Franciscans, and the negative by the Dominicans. Pope after Pope was troubled and perplexed by it, and the kingdom of Spain was so divided and thrown into confusion by the controversy, that two of its Monarchs in succession sent solemn embassies to Rome, to beseech the Pontiff to decide the question. But none of the heads of the Church would hazard a verdict, for this ignoble reason, that none of them could afford to arouse the displeasure of either of the conflicting parties. At length one of the Infallibles hit upon this ingenious expedient, he issued one declaration saying that the opinion of the Franciscans had much in its favour, and commanding the Dominicans not to oppose it in a public manner; and he accompanied it by another forbidding the Franciscans to treat the doctrine of the Dominicans as erroneous! A decree rather more definite was promulgated in the beginning of the 18th century by Clement XI. in which he appointed a festival to be observed annually throughout the Romish Church in honour of the Immaculate Conception of the Blessed Virgin; so that our present Pius seems to have been forestalled. But we presume it did not, in so many words pronounce an authoritative decision on the question, for the Dominicans sturdily refused to observe the festival, and were not molested for their contumacy.

How grateful should such a review as this make us, that we belong to a Church which claims no authority in matters of faith, but where each Minister and each Hearer may search for himself into the true signification of Holy Writ, and utter his opinions when formed, with all boldness and plainness of speech! And how strongly should it determine us to adhere to our good old rule of holding no article as a portion of Gospel truth, which cannot be stated in the express *language of our Lord himself, or of his chosen Apostles!*

Canterbury.

R. E. B. M.

THE PARABLES OF CHRIST.

LECTURE I.

(Concluded from page 130.)

New Cloth and the Old Garment.—MATT. IX. 16.—*The New Wine and the Old Bottles.*—MATT. IX. 17.

As CHRIST delivered also another parable on the occasion of the feast to which he was invited by Matthew, as formed of his reply to the question put to him by the disciples, and the Pharisees, "Why do we and the Pharisees fast, but thy disciples fast not?" It is that of *The New and the Old Bottles*. Matt. ix. 17.—"Neither do ye put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."

In the East the bottles are made of skins, or leather; and as they would extend and bear much better than old bottles to the pressure of new wine, which was then in a state of fermentation, and which required both extension and strength of the bottles to prevent them from bursting.

Dr. Clarke more says on this passage, that "the bottles referred to by Christ were made of the skins of animals, as sheep and goats. When new, they were capable of being distended, and could hold new wine in a state of fermentation without bursting; but when old and dry, they were not sufficiently strong for the purpose, though they would still without injury contain the wine that had been fermented. The Gibeonites speak of old bottles as worn and rent. Josh. ix. 13; Job. xxxii. 13. cxix. 83."

It is still the custom in the eastern countries," says Dr. Clarke, "to make their bottles of goat skins; if these are made to be old, and new wine were put into them, the pressure of the fermentation must necessarily burst them, and therefore newly made bottles were employed for the purpose of containing that wine in, which had not yet gone through its fermentation."

As the former of these two commentators observes, that "bottles made of skins are still used in several countries, as in the north of Europe."

According to this custom of using bottles made of skins, and their different properties, when new and old, with respect to the old wine, that our Saviour founds this parable.

The meaning is the same as the one of the New Cloth and the Old Garment. The religion of the Scribes and Phari-

sees may be considered as old bottles ; and the religion of Jesus Christ as the new wine. They were not, therefore, suited to each other, and it would be in vain to attempt to unite them. Or we may understand our Saviour as abrogating the Old Covenant made known by Moses, and the New Covenant promulgated by himself. They were not intended to be combined together. Their principles, in many respects, are different ; or those in the one system are calculated to greater perfection than those in the other ; and the former is inferior, of course, to the other. The one was designed to last a certain time, and it has answered its purpose. The other has taken the place of it, and, being perfect in its nature, is to last to the grand consummation of all things by Christ. These two different covenants or dispensations cannot be blended into one, or united together ; and the attempt would be vain, as well as dangerous to the nature of that which is designed to carry us forward to perfection.

But our Lord may probably refer more particularly to the peculiar notions and rites of the Scribes and Pharisees. "The institutes of Christ," says *Dr. Adam Clarke*, "and the traditions of the Pharisees, could never be brought to accord : an attempt to combine the two systems, would be as absurd as it would be destructive. The Old Covenant made way for the New, which was its completion and its end : but with that Old Covenant, the New cannot be incorporated."

Thus also *Livermore* observes :—"As, in the last dispensation we understand by the new cloth the religion of Christ, and by the old garment the rites of the Pharisees, so in this new wine and old bottles stand respectively for the new dispensation and the old. The spiritual faith of Jesus, and the carnal rigour of the Pharisees, were totally at variance."

Let us remember that the religion of Jesus Christ is suited in its nature and tendency to all other systems of religion, in that it is designed to elevate its disciples to the highest degree of moral and religious perfection ; and that, therefore, it ought to be and to "do more than others." "What manner of persons ought they to be in all holy conversation and godliness !" Let them be careful lest they should be led imperceptibly to attempt to blend worldly things with their religion ; such as worldly notions and opinions, worldly positions and affections, worldly maxims and customs, worldly *lives and conduct*. It cannot be united with them, *of the heaven, heavenly*. It cannot come in contact with *them, without great danger*. Its purity, by commun-

with them, is sullied, its spirit is enfeebled, its light is clouded, its joy is depressed. It cannot be attempted to be blended with anything that is evil, but it must suffer; as the new wine perisheth by the bursting of the old bottles. And hence, worldly establishments, state connections, political alliances, human formularies, and man-made-creeds, are most dangerous to it, and destructive of its interests. Through their connection and agency it has been made a by-word and a scorn, a political engine, a source of merchandize and worldly aggrandizement. "The kingdom of heaven suffereth violence, and the violent take it by force."—Matt. xi. 12. Worldly men eagerly seize it as a temporal kingdom, to promote temporal objects, by temporal means. For, in this passage, "Jesus referred to those many Jews, who, possessed with false notions of the character of the Messiah, as a deliverer from the tyranny of the Romans, and ready for deeds of violence, were eager to enlist as his followers, striving to force themselves upon him, without any of the dispositions he required in his disciples." (*Norton*, as quoted by *Livermore* in this connection.) Let, then, the true friends of religion guard it as much as in their power from all such pernicious worldly influences. Let them study, at least, for themselves, to keep it at the remotest distance from such contaminating associations. And in their daily lives and conduct let them study to "abstain from every appearance of evil." For as Jesus is a Prince, whose "kingdom is not of this world," and as "he is not of this world," so are "they not of this world," but are subjects of a spiritual kingdom; and "risen with him," they, with him, "have their conversation in heaven."

SIGNING ARTICLES OF RELIGION WITHOUT BELIEF.

LORD CHANCELLOR KING, in conversation with the celebrated Professor Whiston, [honest William Whiston, of Cambridge,] justified the signing of Articles not believed, for preferment, saying, "We must not lose our usefulness for scruples." Mr. Whiston expressed his surprise and regret at this, and asked his Lordship, "Whether the Courts, at which he himself presided, would allow such prevarication or not?" He confessed that they did not allow of it. "Then," said Mr. Whiston, "suppose God Almighty should be as just in the next world as my Lord Chief Justice in this, where are we then?" To which his Lordship made no answer. On Mr. Whiston's relating this story to Queen Caroline [Consort of George II.,] that Princess said, "Mr. Whiston, no answer was to be made to it."—*W. Belsham's History of Great Britain*, vol. v., p. 265.

THE WILD PRIMROSE.

"QUEEN lilies, and ye painted populace,"
 And thou, whom Eastern poets fondly call
 The nightingale's imperial, graceful love,
 When all night long beneath star-gemmed skies
 He drinks thy fresh, thy song-inspiring fragrance,
 Most gorgeous rose! oh ye are beauteous all!
 And richly ye deserve your poet's lays.
 Yet were I the winged flower of the spring,
 The bright hued butterfly, my humble love
 Should be the lowly Primrose. Flower of hope,
 Thou greetest the new-born year with thy soft perfume,
 Even before the snowy bud peeps out
 Beneath its snowy burden; and till summer
 Fill garden, wood, and meadow with her treasures,
 Thy gracious presence gladdens every hedgerow;
 And, shaded by the softest, greenest moss,
 It gladdens too my humble room; though purchased
 By wounded hand, torn veil, or mud-soiled shoe.
 Yet cheaply purchased, for thou bringest back
 All the rich fancies of my earliest life.
 Delicate rose of the spring's earliest prime;
 Sweet flower of Memory as well as Hope.
 Even cold November's skies, and plashy banks,
 Are cheered by thy meek presence: lonely then,
 All thy gay sisters faded. Childhood's treasure,
 Thou teldest of past delight, and promised pleasure.

N. M.

LECTURES ON ENGLISH HISTORY.

PART IV.

THE fantastical institution of Chivalry now claims our notice. It has been recently very satisfactorily shewn, that though called into special action by the events of the eleventh century, it had its origin long previously to that period, and was "but the development of material facts long before existing, the spontaneous result of the Germanic manners, and the Feudal relations." The glories which have been supposed to encircle chivalry have long since faded from the imagination. Byron's remark that Burke needed not to have lamented its extinction, will now be re-echoed by every well informed mind. We are no longer led away by the false supposition, that the knight wandered from his castle to seek adventures, to succour distressed damsels, and put an end to

the captivity of unfortunate princesses, to redress injuries by the prowess of his single arm, and to do that for the infirm, the helpless, and the persecuted, which, in a more regular state of society, is the business of the law. Many of the most chivalrous individuals were notorious for tyranny, oppression, and licentiousness; nearly all were beings of impulse rather than of reflection, and as their good deeds flowed from no very worthy motives, they cannot hold a high rank in the scale of virtues. We are compelled to add to this, that the chivalrous of this period were grossly ignorant, few could read, and fewer still could write their names; nor was this state of things regarded with any feelings of compunction or shame. Superstition, frequently of the most grovelling kind took place of religion; puerile outward ceremonies formed its sum and substance; a crusade, a pilgrimage, the endowing of a monastery, atoned for the most heinous crimes, and whatever benefit might have resulted by softening and refining manners and intercourse between equals, the mechanic, the field labourer, the bondsman, felt not his chains lightened by it. To him the command was just as imperious, and on him the curse and the buffet as freely and as heartily bestowed, as on his progenitures, by the rougher superior of a century or two previous. That none rose superior to the proud bigotry and benighted ignorance of the age, ought not to be affirmed; doubtless there were some who redeemed the institution, as well as the times themselves from the general disgrace, and were lights shining in dark places, but these were exceptions too few to do more than confirm the general rule, and too weak, thereby, to greatly influence those around.

The ceremonies used in admitting a scion of nobility to the rank of Knighthood, are thus described;—"The young man was first stripped of all his garments and put into a bath, the symbol of purification. On his coming out of the bath, they clad him in a white tunic, the symbol of purity, a red robe, emblematic of the blood which he was to shed in the cause of the faith, and a black doublet, in token of the dissolution which awaited him, as well as all mankind. Thus purified and clothed, the novice kept a rigorous fast for twenty four hours. When evening came, he entered the church and passed the night in prayer, sometimes alone, sometimes with a priest and his sponsors, who prayed in company with him. The next morning, his first act was confession, after which the priest administered to him the com-

munion, and after communion, he heard a mass of the Holy Ghost, and commonly a sermon on the duties of a chevalier, and the new course of life on which he was about to enter. When the sermon was over, the novice advanced towards the altar, with the sword of knighthood suspended from his neck; the priest took it off, blessed it, and attached it to his neck again." We are further informed, that on answering certain questions put to him by his superior, he received the *accolade*, a slight blow on his shoulders from the knight's sword, and was from this pronounced a dubbed knight. He put on his helmet, sprang upon a noble horse waiting for him, and without using the stirrup, rode round the church brandishing his lance, and flourishing his sword, and thence quitting the church, he showed himself to the people outside, who greeted his arrival with prolonged shouts and acclamations.

But if the precise origin of Chivalry cannot be ascertained, no such uncertainty hangs over the date of the Crusades. These, the wars of the Cross, took place, as we have the most undeniable evidence, near the end of the eleventh century, and in the reign of our William Rufus, the son and the immediate successor of the Conqueror, though, personally, he had little to do with them. The well-known zeal of Peter the Hermit was the immediate cause of this extraordinary outbreak. He had, as was usual in that age, gone on a pilgrimage to the Holy Sepulchre at Jerusalem, and was an indignant eye-witness to the insults and cruel treatment the pilgrims endured, whilst in the prosecution of their pious enterprize, from the barbarous and fanatical Turks, who at this time had possession of Palestine. Returning to Europe, he represented to the Pope the dangers that were incurred, and solicited his permission to travel through Christendom to preach a Crusade, the object of which should be to rescue the Holy Land from the Infidels, and to put it in possession of the true believers. It is astonishing how successful the mission proved. With his Palmer's cloak and staff, barefooted, and unsupported, save by his indomitable energy of mind, he crossed seas and walked through various countries, arousing the inhabitants as he proceeded, and meeting with the most enthusiastic responses from all classes. The Pope supported him by his authority, and all promised success to *the enterprize*. In the words of Hume, who has most graphically described the whole proceedings:—"The same of *this great and pious design*, being now universally diffused,

procured the attendance of the greatest prelates, nobles, and princes [at Claremont] ; and when the Pope and the Hermit renewed their pathetic exhortations, the whole assembly, as if impelled by immediate inspiration, not moved with their previous impressions, exclaimed with one voice, "*It is the will of God ! It is the will of God !*" Words deemed so memorable, and so much the result of a divine influence, that they were employed as the signal of rendezvous and battle in all the future exploits of these adventurers. Men of all ranks flew to arms with the utmost ardour ; and an exterior symbol too, a circumstance of chief moment, was here chosen by the devoted combatants—the sign of the Cross—which had been hitherto so much revered among Christians, and which the more it was an object of reproach among the Pagan world, was the more passionately cherished by them, became the badge of union, and was affixed to their right shoulder by all who enlisted themselves in this sacred warfare."

The Crusades have been held up to the world as one of the most memorable of instances of folly, superstition, and barbarity, and the historian just quoted is liberal in his censures of them, this being in consistence with his coldly sceptical mind. Not denying the absurdity of the undertaking, judging by our own views at this distance of time, and acknowledging much of cruelty connected with it, at the same time we cannot but remark that there were many of the elements of greatness, and not a few of high and pure religious principle mixed up with it. Superstition is but the unwarrantable excess of the devotional spirit, which finds a response in almost every human heart. To feel an interest in places which have been the theatre of mighty events is but natural, and this interest is by no means diminished when the country in question has been the scene of those occurrences which have been recorded in the Bible, and it is but a step further in the mental process to desire to visit them. With a better regulated curiosity and from higher motives, as we trust, are sacred places visited now ; but the feeling is the same, and we must attribute it to the roughness of the times, the darkness of the human mind, and the low estimate of human life that Crusades were persevered in. The great cruelties also practised by the Turks and Saracens on the defenceless, unhappy visitors at the Sepulchre, must, in all fairness, be taken into account. Ultimate good, as in all the dispensations of Providence, *was the result.* The mind of the ignorant islander was expanded ; he saw the gifts of God dispensed in rich profusion

to other lands besides his own; he gradually was led to form acquaintance and intimacies with the German, the Italian, the Greek; and even the turbaned Saracen, whom his nursery tales and even the representations of riper years had taught him was a fiend incarnate, was found to be a man of like passions with himself, of the same form and blood, and was frequently acknowledged and embraced as a brother. The elegancies of life were also familiarized to him from intercourse with the more polished inhabitants of Southern Europe, and even of the *effete* yet still splendid court of Constantinople. Whilst the great barons being compelled, for the most part, to sell or mortgage their fiefs to raise money for the equipment of their followers, diffused wealth among the population, and promoted the rise of towns and of free burgesses, by breaking up their estates, and with it the tyrannical and almost kingly power which their vast possessions enabled them to wield.

B. M. B.

FAREWELL ADDRESS OF THE REV. JOHN ROBINSON, OF LEYDEN,
TO THE PILGRIM FATHERS, ABOUT TO SAIL FOR AMERICA, 1620.

BRETHREN,—We are now quickly to part from one another, and whether I may ever live to see your faces on earth any more, the God of heaven only knows; but whether the Lord has appointed that or no, I charge you, before God and his blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ.

If God reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded the Lord has more truth yet to break forth out of his holy Word. For my part, I cannot sufficiently bewail the condition of the reformed Churches, who are come to a period in religion, and will go at present no further than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw: whatever part of his will our good God has revealed to Calvin, they will rather die than embrace it. And the Calvinists, you see, stick fast where they were left by that great man of God who yet saw not all things.

This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received. I beseech you remember, it is an article of your church covenant, that you be ready to receive whatever truth shall be made known to you from the written Word of God. Remember that, and every other article of your sacred covenant. But I must herewithal exhort you to take heed what you receive as truth, examine it, consider it, and compare it with other Scriptures of truth before you receive it; for *it is not possible* the Christian world should come so lately out of such *thick anti-christian* darkness, and that perfection of knowledge should break forth at once.

**GRAPHICAL SKETCH OF REV. H. WARE, JUN., D.D.,
OF HARVARD UNIVERSITY, MASSACHUSETTS.**

following sketch is taken from "The Christian Register," of May 6, 1849, a newspaper issued weekly at Boston, United States, devoted to Unitarian Christianity, sound Morals, Literature, &c." The invaluable man, the outline of whose character is therein given, was indeed a true and faithful Christian. Never can we forget his conversation and correspondence. His visit he paid us at Glasgow, and on the shores of Loch Lomond is one of the green spots on which memory loves to dwell. May this outline of a life so devoted to truth and goodness may induce many to read the larger record of his actions published by the Christian Register, and that more especially it may induce numbers to provide for themselves, in their own instance, "the Formation of the Christian Character."—EDITOR.

The lives and characters of eminently good and useful men are most interesting and profitable study. There are many examples to be found in the Scriptures for our perusal. Their virtues are presented for our imitation; their faults, that we may avoid them. But valuable as the Scriptural biographies are, they were never intended to be the only ones which we should read, or which should be written for the use of the Church and the world. The Bible furnishes an authority and example to the Church, to gather up and record the lives of good men from age to age, and faithfully transmit the memory of them to just posterity. This memory is the precious legacy of the Church; it is the bright glory of Christianity; it is needed to encourage Christians to strive for higher perfection, as they see the attainments in excellence which many have made, and to see themselves surrounded with a cloud of witnesses becoming larger and brighter as Christianity continues to spread in the world.

Among the names that adorn the Christian Church, and which it will not willingly let perish, is that of HENRY WARE, D.D.

He was born at Hingham, Massachusetts, the twenty-first of April, 1794. He was the fifth child, and oldest son, of a family of three sons and seven daughters, the child of Henry Ware, Sen., who was then Congregational minister of the town, but who afterwards became, in the 11th year of his son Henry, the Hollis Professor of Theology, University of Cambridge. His grandfather, by the mother's side, was the Rev. Jonas Clarke, the minister of Boston, of patriotic memory, who entertained Governor John Adams and Samuel Adams at his house, and had them

guarded by a small party of militia, when they had been proscribed by the British authority, and sent away, though very unwillingly on their part, to a place of safety in another town, under charge of his own son Jonas, on the fatal morning when tidings came that the British soldiers were on their march from Boston, and when the first blood of the revolution was shed by British hands.

Young Henry gave evidence in childhood of what he was to be when he became a man. He very early manifested a predilection for the ministry, and exhibited the qualifications of heart and mind adapted to it. His purpose always was to be a minister; his brothers and sisters so regarded him; and from the time when he used to preach a juvenile sermon of his own composition, from a cradle turned on end as a pulpit, to the day of his ordination, it is supposed that he never seriously entertained any different purpose of life.

As early as his eighth year he used to make a record in writing, at times, of his religious feelings. In his eleventh year he wrote, on the anniversary of his birth day, the following reflections, among others:—"May I be led to make serious reflections that Life is short; that if I wish to live in Heaven above, I must live a righteous life here below. May I obey my father and mother according to the fifth commandment, "Honour thy Father and Mother," &c. May I be kind to my brothers and sisters, and obliging to my playmates, and increase in all useful knowledge. And may the Lord God Almighty strengthen me in all my resolutions!" In the following year he writes—"Blessed be the name of the Lord God Almighty for all his goodness to me! How shall I repay this kindness of the Lord? Words are too feeble to express the feelings which ought to take possession of my heart!"

A religious character so early manifested, seems to show one sanctified almost from his birth. But doubtless much was owing to the example and instruction of his parents, especially his mother. In one of his beautiful stories—"Jotham Anderson"—he thus alludes to his mother, who, alas! died just about the eleventh year of his age, and left him without her continued counsels, but not without the ineffaceable impressions of her influence on his early years, and the precious memory of her words and life.

"Were all mothers like mine," says he, in the story just mentioned, "how greatly would the obedience of the young Christian's pilgrimage be facilitated, and his peace ensure

I love to dwell on the memory of that honoured woman. My earliest recollection of her, is in the act of teaching me to pray, when she every evening took me on her knees, and, clasping my little hands, made me repeat after her my childish petitions. Methinks I still see the beautiful expression of her maternal eye, and feel the kiss, full of affection and piety, with which she closed the service. At such times she would explain to me the purpose of prayer, and teach me to love the good Being, who gave me father and mother and made me happy. It was her practice, also, to seize the moments when my young heart was over-flowing with cheerfulness and good-will to remind me of the Father above, and direct my gratitude to him."

In an unfinished poem of his maturer years he thus alludes to her :—

"There stood my bed,
There lay I waiting for a mother's kiss,
And soft good night ; then breathless sought to catch
Her last faint footsteps as she slow retired.
That sweet evening kiss, I feel it now,
I hear that soft good night, that parting step,
Still faintly fall upon my ear.
O ! what is tender like a mother's love,
And what can pay its loss ? * * * The world
Had other light, but none to fill that void ;
And friends, but none to fill a mother's heart."

At the age of fourteen he entered Harvard College, and the character he sustained there was the continued opening of the same beautiful traits he had early exhibited, and is thus spoken of by a class-mate, Mr. Charles G. Loring :—
"I cannot recal any one whose career at Cambridge was so perfectly typical of his future life. The same gravity, gentleness, firmness, and kindness of demeanour ; the same elevated sense of duty, the same earnest, unpretending piety ; the same self devotion, which so eminently distinguished him among the greatest and best of men in his maturer years, were characteristic of him there." And, says another class-mate, Mr. Peleg Sprague—" He was esteemed and beloved by all."

In respect to his literary standing in College, it was respectable, but he was not so pre-eminent in his recitations as in his moral character. Nor did he then give promise of the intellectual eminence which he afterwards attained.

On graduating from College, about four months past his eighteenth year, he became Assistant Instructor at Exeter Academy, where he continued two years. In the hours of his release from his Academic duties, he devoted himself to

the studies connected with his future profession, and maintained a very frequent correspondence with his father, to whom he disclosed his feelings and views, with a frankness and respect, that show in a most beautiful light the relation which may, and ought to exist between father and son. Happy the son who has such a father to counsel him ; and happy the father who has a son so willing to ask and so happy to receive counsel !

In the discharge of his duties as instructor, and in intercourse with society, he was obliged to struggle with a natural diffidence and reserve ; but his bashfulness did not pass, as we sometimes see it pass, into pertness and impudence. It was in some sense native to him ; it became, however, merged in genuine humility. On his first entrance upon his duties, it was difficult to persuade him to accept invitations to mix with the more elderly and learned of the society of the place ; but this passed off, and he was soon established as one of a delightful circle, with whom his intercourse was constant and of a very improving character.

Toward the close of his stay in Exeter, he supplied the pulpit for a few Sundays by performing the devotional exercises, and reading from printed discourses. The character which he had there finally established, and the assurance of future success which he had caused to arise in the hearts of his friends who knew him, will appear from a letter from the venerable Principal of the Academy, Dr. Abbot, whose Assistant he was :—"I went to Church with anxiety for my young friend ; but I was soon relieved and delighted with his self possession, the propriety and ardour of his devotional exercises, the judgment of his selections of discourses, and his very interesting manner of delivering them. We were all delighted with him ; so much so that Judge Smith exclaimed to me, as we left the Church, 'I have often attended Church in Boston, New York, and Philadelphia ; and I do not recollect ever to have been better satisfied with exercises and services of four Sabbaths, than with this young man of yours. He will be eminent in his profession.'"

Leaving Exeter in August, 1814, he returned to his father's house, and studied divinity at Cambridge. In October, 1815, he began to preach. On the 17th November, he received an invitation to become pastor of the Second Church in Boston, and on the 1st day of the year 1817, in the 23d year of his age, he received ordination. During the years immediately succeeding his settlement in the ministry, until his

28th year, he was principally engaged by the cares of his parish. He had begun with no great *eclat* as a preacher; his first impressions were by no means striking, but he steadily progressed as the shining light. Under his faithful services, he had the satisfaction to see the number of his hearers increase, and more interest manifested in religious things among the families of his flock. His services also became desired abroad at times, in New York, Philadelphia and Baltimore, whither he went to strengthen the cause of liberal Christianity in those cities.

In the year 1822, and in the fifth of his ministry, he devised and undertook a series of meetings on Sunday evenings, for such as had no regular places of worship. These were held in different parts of the city, and in them he had the co-operation of some of his brethren in the ministry, and also lay brethren in their turn. At such times quite a goodly number would gather together in some humble room or chamber, a part of them seated on the sides of the bedstead, and the speaker standing by a pine table, with a single tallow candle on it to light the room. A friend who used to attend these meetings, describes them as precious seasons, in which the preachers and hearers felt themselves mutually blessed. Mr. Ware continued in his turn these services as long as the state of his health would permit. His heart was ever prompting him to do good to all, to preach the gospel, which he loved, to every creature. In the midst of these services of preaching, he also for four years edited the "Christian Disciple;" and when that time expired, he became associate editor of the "Christian Register." Through these various channels, he sought to extend the benign influences of his religion, and promote the spirit and teachings of Christianity.

In his 30th year he was called to endure severe bereavement in the death of his wife and one of his children. None has become perfect, none has ever become pre-eminently useful, except through the discipline of affliction. Jesus himself, it is written, "became perfect through suffering." This purifying influence was beautifully manifested in Henry Ware. It made him feel more closely united to the spirits in heaven. The following quotation from a letter written some time afterwards, will show how the gold was refined by the fire:—"I lately removed to Mount Auburn," says he, "the remains of two, dearly beloved, and long since gone. I opened the coffins, and saw that nothing remained but dust. There was nothing in this at all unpleasant to my feelings:

quite otherwise ; for it made me feel a sort of triumph in the faith, that Death had done its worst, and yet that he had not touched my friends. They were not here. I had been thinking of them, and almost speaking to them for years, as the happy and glorified spirits of heaven. I could not fancy them as having anything to do with that poor dust before me ; and the sight of it only served to awaken my gratitude to my Saviour, and strengthen my feeling of nearness to heaven."

(To be concluded in our next Number.)

EVIDENCES OF CHRISTIANITY.

No. IV.

AUTHENTICITY OF THE NEW TESTAMENT.

IN the last article on this subject, an attempt was made to display the *internal* proofs of authenticity contained in the New Testament. We saw that there is nothing in the books that compose it to contradict the belief that they were written by the first disciples of Christ, and that the language used, the knowledge shown of geography and history, the descriptions of manners and customs, and the agreement of one part with another, unite to show that these ancient writings are the work of those whose names they bear.

To complete the exhibition of the evidence of the authenticity of the Christian Scriptures, it remains to show that there is *external* testimony to their existence at a remote period, and that they were at that time considered of authority, and ascribed to Apostles and Apostolic men.

For this purpose we must examine the writings of the Fathers. No one will doubt, or can deny, the existence of the books which now compose our New Testament, and their general reception among Christians, in the year 400 after Christ. From this period we may ascend through a succession of writers, who give the following evidence :—

1. Gregory, of Nazianza, born in the beginning of the fourth century, mentions all the books which we now receive except Revelation.
2. His contemporary Epiphanius mentions every book of our Canon.
3. Athanasius, born before the end of the third century, does the same.
4. Eusebius, born A.D. 270, divides the books of the Chris-

tian Scriptures into three classes. I. Generally received books, viz., four Gospels, Acts, epistles of Paul, 1 Peter, 1 John; these, he says, as far as he can ascertain, have *always* been received by the Church. II. Those objected to in some quarters, but which he himself appears to receive, viz., James, 2nd Peter, 2nd and 3rd John, Jude. III. The book of Revelation, concerning which he expresses strong doubts. This statement is of great force and importance, as it is the result of the researches of an acute and learned writer, and therefore gives evidence not only of his own belief, but of the general state of opinion, both in his own age, and in the preceding period, as far back as his careful investigations could carry him.

5. Origen was born A.D. 184. Many of his works are lost, but those which remain prove that he was acquainted with all the books of our present Canon, admitting some doubt, however, as to 2nd Peter, and 2nd and 3rd John.

6. Tertullian, the oldest of the Latin Fathers, lived at Carthage, where he was born, in the middle of the second century. Both by naming them and quoting them he shows acquaintance with the four Gospels, the Acts, and most of Paul's epistles, but he nowhere professes to give a list of them, and as his notice is merely incidental, his silence concerning some of our books does not disprove their existence and general reception in his day.

7. Clemens, of Alexandria, flourished late in the second century. Only a few of his works have been preserved, but these few abound with quotations from the Gospels, Acts, and most of the Epistles.

8. Irenæus, Bishop of Lyons, was born about A.D. 100, he mentions the four Gospels and the Acts, quotes all the epistles of Paul (except the short one to Philemon), James, 1st and 2d Peter, 1st and 2d John, and Revelation. His testimony is the more important because he was the disciple of Polycarp, a disciple of John, the Apostle, so that we here arrive on the very verge of the apostolic age.

9. Theophilus was Bishop of Antioch 170 A.D., he has left only one work; but in it he evinces an acquaintance with the Gospels and the writings of Paul, and a reverence for them.

From the evidence of the four authorities last mentioned, we may conclude that in the year 175 after the birth of Christ, or about 140 years after his death, the principal books of our present canon were known and received as authentic.

alike in Africa, in Gaul, at Alexandria, and at Antioch, and in other words throughout the Christian community. The fact that doubts were expressed about some of them, and that they were not received rashly or blindly, and conceivably that the historical books of the Christian Scriptures no doubt were expressed by any of these ancient writers. In order to come so widely spread, so generally known, they must have existed long before. We must remember there was no printing press in those days to multiply copies without delay in a short space of time; there were no railways and steamboats to convey them from city to city, and from one to another; there were no publishing establishments, no system of agencies and correspondents to make a book known and obtain circulation for it, at once, all over the civilized world. The only process by which a book could be sent from one community to another was the slow work of copying the manuscript; for this copying to be done frequently was necessary to possess some skill in penmanship, or to secure the services of a professional copyist. Among the early Christians neither wealth nor education abounded. They were fully occupied with preaching and practising their faith; they were constantly exposed to persecutions; the circumstance connected with them was such as would tend to retard rather than to hasten the multiplication of copies of these books; and we may safely say, that in order to have obtained the wide circulation which we have proved the Scriptures to have obtained A.D. 175, these writings *must* have existed at least 50 years before that period, and in order to obtain this general circulation from the Christian community, which at the same time rejected other writings making similar claims, they *must* have presented strong proofs of their authenticity.

But in the year 125 after the birth of Christ many persons have been alive who had been well acquainted with the apostles. The years of man are three-score and ten, the contemporaries of Christ must therefore have been alive A.D. 125 or some much later; and as long as they were alive no forgery was possible; neither could such an act of deception succeed during the life time of those who had been intimately acquainted with the persons whose names the Testament Scriptures bear. Many such would be alive as late as 140 A.D.; before that period these books were in existence, and they are therefore authentic.

The external testimonies concerning the New Testament prove then—

1. That the books which compose it were written some time during the first hundred years after the death of Christ.

2. That they were not received as authentic by the early Christians without due investigation.

3. That, notwithstanding this, they have been appealed to as of authority, and quoted and mentioned as certainly written by those whose names they bear, by all the leading Christian writers from A.D. 150.

When this evidence is added to that before deduced from the internal peculiarities of these writings, we are justified in declaring that it is *proved* that the four Gospels, the Acts, the 13 epistles of Paul, the epistle of James, 1st Peter, and 1 John were written by those to whom Christians generally assign them; and that the epistle to the Hebrews, 2nd Peter, 2nd and 3rd John, Jude, and Revelation were either written by the apostles Paul, Peter, John, and Jude, or by some other early Christians. The conclusion is, *the New Testament writings* are authentic. The only part of this conclusion of which we shall require to avail ourselves in the future developement of our argument is this, **THE FOUR GOSPELS WERE WRITTEN BY MATTHEW, MARK, LUKE, AND JOHN.**
M. D. W.

DEATH PUNISHMENT AS INFLICTED BY HUMAN LAW.

NO. II.

OBJECTIONS TO ITS ABOLITION CONSIDERED.

SOME persons have stumbled at the language of Jesus before he was apprehended by his enemies, when he said "He that hath no sword, let him sell his garment and buy one." But in this saying there is nothing inconsistent with his general deportment. It was a prediction metaphorically expressed of the troubles which awaited his disciples, and it was intended to confirm their fortitude. It was to show them how unsuitable and improper every act of violence and cruelty would be for the defence or extension of the Gospel. That he did not wish a sword to be *used* is quite evident; for when they exclaimed, "Lord, here are two swords, he said unto them, It is enough." And when the hostile band, led on by the treacherous Judas, came to him, and the disciples asked, "Lord, shall we smite with the sword?" and one of them smote a servant of the high priest and cut off his right ear. Jesus answered and said, Suffer ye thus far. And he touched his ear and healed him." Then he began to address, in mild accents, his enemies, and went with them *quietly*, as a lamb to the

slaughter. After this practical lesson of humility and forbearance, the disciples seem to have been cured of their hasty and impetuous temper; nor do we read that they were ever disposed, after this, to brandish any carnal weapon for the promotion of the kingdom which is not of this world.

Some persons have laid much stress on the words of Paul accused before Festus. "If I be," said the Apostle, "an offender, or have committed anything worthy of death, I refuse not to die." But such a sentiment, in the existing circumstances of the law as it then stood, is no evidence that he *approved* of its severity and cruelty. He only asserted, that if found guilty, he would submit to consequences, whatever they might be. His business was to vindicate his own innocence and rectitude, not to censure the judicial or legislative proceedings of established authorities, whether of the circumcision or uncircumcision. Treated as a malefactor and bound as a prisoner, how could he pass judgment against the tribunal which was to determine whether he should be acquitted or condemned? Assuming that it had the power of life and death, he comforted himself with the thought that his sufferings were in accordance with the will of God, and that He would reward, whatever might happen, the fidelity of his servant with a crown of righteousness.

Thus does the Gospel supply the wants and remove the evils of society, more, perhaps, by its amiable and beneficent *spirit*, than by any strict and absolute *rules*. Its "meekness of wisdom" is graceful like the bow in the cloud, and yet mighty as the artillery of the heavens.

The *villains* of society, must, in some form, be punished, or society itself dissolved; but to cure its maladies, love is a stronger and nobler principle than fear; and the most polluted and degraded of our species ought to be cared for and dealt with as reasonable and accountable creatures susceptible of endless improvement, as sheep that have wandered from the right way, yet not too far to be restored by the good and chief Shepherd.

The barbarities of our Penal Code should no longer be tolerated by those who profess and call themselves Christians. Let them, rising superior to the fear of man, declare the truth and enforce it on their representatives in the British senate that Jesus wept, prayed, toiled, died for sinners, but never cut them off with a blood-stained sword, and the gentle loving spirit which actuated *him*, he breathed into *his disciples*.

The certainty of punishment, says Paley, is of more con-

sequence than its severity. How many delinquents have escaped from the control of public justice and gone abroad, hardened in crime, because humane and liberal juries have shuddered at the thought of consenting to the death of a fellow-being ! Forgery is no longer a capital offence, and hence it is less common.

Transportation for life has been deemed, perhaps by many, a heavier punishment than that of death. But why should the transported person be neglected and despised ? We should pierce, with the eye of faith, through the shades of guilt and woe, to the light of heaven, the light, which beaming from Calvary's mount and Joseph's tomb, shineth in a dark place ; we should reverence the marks and signatures of a spiritual undying nature ; and we should look with joy at the trophies erected by Divine grace to melt the stony heart into penitence, and help the endeavours of firm and determined virtue. Let the convict be surrounded with moral influences, protected from dangerous temptations, and supplied with the means of religious knowledge, the food of the soul ; and then, from its dark and deep recesses, a friendly voice may ascend, a sacred light spread, to show that we ought to love one another as God loves us, and proves and recommends his love by lifting us out from some of the foulest pits into which it is possible for us to fall.

A modern writer, deservedly popular,* makes on this subject the following excellent remarks :—

" Few know how numerous are the cases where it has subsequently been discovered that the innocent suffered instead of the guilty. Yet *one* such case in an age, is surely enough to make legislators pause before they give a vote against the abolition of Capital Punishment. But many say the Old Testament requires blood for blood. So it requires that a woman should be put to death for adultery, and men for doing work on the Sabbath, and children for cursing their parents ; and ' if an ox were to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned and his owner also shall be put to death.'

The commands given to Jews in the old dispensation do not form the basis of any legal code in Christendom, and to select *one* command and leave the others out, is manifestly absurd.

It is to be trusted that not alone from the chance of condemning a wrong party, but from general motives of humanity and a consideration of the utter uselessness of public executions in the way of example, Capital Punishments will ere long be numbered among the extinct barbarisms of a past age, and other and more rational means adopted for maintaining the integrity of the law and the peace of society."

* Chambers.

Let us apply this subject to personal improvement and individual reformation. He serves his country who keeps himself pure and makes his home a sanctuary. When we feel a flash of angry passion, or a spark of vindictive hate kindle in our bosoms, let us endeavour as soon as possible to extinguish it, and as we have opportunity to do good to all men, even to our enemies, that we may be the children of the Most High who is good and kind to the unthankful and evil; who set a mark upon the first murderer that he might be protected, not destroyed; and who, in his various dispensations of providence and grace, speaks, in the mild accents of a Father's voice, to every creature, that neglecting the law of love, has erred and strayed from his ways, saying "Oughtest thou not to have compassion on thy fellow-servant, even as I had pity on thee?"

Let us, as a debt we owe to England, enter, without delay, a firm and vigorous protest against bloody strife abroad, and Death Punishment at home, as alike inconsistent with the Christian spirit and hurtful to public morals. Let us vindicate truth with an apostle's zeal and a martyrs' courage, for truth is no local, temporary, shadowy thing. It is immutable and everlasting. It will outlive mitres and tiaras, sceptres and thrones. It is beyond price and above praise. It is the same through all changes in all worlds. It is one with God, omnipotent as his arm and immortal as his love.

D. D. S.

THE WAY TO BE HAPPY.

THERE was an Italian Bishop who had struggled through great difficulties without repining, and who met with much opposition in the discharge of his episcopal function, without ever betraying the least impatience. An intimate friend of his who highly admired those virtues, which he thought it impossible to imitate, one day asked the Prelate if he could communicate the secret of being always easy? "Yes," replied the old man, "I can teach you my secret, and with great facility: it consists in nothing more than making a right use of my eyes." His friend begged him to explain himself. "Most willingly," returned the Bishop. "In whatever state I am, I first of all *look up to heaven*, and remember that my principle business is to get there. I then *look down upon the earth*, and call to mind what a small space I shall occupy, when I come to be interred. I then *look abroad into the world*, and observe what multitudes are there, who are, in all respects more unhappy than myself. Thus I learn where true happiness is placed; where all our cares must end; and *how very little reason I have to repine, or to complain.*"

NATURAL THEOLOGY.

No. IV.

PROOFS OF DESIGN IN INSECTS.

those who are lovers of beauty, to those who are still to the recollections of early pleasures, to those who rest contemplating anything that ministers to human improvement or happiness, and to those, especially, whose duty is to trace every where, in the lowliest as in the loftiest, the impress of the Divine finger, INSECTS offer a study pos- of no mean attractions. Nothing can exceed the re- ent or delicate hues, with which the wings, or wing-cases, ies of some of them are tinted, bronzed, or enamelled; e Diamond Beetle especially, when viewed beneath a microscope, is cased in jewellery, brighter than which was worn by "Solomon in all his glory." How the Lady- and the Butterfly, the universal favourites of childhood, s back in a moment to those gay and innocent years! the Grasshopper speaks to us of the tangled hedge- and the open field, and the breezy down, recalling hours consumed with many we have loved, and some we have

How the Beetle, "wheeling his drony flight," is con- for ever with the solemnities of the vesper hour, and quisite Elegy of Gray! And, how the "cricket on arth" speaks of domestic comfort and tranquillity, and e charities and amenities of home! To the philan- st, however, emotions still more pleasing are excited, he thinks of the great advantages conferred by some of ittle beings on the human species. Thus regarded, the orm is a great benefactor of our race; for it gives em- ent to at least a million and a half of human beings, and an annual circulation of between thirty and forty mil- of pounds sterling. The Cochineal insect furnishes h one of our richest dyes, to make even one pound ch, seventy thousand of them contribute not only their , but their lives; and they further cause a circulation ost two hundred thousand pounds annually. The stick- ed-lac, lump-lac, and shell-lac of commerce, so much or making ink, sealing-wax, and varnishes, besides in branches of manufacture, is the collected coatings of rith which a small East Indian fly covers her eggs, as a protection, or as food, for her young when they ched. For this lac, and for a dye prepared from it, s often used as a substitute for cochineal, we pay an-

nually upwards of two hundred thousand pounds. To omit other instances of a similar kind, the friend of enlightenment and progress should never forget, that to an insect we are indebted for the gall-nut used in preparing that ink, wherewith the gifted of our kind shall yet succeed in obliterating Intemperance, War, Slavery, Capital Punishments, Tyranny, Error in Economics, in Politics, in Morals, in Theology, and thereby many of the evils which still, because of our ignorance or our selfishness, continue to afflict humanity.

One of the most striking peculiarities connected with insects is the metamorphoses they undergo. At the first emergence of one of them from the egg it is called a *larva*, and most nearly resembles a worm, or caterpillar. After attaining its full growth in this condition, it ceases to take food, becomes completely torpid, and loses all appearance of vitality. In this state, in which it sometimes continues for months, enclosed in some species of shroud it has woven for itself, it is styled a *pupa* or *chrysalis*. Lastly, at the appointed time it "bursts its cerements," and sports amid flowers and sunbeams, the *Imago*, or perfect insect. Its habits, especially as regards the amount of food consumed, are very different in the first and last of these conditions. In the *larva* state its voracity is extreme, as the depredations frequently committed in our gardens too truly testify; its increase of bulk is naturally proportionate, so that some caterpillars when full grown will weigh seventy or eighty thousand times as much as they did the moment after they were hatched. When it attains the dignity of being a complete Butterfly, on the other hand, it consumes but little, and is a perfect epicure in its choice, but sipping, as it passes, the dew from the floral chalices. *The digestive apparatus is in each case adapted to the temporary habit, and is altered as the habit alters.* In the *larva*, which devours and assimilates three or four times its own weight of food in the twenty-four hours, the stomach is of an immense size when compared with the whole dimensions of its body, to effect the digestion of such an enormous quantity of alimentary matter. During the transition-slumber, the stomach gradually diminishes, till, in the perfect insect, it has attained a size, and consequently a power, analagous to the moderate repasts in which the creature then indulges. This beautiful change of structure to such a corresponding *change in the wants of the being itself is a striking proof of design, and therefore of a Mind as the framer and watcher over the insect.* But, this is not all. How is the tiny animal

to be kept alive during its long sleep of weeks' and months' duration? is there no danger of its perishing of inanition? This has been foreseen and provided against; for the *larvæ* become unusually *fat* just before entering into the *chrysalis* state, and this fat, being taken up by the different vessels, as really affords nutriment for the body and general system as if it were immediately derived from without. Nature, therefore, "the name of an effect whose cause is God," has not doomed even this child of hers to its long imprisonment in its cocoon, without placing beside it, or rather within it, food sufficient to preserve it alive for the day of its emancipation. But, the whole of this great transformation is alike wonderful, and alike points, for its plan and effectuation, to a most wise Intelligence. That, in the crawling body of a perhaps unsightly worm, there should be concealed, folded up, in an undeveloped state, the rudiments of the feathered antennæ—the six nimble and nicely-jointed legs—the pair or more of gauze-like, veined, and beautifully-painted wings—the compound eyes, with their almost innumerable facets, all of which are of no use to it then, but which will be of incalculable benefit when it enters on another sphere of existence—when it ceases to be an inhabitant of the ground and becomes a denizen of air; this is such a beautiful and bountiful provision for a future, which is not yet come, that we are compelled to acknowledge a Provider, and to acknowledge him with rejoicing.

Not only is there the adaptation we have pointed out of the digestive apparatus in insects to their first and final states; but, the construction of *the mouth* and its appendages, in the different orders, varies in the exactest manner with the nature of the food on which it is to subsist. Those which live on hard animal substances have jaws of a horny texture, and of a size large and well-developed. Such as feed chiefly, but not exclusively, on juices, are supplied with organs of suction, accompanied with organs for mastication; while such as prefer a liquid diet exclusively, are void of the latter, and have the former in a state of greater perfection. That man (if such any where there be) must be blind indeed who can ascribe contrivances so numerous and varied as these, to senseless and capricious chance.

Another proof of attention to the wants and necessities of these little creatures is furnished by the peculiar apparatus for *freeing their bodies* from dust and filth, with which many of them are provided. The *Spider* seems to have the great-

est dislike to have her net profaned by even the smallest particle of dirt, and will even again and again cut away the infected lines, and spin new ones, to get rid of the abomination. Nor is she less careful of the cleanliness of her person ; nor has she been left without means for securing an object necessary, doubtless, to her health and well-being. Her mouth is furnished with numerous teeth, resembling those of a comb ; and she may often be seen putting her legs in her mouth, one after another, and literally combing the dust off them, which she soberly collects into a little ball, and then throws away. In order that no part of the limb may be left uncleansed, there is a little curved tooth attached, which bends over the comb, and thus clears the other surface ! The ordinary *Blow Fly* seems not less careful in this important matter. His implements for cleansing, however, are brushes, or rather two rounded combs, attached to his feet ; and with these how often have we watched him working away with praiseworthy assiduity, till he had freed his head, his wings, his trunk from every particle that would soil them ! Considering how much, and how inevitably, both spiders and flies are exposed to dust, and how its presence must impede their motions, weigh on their light members, offend their delicate and curious eyes, and perhaps partially close up the *spiracles* along their sides, by which they receive the supplies of air essential to their existence, we at once perceive that effective means for removing it were indispensable. Shall we call that which foresaw this necessity, and made provision for it, chance or design ?

The apparent foresight (apparent in them, but real in the Power that gave it them) which some insects exercise in placing the offspring they are destined never to behold, in situations where they shall be surrounded, as soon as hatched, with the food best adapted to their nature, is well known. Thus all the numerous species of the *Ichneumon* deposit their eggs, not on the leaves of plants, or in cells of wax, or in bags prepared for the purpose, but in the bodies of living caterpillars, so that the young, the instant they are alive, begin to devour the hapless being who has afforded them an unintentional shelter. But, the care taken by the ordinary *Gnat* for her future progeny is still more extraordinary. When her time for laying has arrived, she selects a leaf, or a morsel of twig, floating on the surface of some stagnant pool. Here she gradually deposits her eggs, a few at a time ; and, as she proceeds, she not only unites them to each other by a tenacious and waterproof glue, but absolutely so arranges them, that when the two or

three hundred are voided, the whole have taken the form of a *regularly-constructed boat*! The parent then departs, leaving her charge to the sports of the waves and gales. But, let it not be supposed there is any danger, or that this extraordinary work is half performed. While each egg separately is heavier than its own bulk of water, and if alone would at once sink; yet the entire structure may be overturned by the winds, may ship a thousand seas, or may by those who know what it is be pushed down to the bottom, it rights itself immediately, and springs to the surface without a drop remaining in its hold. In a few days the eggs are hatched, and the *larvae* live in the water, undergoing many changes before they enter the *pupa* state, till at length, about a month after their mother trusted them to the deep, they become perfect insects, and forsake the pool for the atmosphere. Regarding the whole of this most singular history, we are constrained to inquire was it by CHANCE the parent *Gnat* arranged her eggs in such a shape, and committed them to the element in which her young were to spend the first weeks of their life; or was it Mind—Mind Superhuman—God, who thus cared for his young creatures, who were to sport in the sunshine?

This paper, incomplete as it is, would be still more so if it did not at least state the existence of *Animalcules*. In a single drop of water, whether from pool, or lake, or river, or ocean, there are myriads upon myriads of living beings—moving, feeding, digesting, feeling, and enjoying. They bear the most curious shapes, and resemble bells, trumpets, wheels, flowers, crowns, &c. &c. Some are herbivorous, feeding on microscopic plants smaller still than themselves; some are carnivorous, and devour the less powerful of their own species. In some there have been detected indications of nerves and muscles; many are provided with jaws and teeth; and others have eyes of which not only the number, but the colour, can be distinguished. The minuteness of some of these wonderful beings is such, that it is almost impossible for us to form a conception of their size; thus, we are informed that one species is almost the twenty-two-thousandth part of an inch in diameter. According to this estimate, a single drop of water might contain five hundred millions of them, or a drop and a half as many living creatures as there are human beings on the face of the wide earth. One great division of *Animalcules* comprises those whose bodies are covered with shells, composed chiefly of lime or flint, and exhibiting the most

beautiful forms, covered with most exquisite patterns, like casing of a watch. The remains of this latter class have played an important part in the past history of our globe. Whist strata of the polishing slate called Tripoli, in some places fourteen feet in thickness, are composed entirely of the fossil shells of these minute creatures, heaped together in such immense numbers, that Professor Ehrenberg calculates a cubic inch of it contained the remains of forty-one thousand millions of individuals! As far as the *Animalcules* have yet yielded to the power of our instruments, they exhibit the same proofs of Design and Contrivance as all other animals; so that not even a drop of water, on earth or in ocean, but bears witness to the existence, benevolence, and guardian care of a CREATOR.

C. Y. M.

THE ANALOGY OF REVELATION AND REASON; CHRISTIANITY AND NATURE.

THE argument of analogy is always interesting, but often amusing rather than convincing. Imaginative more than intellectual, it is frequently vague and indefinite; but, as it engages the fancy, and throws open at times a wide and beautiful field of speculation, it requires some guidance, and a corrective power, that it beguile not the understanding. Still it is no question that we have books of analogical reasoning equally interesting and satisfactory to the strict inquirer; and also poetical beauties, of a high order from the range of gifted imagination over the real or fancied analogies of things seen and unseen, matter and mind. The one obvious remark suggests itself in this connection, that we believe there is One great Source and Author of all; and therefore believe there must be unity, agreement, and relation in all. It is easy to say, Revelation and Reason are analagous, and Nature and Grace accordant; and, in illustrating the proposition, shewing that they are mirrors reciprocally reflecting each other; that a commentary and exposition of the one may be evolved from the other, it is easy to become fanciful and extravagant, and to indulge in prettinesses and puerilities instead of truths. But, doubtless, there is a legitimate field of analogy, lawful ground of the kind we may enter upon without trespass or peril; and, in a certain view, we believe the Christian advocate may be impressed with the import

of an analogical argument for his religion. He is living at a period when some inquirers, unfortunately for themselves, are valuing less the voice of History and the evidence of Miracle for Christian truth; but, if there be a testimonial voice of *Analogy* for the same faith, that testimonial is the same now as it ever was, and will be the same for ever.

The Unitarian Christian, we conceive, has a decided advantage in contemplating such an exposition or illustration of his Christian faith; and such a one may well express some surprise that any of his Trinitarian brethren, and approvers of the Calvinistic creed, should tread the same field of inquiry. The former, with his scripture belief of one God, the Universal Father, finds light, and beauty, and power of evidence in every step he advances in the research; the other, in his creed's confused plurality of person and relation, and in the fearful severity of his system, must stumble everywhere in his search and progress. The Saviour, he believes, was the Omnipotent Maker of all things, and was born an infant upon this speck of the universe which we inhabit, and a blighting curse rests on Nature and Man. While it is fairly concluded, that our views of the Christian system are more correct than those of the popular faith, because of our convictions of the Paternity of God, and the gentleness and goodness of Christian Grace; so likewise do the same views better fit us to "go forth on the paths of Nature;" to see her in her loveliness and truth, to find and feel her inspiring spirit, and to read on her fair page the lines and characters, the forms and features, which convey truths to the heart of man similar to the inspirations of Gospel Grace. We all believe that the Maker of man's heart is the same Being as the Great "Searcher of hearts;" and the ever-vital evidence of Christian truth rests in its appeal to the essential, inseparable instincts of that heart. And so, between Man and Nature appear the sympathy, the accordance which bind them together, which speak their common origin, and which fit the one to act auspiciously on the other. Thus is suggested a beautiful and affecting analogy between Nature and Revelation; for, is it not true of every man who retains any portion of his native simplicity and truth, that when he retires from the scene of worldly toil and care, and goes out to look upon Nature, and woo her kind aspect and gracious influence, does he not find it? and, whether it be to sooth his sorrows, or heighten his joys, sees he not a face, meets he not a voice and a spirit auspicious to both? As the poet

has happily expressed in a lovely picture of English rural scenery, and a homely holiday party, as they

“Troop’d on,
The young o’erbrimming with their natural glee,
The old rejoicing in their children’s joy
Since their own source was spent: sweet was the scene
As they passed onward o’er the russet hills,
Those hills that smil’d in sunshine a warm smile
To welcome them. All look’d and all were pleas’d;
Some that they felt sorrow more soothingly,
And other some, pleasure more pleasingly;
For Nature, like a holy Mother, looks
Upon her Children with a tempering look
Calming all passion; and, whate’er they feel,
Subduing it to take a gentler tone,
Whether of joy or grief:—still doth she wear
Some touch of sadness in her sweetest smile;
As knowing all must fade, how bright soe’er,
That she brings forth to life: and, what she knows,
Others do feel who feel her influence,
And so partake her mood.”

(*“Ernest, or Political Regeneration.”*)

Without insisting on a close, unquestionable resemblance, the accordance is sufficiently obvious and affecting, that the sincere and affectionate Christian disciple comes to the volume of Grace, either in the grateful sense of his happiness, or in the gentle spirit of his affliction, and finds *there* the hallowed refinement of the one, and the tempered severity of the other.

When the ingenuous man walks out to look on God’s world, his first observation almost may teach him the two lessons of “Industry and Beneficence.” It is plain and important truth, as well as poetry, that

“The winds
And rolling waves, the Sun’s unwearied course,
The elements and seasons, all declare
For what th’ eternal Maker has ordained
The powers of Man; He tells the heart,
He meant, he made us to behold and love
What He beholds and loves; the general Orb
Of life and being; to be great like Him,
Beneficent and Active.”

The observing man thus sees in the outward world signs of activity and diligence everywhere, a great workshop around him; Nature ever busy in it with a thousand processes, or, if she seem to rest, it is but to renew her strength, *increase her energy*, and repeat her labours. It is also *impressed on the devout man’s mind*, that her “work is *workship* ;” and the image and impress of Virtue is manifest, as

ood and Happiness are the obvious result and uniform of her operations. Behold Christianity side by side with Nature; and, thus seen, how perfect the parallel, how consonant and accordant its teachings and aspirations. In Christian devotion, in Christian duty and virtue, see the reflected voice and spirit of God's Creation; its very language, "Be diligent, be fervent, be pure, be beneficent." The great source of spiritual light, the sun of the moral world, Jesus, shone in an unresting course, and "went about continually doing good." The same Jesus died, and was laid in the tomb; so, with some analogy, the grain also falls to the earth, decays, and seems to die; but we behold the miracle of its new life, its beauteous vigorous stalk, its full ear, and ripened fruit, a hundred fold. So sprang the Saviour from the sepulchre to more glorious and eternal life.

The autumn of the year 1847 was one of great beauty and interest, which many, with myself, I doubt not, felt and enjoyed with more than an ordinary sense of the season's characteristic aspect and specific charm. One of its Sundays was a day of transcendent beauty and splendour, and a "meditation in the fields at eventide," surrounded with the sweetest influences of the season, and the mild magnificence of an autumnal evening, the beautiful thought of some anonymous poet, who has named autumn as the "*Sabbath of the Year*," occurred to me with a peculiar impressiveness, and a full sense of its beauty. On such a day it was impossible not to feel deeply the beauty of the Christian Sabbath; in its rest and peace, in its hallowed and holy inspirations, in the grace and sweetness of all its mental and moral influences, in its irresistible call and invitation to reflection, to meditation and prayer. So were equally the lovely and affecting accordance of the season and the scene around me. All was serenity and calm. Nature seemed sweetly resting after labour; her stirring spring and busy summer were passed, and her great work of production accomplished; and, as that "work had been worship," so seemed her rest also, silent, devout homage, adoration and praise. Natural and easy indeed was it to blend with that scene, the "*Grace*" of Revelation, the amenities of Christian Faith, the mild glories of the Saviour's character, the purities and benignities of his religion, with all the sweet sanctities, the peaceful calm, the sacred rest, the serene spirit and holy inspirations of that Christian Sabbath season.

It is easy to say, there is more romance, and enthusiasm, and poetry in all this than sober truth; it is also easy to say,

with truth too in it, that where there is neither romance, enthusiasm, nor poetic temperament, but simple nature or an ingenuous spirit and heart affectionate, all that has been described will be perceived, understood, and felt as the result of a common union, and a beautiful harmony between man and nature, Providence and Grace, of the existence of a prevailing "Pervading Spirit," which "blends with the movings of the soul," evidencing

"That mysterious feeling, which combines
Man with the world around him, in a chain
Woven of flowers, and dipp'd in sweetness, till
He tastes the high communion of his thoughts,
With all existences, in earth and heaven,
That meet him in the charm of grace and power."*

(*To be concluded in our next Number.*)

NOTES OF A NATURALIST.

MAY.

THE leaves now burst forth from their buds, and as the month advances the eye becomes more and more gladdened by their freshness until, towards the close of the month, the mind rests on the full

* Let us imagine a Christian man or woman while sensible to this peaceful and holy influence, in the serenity of the season, in the calm of Nature's Sabbath, and Grace of the Christian one, to be intruded on by a *heathen*, though a classic, image, a vision of Olympus and one of its Gods or Goddesses passing over the scene of "hallowed and gracious Time." How discordant, incongruous, offensive! Suppose the image accompanied with all recommendation of classic lore and elegance, and all the charm and poetic beauty, combined with recollections of the Sculptor's most exquisite art, or the Painter's magic skill; still how painfully unsuited to the scene and season, with their associations and influence, on the Christian mind! May I add in illustration, what, perhaps, some of our readers have felt with myself, that in the divine poem of the blind old man, John Milton, there is an offensive incongruity that supposed. It was, in part, the "trick of the time," and the use of his age for classic lore and classic allusion, that somewhat excused the bard of Eden. But surely most of the admirers of his "Paradise Lost" must have felt the offence of the least mixture of heathen mythologic fable with the pure and spiritual beauties and sublimities of his own Divinity. Surely the sanctities of *his* Heaven are detracted by any, the most distant, notice of the fooleries or licentious heathen Olympus. We may admire, indeed, the poet's fertile classic memory, and the riches of his imagination; but, in the mixture alluded to, there is, at least, a violation of good taste; and a removal but a degree or two from the exhibitions paraded somewhat before the bard's era, of sacred and profane things so monstrously and ludicrously jumbled together, in the "Moralities," with their myths and mummeries of a coarse and rude age.

e, and we become surrounded by beauty and sunshine and in our walks. The grass grows apace, the hawthorn blossoms hiten, and, if the season be genial, burst into full flower, re- the air with their fragrance. The daisy, "wee modest crim- ed flower," now covers the pastures and meads.

Not worlds on worlds in phalanx deep,
Need we to prove a God is here :
The daisy, fresh from Winter's sleep,
Tells of his hand in lines as clear.
For who but He who arch'd the skies,
And pours the day spring's living flood,
Wond'rous alike in all he tries,
Could raise the daisy's purple bud ?
Mould its green cup, its wiry stem,
Its fringed border nicely spin ;
And cut the gold embossed gem,
That set in silver gleams within ?
Then fling it unrestrained and free
O'er hill and dale and desert sod,
That man, where'er he walks, may see
In every step, the stamp of God ?

Mason Goode.

Vernal Flora reaches great perfection in this month. The birds resound with warblers, the sun gleams in the streams, the lover of nature now enjoys his rambles with rapturous delight. The foliage of trees generally begins with the aquatic kinds, the Willow, Poplar, and Alder, proceeds to the Lime, Sycamore, Chestnut, and concludes with the Oak, Beech, Ash, Walnut Mulberry. Some of the last mentioned, however, do not get a leaf until June. The leafing of trees is often thrown back cold nights, which still happen when the wind is northerly. The red Squill (*Scilla Campanulata*) blows, with the Biflorate poetic Narcissus, (*Narcissus Biflorus* and *N. Poeticus*). In the mild warm situations, the Tulip beds flower and exhibit their beauties ; the Globe Flower (*Trollius Europæus*) adorns, with golden globes, the wet meadows and woods ; and the pastures are gilded with those favourites of childhood (*Ranunculus acris* and *Ranunculus Bulbosus*) known by the familiar name of But-

The beautiful species of the Speedwell show their meekness on the hedge banks, and the Primroses and "Forget me not" the bank, wood, and meadow. Two gems of Flora we cannot notice more particularly. One is the *Gentiana Verna*, which, dazzling cerulean blue flowers, now adorns the moist meadows of Teesdale, in the County of Durham, where alone it is found. Acres are adorned with it, and the enthusiastic botanists travel, yea, and hundreds of miles, to pluck its flowers. More than twenty years ago the discovery of this plant had well nigh caused the rupture in the friendship of two eminent botanists, one

of whom having discovered the plant, selfishly kept the secret, unknown to the other for some time, until coming to his ears from another source, he bitterly reproached his friend with a breach of scientific candour and friendship. The other is the fringed Bogbean, another the gentian family (*Menyanthes Trifoliata*), which flowers in w boggy runners. It is one of the most beautiful and interesting British wild plants, and possesses strong tonic properties; in the north, it rarely, however, flowers until June. The Swallow flit around us with the gay Butterfly, and in hot days the Dragon Fl hovers on the edge of lakes and rivers. The Cottage Garden assumes the appearance of a paradise, and rural occupations now wear the air of active business. Amongst the returning guests of early summer we notice in the woods and fields, the Orchis Masculæ, the Prunus padus or Bird Cherry, the Bugle (*Apisa Reptans*), the Cowslip, and the Lady's Mantle (*Alchemilla Vulgaris*). The little Woodruff (*Asperula Odorata*) also attracts our notice in the woods. It emits no fragrance until it is bruised or dried, reminding us of the virtue which is fragrant in the trying and adverse hour.

Amid a thousand brighter flowers,
We scarcely note thy tender bloom,
When summer's heat and spring-time's showers
Have called thee from thy winter tomb.

But should we find thee withered, reft
E'en of the humble charms thou hast,
We feel a fragrant sweetness left,
A sweetness that no ills can blast.

Thus modest worth remains unknown,
While fairer beauty's flattered name
On every Zephyr's breath is blown,
A candidate for human fame.

Let sorrows come, mere beauty now
Has lost its adventitious power,
Whilst chill'd, or bruised, or broken, thou
Art fragrant in that trying hour.

We must pass over many beauties this month to remark on some interesting phenomena which naturalists have noticed as peculiar to some plants. Linnæus thus writes on the periodical Phenomena of Plants:—

“A phenomenon exists in plants which I have never seen fully treated of in any work on the Physiology of Vegetables, and on which I shall therefore offer a few observations. I allude to the periodical opening and shutting of flowers, and their particular causes. For example, some flowers are open all day, while others expand only in the evening. There are also noctiflorous plants which close their flowers in the morning. In the above cases the degree of heat might be alleged as the exciting cause of the expansion of flowers, but this

will not hold good with regard to other vegetables, which open and shut their blooms at stated hours of the day, or at certain distances of time before changes of weather. In these latter cases I must look for some other cause of the phenomenon, perhaps to some electrical changes in the state of the atmosphere. In order, however, that facts may precede theory, I shall first notice a few of the particular phenomena.

The *Helianthus Annuus* exhibits a phenomenon which we can most clearly ascribe to the solar rays, namely, that of its turning its flowers towards the sun; being directed eastward in the morning, south at noon, and westward in the evening. The name of Sunflower, has however, no connection with this circumstance.

The generality of flowers open at sunrise and close in the evening.

The Evening Primrose (*Oenothera Biennis*) opens at sunset, and closes before midnight.

Most of the syngenesious plants are periodical, and have certain times of day for opening and shutting.

The *Tragopogon pratensis*, or yellow Goatsbeard, opens in the morning and shuts at noon. The *Tragopogon porrifolius* does the same.

The *Hippochaeris radicata*, and several others of this family, shut their flowers about three o'clock in the afternoon.

The four o'clock flower is also well known, and is nearly as regular as a watch.

The Pimpernel does not open its flowers in the morning when rain is coming, and has become thereby an indicator of the ensuing weather.

Hence there seems to be some particular periodical influence exerted on certain plants in the course of the day, and on others casually, in particular weather. In general I have remarked that syngenesious and composite flowers, are most under the influence of the former. What this influence consists in is unknown; neither has any conjecture been made, unless that of the electric state of the air varying at stated periods of the day. But the phenomenon should be more attended to; and the question I beg to submit to future observation is, Whether any connection can be found between the times of these vegetable periods discovered in the phenomena of plants, and those periods of the recurrence of the paroxysms of ephemeral diseases, observed by pathologists in the animal system when disordered?"

We will now give what may be called *Prognostics of Weather and Horologe of Flora* :—

CHICKWEED.—When the flower expands boldly and fully, no rain will happen for four hours or upwards; if it continues in that open state, no rain will disturb the summer's day; when it half conceals its miniature flower the day is generally showery; but if it entirely shuts up or veils the white flower with its green mantle, let the

traveller put on his great coat, and the ploughman with his beasts of draught expect rest from their labour.

SIBERIAN SOWTHISTLE.—If the flowers of this plant keep open all night, rain will certainly fall the next day.

Trefoil.—The different species of Trefoil always contract their leaves at the approach of a storm; hence these plants have been termed the Husbandman's Barometer.

African Marigold.—If this plant opens not its flowers in the morning about seven o'clock, you may be sure it will rain that day, unless it thunders.

The *Convolvulus* also, and the Pimpernel (*Anagallis arvensis*), fold up their leaves on the approach of rain; the last, in particular, is called the Poor Man's Weather Glass.

WHITE THORNS AND DOGROSE BUSHES.—Wet summers are generally attended with an uncommon quantity of seed on these shrubs; whence their unusual fruitfulness is a sign of a severe winter. The flowers of the Alpine Whitlow Grass (*Draba Alpina*), the Bastard Feverfew (*Parthenium*), and the Wintergreen (*Trientalis*) hang down in the night as if the plants were asleep, lest rain or the moist air should injure the fertilizing dust.

One species of Wood Sorrel shuts up or doubles its leaves before storms and tempests, but in a serene sky expands or unfolds them, so that the husbandman can pretty clearly foretel tempests from it. It is also well known that the Mountain Ebony (*Bauhinia*), Sensitive Plants, and Cassia observe the same rule.

Besides affording prognostics, many plants also fold themselves up at particular hours with such regularity, as to have acquired particular names from this property. The following are among the more remarkable plants of this description:—

GOATSBEARD.—The flowers of both species of *Tragopogon* open in the morning, at the approach of the sun, and without regard to the state of the weather regularly shut about noon. Hence it is generally known in the country by the name of Go-to-Bed-at-Noon.

The Princesses Leaf, or Four o'clock Flower, in the Malay Islands, is an elegant shrub, so called by the natives, because their ladies are fond of the grateful odour of its white leaves. It takes its generic name from its quality of opening its flowers at four in the evening, and not closing them in the morning till the same hour returns, when they again expand in the evening at the same hour. Many people transplant them from the woods into their gardens, and use them as a dial or a clock, especially in cloudy weather.

The Evening Primrose is well known from its remarkable properties of regularly shutting with a loud popping noise, about sunset in the evening, and opening at sunrise in the morning. After six o'clock these flowers regularly report the approach of night.

The Tamarind Tree (*Parkinsonia*), the Nipplewort (*Laportea com-*

munis), the Water Lily (*Nymphaea*), the Marygold (*Calendula*), the Bastard Sensitive Plant (*Aeschynomene*), and several others of the Diadelphia class, in serene weather expand their leaves in the day-time, and contract them during the night. According to some Botanists, the Tamarind Tree enfolds within its leaves the flowers or fruit every night, in order to guard them from cold or rain.

The flower of the Garden Lettuce, which is in a vertical Plane, opens at seven o'clock and shuts at ten.

The flower of the Dandelion possesses very peculiar means of sheltering itself from the heat of the sun, as it closes entirely whenever the heat becomes excessive. It has been observed to open, in summer, at half an hour after five in the morning, and to collect its petals towards the centre about nine o'clock. I am indebted for the Calendar of British Botany subjoined, to Forster's Perennial Calendar and Mr. Howitt's select lists. G. B.

SELECT CALENDAR OF BRITISH BOTANY FOR MAY.

The figures at the end of names of Trees and Plants signify the number of Months' duration.

- CLASS II. — Order 1. *Veronica chamaedrys*, cum aliis, *Germander Speedwell*, with others. Locality, woods and hedges, 10. *Pinguicula vulgaris*, *Yorkshire Sanicle*, bogs, 6.
- II.—2. *Anthoxanthum odoratum*, *Sweet scented Vernal Grass*, pastures, 6.
- III.—2. *Alopecurus pratensis*, *Common Foxtail Grass*, meadows, 8. *Aira præcox*, *Early Hair Grass*, heaths, 6. *Melica uniflora*, *Wood Melic Grass*, woods, 7. *Briza media*, *Common Quaking Grass*, pastures, 6.
- IV.—1. *Asperula odorata*, *Sweet Woodruff*, woods, 9. *Galium cruciatum*, *Crosswort*, hedges, 6. *Plantago major*, *Greater Plantain*, roadsides, 10. *Epimedium alpinum*, *Barren Wort*, Yorkshire, Scotland, on mountains, 10.
- IV.—3. *Ilex aquifolium*, *Common Holly*, hedges, 10. *Mæchia erecta*, *Upright Pearlwort*, heaths, 6.
- V.—1. *Myosotis caespitosa*, *Tufted Water Scorpion Grass*, watery places, 6. *Myosotis sylvatica*, *Wood Scorpion Grass*, woods, 7. *Anchusa sempervirens*, *Evergreen Alkanet*, amongst rubbish, 7. *Symphytum officinalis*, *Common Comfrey*, banks of rivers, 6. *Viola tricolor*, *Pansy*, *Heartsease*, gardens and fields, 9. *Viola lutea*, *Yellow Mountain Violet*, mountains, 9. *Rhamnus catharticus*, *Common Buckthorn*, hedges, 9. *Rhamnus Frangula*, *Berry-bearing Alder*, moist woods, 9. *Euonymus Europæus*, *Spindle Tree*, hedges, 9. *Vinca minor*, *Lesser Periwinkle*, banks, 6. *Vinca major*, *Greater Periwinkle*, moist woods, 6.
- V.—2. *Chenopodium Bonus Henricus*, *Mercury and Goosefoot*, waysides, 6. *Myrrhis odorata*, *Sweet Cicely*, mountainous woods and pastures, 7. *Sanicula Europæa*, *Wood Sanicle*, woods, 6. *Bunium flexuosum*, *Earth Nut or Pig Nut*, pastures, 6. *Smyrnum Olusatrum*, *Alexanders*, among ruins, 6. *Meum athamanticum*, *Spiguel*, mountainous pastures, 7.

- V.—3. *Viburnum Lantana*, *Wayfaring Tree*, woods, 7.
- VI.—1. *Leucojum aestivum*, *Summer Snowflake*, moist meadows, 7. *Narcissus poeticus*, *Poetic Narcissus*, open fields, 7. *Allium ursinum*, *Bear's Garlic*, moist woods, 6. *Scilla nutans*, *Harebell Squill*, woods, 6. *Convallaria majalis*, *Lily of the Valley*, woods, 6. *Convallaria multiflora*, *Common Solomon's Seal*, woods, rare, 6. *Berberis vulgaris*, *Common Barberry*, hedges, 6.
- VII.—1. *Trientalis Europæa*, *Winter Green*, pine woods, 6.
- VIII.—1. *Vaccinium myrtillus*, *Bilberry*, heaths and woods, 6. *Acer pseudo platanus*, *Sycamore*; *Acer campestre*, *Common Maple*, woods and hedges, 6.
- VIII.—3. *Paris quadrifolia*, *Herb Paris*, Truelove, Woods, 6.
- X.—1. *Andromeda polifolia*, *Marsh Andromeda*, peat bogs, 6.
- X.—2. *Saxifraga cœspitosa*, *Tufted Alpine Saxifrage*, mountainous rocks, rare, 6. *Saxifraga hypnoides*, cum aliis, *Mossy Alpine Saxifrage*, with others, walls and rocks, 6.
- X.—3. *Arenaria verna*, *Vernal Sandwort*, mountains, 8.
- X.—4. *Oxalis corniculata*, *Yellow Wood Sorrell*, waste ground, 10. *Lychnis dioica*, *Red and white Campions*, fields and gardens, 10.
- XII.—1. *Prunus Padus*, *Bird Cherry*; *Prunus Cerasus*, *Wild Cherry Tree*, woods, 6.
- XII.—2. *Mespilus Oxycantha*, *Hawthorn*—*May*, hedges, 6. *Pyrus malus*, *Crab Tree*, hedges, 6. *Pyrus torminalis*, *Wild Service Tree*, hedges and woods, 6. *Pyrus aucuparia*, *Mountain Ash*, Mountainous Woods, 6. *Pyrus Aria*, *White Beam Tree*, mountains and rocks, 6.
- XII.—3. *Rubus idæus*, *Raspberry*, woods and hedges, 6. *Rubus arcticus*, *Arctic Bramble*, mountainous moors, 6. *Fragaria vesca*, *Wood Strawberry*, banks and woods, 6. *Geum urbanum*, *Common Avena*, woods and hedges, 8.
- XIII.—1. *Chelidonium majus*, *Common Celandine*, waste grounds, 6.
- XIII.—3. *Adonis Autumnalis*, *Pheasant's Eye*, corn fields, 9. *Ranunculus bulbosus*, *Bulbous Crowfoot*, meadows, 6. *Ranunculus aquatilis*, cum aliis, *Floating Crowfoot*, with others, ponds and rivers, 7. *Trollius Europæus*, *Globe Flower*, mountainous woods, 6.
- XIV.—1. *Lamium purpureum*, *Red Dead Nettle*, waste grounds, 8. *Galeobdolon luteum*, *Yellow Dead Nettle*, hedges and woods, 6.
- XIV.—2. *Melampyrum pratense*, *Common Cowwheat*, woods, 8. *Antirrhinum Cymbalaria*, *Ivy-leaved Snap-dragon*, banks and walls, 11. *Linnaea borealis*, *two-flowered Linnaea*, pine woods, Scotland, 6.
- XV.—1. *Crambe maritima*, *Sea Kale*, sandy and sea-coast, 6.
- XV.—2. *Cardamine impatiens*, *Impatient Cardamine*, moist places, 6. *Erysimum Alliaria*, *Jack-by-the-hedge*, banks and hedges, 6. *Hesperis matronalis*, *Dame's Violet*, hilly pastures, 6. *Sinapis arvensis*, *Wild Mustard*, corn fields, 6.
- XVI.—2. *Geranium phæum*, *Dusky Crane's bill*, mountainous thickets, 6. *Geranium Robertianum*, *Herb Robert*, hedges and banks, 10. *Geranium lucidum*, *Shining Crane's bill*, moist rocks, 8. *Geranium dissectum*, *Jagged-leaved Crane's bill*, waste ground, 7.

- XVI.—3. *Malva sylvestris*, *Common Mallow*, roadsides, 9.
- XVII.—1. *Fumaria lutea*, *Yellow Fumitory*, old walls, 6. *Fumaria officinalis*, *Common Fumitory*, gardens and fields, 8.
- XVII.—3. *Orobus tuberosus*, *Common Heath Pea*, banks and woods, 7. *Lathyrus Nissolia*, *Crimson Grass Vetch*, bushy places, 6. *Vicia sepium*, *common Blush Vetch*, corn fields, 6. *Ornithopus perpusillus*, *Bird's Foot*, sandy places, 9. *Trifolium pratense*, *common Red Clover*, pastures, 9.
- XIX.—1. *Hieraceum Pilosella*, *Mouse-ear Hawkweed*, waysides, 7.
- XX.—1. *Orchis morio*, *Meadow Orchis*, meadows, 6. *Orchis fusca*, *Great Brown-winged Orchis*; *Orchis Militaris*, *Military Orchis*; *Orchis tephrosanthos*, *Monkey Orchis*, chalky hills, Kent, 6. *Orchis latifolia*, *Marsh Palmate Orchis*, moist meadows, 6. *Ophrys fucifera*, *Drone Orchis*, chalky hills, Kent, 6. *Listera Nidus-avis*, *Bird's nest Orchis*, shady woods, 6. *Epipactis ensifolia*, *Narrow-leaved White Helleborine*, mountainous woods, 6. *Corallorrhiza innata*, *Spurless Coral Wort*, mossy bogs, Scotland, 6.
- XXI.—2. *Carex dioica*, *cum mult aliis*, *Dioicous Carex* with many others, bogs, 9.
- XXI.—4. *Bryonia dioica*, *Red-berried Bryony*, hedges, 9.
- XXI.—5. *Arum maculatum*, *Wake Robin*, banks and woods, 6. *Fragus castanea*, *Sweet Chesnut*; *Carpinus betulus*, *common Hornbeam*, woods, 6.
- XXI.—6. *Pinus sylvestris*, *Scotch Fir*, Scotland, 6.
- XXII.—1. *Salix triandra*, *cum mult aliis Triandrous*, *Willow* with many others, osier grounds, 8.
- XXII.—2. *Empetrum nigrum*, *Crowberry*, mountainous heaths, 8.
- XXII.—3. *Viscum album*, *common Mistletoe*, on apple and crab trees, 8. *Myrica Gale*, *Sweet Gale* or *Dutch Myrtle*, bogs, 8.
- XXII.—6. *Rhodiola rosea*, *Mountain Rose Root*, Wales, North of England, &c., 6.
- XXII.—8. *Juniperus communis*, *common Juniper*, heathy downs, 6.
- XXIV.—1. *Polypodium vulgare*, *common Polypody*, walls, trunks of trees, &c., 10. *Asplenium tricomanes*, *common Maiden Hair*, Rocks and old walls, 12. *Pteris crispa*, *Curled* or *Rock-brakes*, sides of mountains, 8. *Hymenophyllum Tunbridgense*, *Tunbridge Filmy Fern*, moist, shady, and stony places, 6. *Ophioglossum vulgatum*, *Adder's Tongue*, meadows and pastures, 7.

REVIEW.

Lectures on the Development of Religious Life in the Modern Christian Church. Part II. *Zwingle and Calvin.* By Henry Solly. London, C. E. Mudie.

In part II. Mr. Solly has to deal with the two chief reformers of Switzerland, Zwingle and Calvin, most different in their lives and characters, to be praised as well as blamed for very different acts. That deep *trust* in God which lies at the very basis of Judaism, Mahometanism, and Christianity, was alike conspicuous in the character of both; but, while

one was remarkable for logic and learning, the other was much better known for his practical sense and goodness of heart. While Zwingli was particularly the apostle of freedom and of inquiry, and had in his views left Luther behind, whom in his admirable temper he far surpassed in controversy; Calvin, on the contrary, had only thrown off the fetters of Rome to replace them with still more galling ones of his own formation; for the Catholics endeavoured to rule through the affections, and perhaps superstitious reverence of their devotees; but Calvin cast fetters for the understanding to which the will of a rational being never has submitted and never can submit.

Zwingli was remarkably conscientious. He not only sacrificed his emoluments at the altar of Truth, but he ever displayed the utmost horror of all imposture and deception. He regarded veracity as the parent of all the virtues. Like Luther, he was passionately fond of music, and in this bore a strong contrast to most of the followers of Calvin, who, when consistent with the extreme melancholy of their creed, have ever shunned the muses, and all that can innocently cheer the heart of man. While Zwingli was more desirous of inculcating the Truth than of directly attacking error, thinking the latter must necessarily disappear before the light of knowledge, he was no time-server, and did not spare any of the vices of his age. He fearlessly rebuked Luxury, Intemperance, Extravagance in Dress, Oppression of the Poor, Idleness, Foreign Service, [the Life of the Soldier,] and Foreign Pensions. The earlier life of Zwingli altogether is the most pleasing picture of Christianity, exemplified in life, that the Reformation presents to us. But, alas! towards the close his zeal sadly led him astray, and forced him into a civil war, in which he perished. The observations upon this head by Mr. Solly are all that we could wish:—

“When a teacher of religion, whose office is the highest that man can hold, who has to unfold and enforce eternal truths of the highest importance, descends to argue the lower questions of expediency, and strives with his brethren on matters of practical business, whether of a social, political, or commercial nature, his opponents feel that he no longer speaks to them the word of God, but is interfering on subjects with which they are probably much better acquainted than himself. While true to his lofty calling, and consistent in his character, he possesses somewhat the position of an Equity Judge, as far as all questions of right, truth, and duty are concerned. But, if he identifies himself with any party or faction, he is immediately viewed as a special pleader, biassed by party motives, and is stripped of that respect which had previously given weight to his decisions. But, whenever and wherever he has the opportunity, then and there every Christian, and, *a fortiori*, every Christian teacher,

is bound to maintain, enforce, and apply the eternal truths of religion, utterly irrespective of any misrepresentation or obloquy, which prejudice or self-interest may heap upon him. His only business with politics, as with everything else, is to apply Christianity to them. And this business is very urgent, very solemn. For the Church *to use political power to compass religious ends, or to use religious influence to subserve political purposes*, either of these is a grievous error, involving more or less moral guilt; and it was the condemnation of the brave son of the Alps, that he suffered himself to be impelled by subsequent events upon both those erroneous courses. But, to imbue the state with the spirit of Christ, to make it indeed a portion of his church,—to vindicate and apply the supreme authority of Jesus and of his glorious principles over the whole world, and the world's life!—to have even aimed at this was Zwingle's highest glory. Happy they who in that matter can surpass him."

The conduct of Zwingle to all classes of his parishioners, especially during the Plague, proclaims him to have been a true Hero. It is a pity he had not imbibed more of the spirit of the *Prince of Peace*, and been able to endure the provocations of man, as patiently and as well, as the inevitable trials sent by God.

Mr. Solly thus describes the power of the doctrine chiefly proclaimed at the Reformation in opposition to that abuse of the good works of saints and priests whose meritorious services were sold to lessen the pains of purgatory:—

"Men thought within themselves, as they groaned in penitence and remorse, 'Oh! what can I do to win salvation? How can so great a sinner as I be received?' And the reforming preachers cried to the sinful soul, 'Ah! thou canst do nothing. What will all thy penances do for thee? But, thou *hast* nothing to do, save to believe. The infinite love of God and Christ have done it all!' And then their love and trust were raised from dull images and a sinful Pope, from human saints and the Virgin Mary, to one infinitely nobler, higher than themselves, even unto Jesus, and a new life sprang up in their souls."

This admirably depicts, in a short compass, the efficiency of that doctrine when it was new, and was only regarded on its true side as a protest against the works of mere soulless, faithless obedience to law. But, the errors contained in the statement remain to this day, after most of its truth is no longer so much needed. Indeed, among the Morisonians, a new sect recently sprung up in Scotland, the statement is even extended. They say, "Thou *hast* nothing to do, *not even to believe*, for Christ does even that for you." The *act* of belief is itself the effect of Christ's mercy. When addressed to man's affections such words do work marvellously, and they do cause *more work*, and *good work* to be done than usually follows the mere utterance of cold precepts. But, surely the time has come when the *Love of God*, as Christ

taught it, should be substituted for *such* a thorough surrender of the soul to his Son. One step further must teach them that it is only while they *do believe* that Christ was sent by God, that they can surrender their whole hearts into the love of an All-wise and All-merciful Parent such as Christ has represented Him to man. That *Faith in God* which Christ preached and exemplified will bring forth the best and richest fruits of a pure life, an earnest conscience, and a profound habitual piety, without being exposed to all the lawless consequences of the intellectual paradoxes that are now indulged by too many Protestants.

Mr. Solly depicts vividly the doctrines of Calvinism in the following paragraph :—

"In that 'Confession' there are indeed some awful doctrines. With the doctrine of the Trinity, original sin, and justification by faith, we need not now concern ourselves, as they are common to other systems. But, think of election and reprobation, particular redemption, total depravity, utter moral inability, infant damnation! The mere enumeration of the doctrines makes one's blood curdle with horror. The idea of the Almighty, All-perfect Creator, whose name is Love, predestinating the great majority of His intelligent offspring to the most frightful torments 'in body and soul, without intermission, in hell fire, for ever;' bringing them into existence for no other purpose! dooming them to everlasting damnation moreover, not on account of their wickedness, for they were all born utterly depraved, without the faintest power of doing right, but making this distinction between the saved and the damned from 'no other motive than His own good pleasure and free-will' (I quote the very words); there is something in all this so awfully blasphemous in its appalling horrors, that we might be almost tempted to believe it to be a theology framed and published by an arch-fiend. I confess I feel no wonder at the dreadful consequences that have not seldom ensued from the preaching of stern, unmitigated Calvinism. I only wonder that suicide and child-murder have not more frequently followed. That these mournful deeds *have* resulted again and again from belief in the above tenets, there is, alas! no doubt. That persons having once fully received the doctrines should have never smiled again, I can too well understand. I know the mournful gloom that has settled down on pious souls who have given themselves up to this dark faith. I only wonder that real Calvinists should ever be able to join in mirth, nay, should ever dare to marry. If the Creator sees fit arbitrarily to condemn millions of human beings to everlasting flames, should not the Calvinists shrink from the awful risk of having any share in consigning those souls to eternal torments, when no efforts of theirs could save their children, if they do not happen to be of the elect' when the chances are so tremendously against *all* their children being predestined to heaven; when those poor children may be snatched from their arms, and tossed into the gulf of eternal fire at *the very moment* when they have wound themselves most tenderly *round their parents' hearts*? And then to think of the eternal curses, *in the midst of* their everlasting pain, which those children, if dam-

and, would pour out upon their parents' heads for having brought them into existence. Certainly, no sincere Calvinist should ever dare to be a parent."

In his generous and Christian desire to find a soul of good, even in things evil, Mr. Solly has, we think, in other places attributed more moral power to Calvinism than it merits. Dr. Hopkins's theology was a modification of Calvinism, not Calvinism itself. "The Covenanters" is a broad term, covering many shades and diversities of opinion. The spirit of the Pilgrim Fathers, if John Robinson of Leyden be its interpreter, breathed holier accord with that of Christ than the Institutes of Calvin. The "sacrifices" of the "Free Church movement in Scotland," if referring to worldly substance and standing were more in name than reality. Ecclesiastical domination, priest power, the glory sought after, rather than that of God, or the maintenance of Christian liberty. Calvinists have, doubtless, been often better than their "Confession," but their goodness sprang not from that "Confession," but from Christ constraining imitation and commandment.

Injustice Rebuked, Ignorance Exposed, and Truth Vindicated. By James Taplin, pp. 32. London, J. Mardon.

FEW men have laboured more assiduously and perseveringly in the upholding of Christian truth, and the demolition of religious error, than the deservedly esteemed and indefatigable Christian Unitarian Minister of St. Helier's, Jersey. Conducting, in addition to the usual religious services of the Lord's day, a lecture in the Chapel on one evening in the week; commencing and fostering a Sunday School; giving personal attention, likewise, to the musical department of public worship; distributing tracts; suffering no word of disparagement against the principles he holds sacred to pass without rebuke and exposure, he has proved himself a Christian watchman, ever at the post of duty, ready to do the work of an Evangelist, faithfully, thoroughly. Isolated in his island home from the aid and co-operation of Christian brethren, he has had to struggle, single handed, with the inertness and sluggish prejudices of a population, with whom "fear of change" is powerfully operative; and by whom the mental and moral effort religious change necessitates, are dreaded as evils perplexing and disastrous. Nevertheless he has not abated one jot of heart and hope, that eventually even these obstacles and difficulties will give way to continuous and well-directed agency and energy. As one means for the dissemination of religious knowledge, an annual social gathering has

been employed. The 29th November, 1848, witnessed larger assemblage at one of these meetings than had ever previously come together. Numbers of other denominations joined this "Unitarian Annual Tea Soiree." The first sentiment enunciated from the chair, was "Our Island Church may it be an example to all Churches for a firm and faithful adherence to the teachings of Christ, for its moderation in defending its doctrines; for its spirit of benevolence and good will towards all mankind."

To this the Rev. James Taplin responded, giving a succinct and Scriptural statement of the religious opinions entertained by "Our Island Church," and naming amongst others of the great and good who had rejoiced in the truthfulness of those opinions, John Milton. On a report of this meeting, and the remarks made at it, appearing in one of the newspapers, the Rev. Edward Dewhirst addressed some criticisms on the proceedings to the Journal, asserting that the meeting was one of "beguilement and entrappage," and that "It was beyond all conscience when John Milton was boldly declared to be Unitarian Christian." Mr. Taplin replied. Its insertion was refused unless shortened. It was abbreviated, and docked still more by the Editors, appeared. The accuser's rejoinder was given, but the Unitarians were refused further opportunity of remark. Other parties were allowed to join in the bolstering up of Trinitarianism in the Journal which dislike religious controversy. Mr. Taplin properly availed himself of a free press, and published a separate pamphlet detailing these particulars, proving Milton's Unitarianism by Milton's own words in his "Treatise on Christian Doctrine," and assigning Scriptural interpretations of the passages of Scripture adduced by the coadjutors of Mr. Dewhirst. It is a triumphant refutation of the folly that had disported itself, and an excellent elucidation of the meaning of the Scriptural passages which had been marshalled in array against the "faith in Christ" maintained by "Our Island Church." The pamphlet would have been still more useful had a brief outline of the principles of Christian Unitarianism been given and had there been less employment of epithets to characterize the sayings and doings of Mr. Dewhirst. We trust the result of the attack on Christian Unitarians will be to excite greater attention to their principles. Let the dead mental stagnation of the Island be moved, and a more healthy atmosphere of feeling and thought will stimulate and strengthen to Scriptural inquiry, and honest conscientious profession of the truth in Christ Jesus.

REGISTER,
RELIGIOUS AND PHILANTHROPIC.
MAY 1, 1849.

CASTLE-UPON-TYNE LITERARY, SCIENTIFIC, AND MECHANICAL INSTITUTION. — On the 16th March, 1824, this Institution was founded. Its first monthly meeting was held May 11. The Rev. Mr. Turner delivered an introductory Address explanatory of the objects and advantages of such associations. It has pursued a liberal and useful course, gradually accumulating a Library of several hundred volumes; holding monthly meetings for the reading and discussion of papers submitted to it; giving medals and prizes for dissertations on appointed subjects; obtaining philosophical apparatus for securing the delivery of lectures to its members and the general public; opening evening classes for instruction in arithmetic, algebra, geometry, English grammar, bookkeeping, French, German; and more recently attaching a News Room to its other instrumentalities for the diffusion of knowledge. Among its earliest supporters may be numbered the true-hearted, honest, upright, far-seeing advocates of popular rights and improvement, John George Lambton, afterwards Earl of Durham; the late venerable Bishop of the diocese; the respected Representatives of the Town, William Ord, Esq.; and from its commencement to the present day its respected and able President C. W. Bigge, Esq. Upwards of £6,000 have been expended in furtherance of the objects of the Institution; its present numbers are about 800.

Tuesday and Friday, March 20 and 23, lectures on the Characteristics and Tendencies of the present Age were delivered to the members and public generally by George Dawson, B.A., of Birmingham. Mr. Harris was called to the chair on both evenings. The audience was not so large as could have been wished the first evening, but it fully doubled the second. The lectures were of great interest, and enunciated many wholesome truths. The Mammonism of the times met deserved rebuke; the miserable, though sometimes potent persecution of individual thought, and expression of conscientious conviction, which actuated numbers in all ranks of our communities; the withdrawal of the "countenance" of the respectable, and that rich one, when plans or principles were deemed novel or antagonistic to the whim, prejudice, or caprice of the powerful, would-be great and self-supposed influential, were held up to reprobation and satirical reproof. Wit and argument mingled with historical fact, and appropriate anecdote, to rivet attention and secure conviction, whilst moral and spiritual, free and generous duality of thought, purpose and action were pointed as the noble ends of existence. Doubtless in the graphic groupings and contrasts exhibited, fallacies might be detected; occasional statements were given, which, though brilliant in antithesis, needed explanation and guidance to render them really useful and instructive. The more methodical arrangement of the subjects touched on would have produced a more vivid and lasting impression on the auditors. The lectures were too phantasmagoric, the dissolving views flitted so rapidly past to be graven on the mind and memory. Still no one can listen to the statements made, without instruction. We regret the comparative paucity of attendance. On the nights of lectures the rooms of the Institution should be closed. At all times the books

should be accessible only through application to the Librarian allowing members to take down books from the shelves, and their proper replacement, is an evil which must be remedied by a more suitable building these and other improvements readily effected.

The Southern Unitarian Fund Society held its annual meeting on Good Friday, April 6, at Chichester, Sussex. The Rev. M. I. of Godalming, Surrey, introduced the morning service; and G. Armstrong, of Bristol, delivered an admirable discourse on Isaiah xi. 9, in which he showed that controversy, in its proper sense, is an indispensable condition to the progress of truth. In the evening, the Rev. T. Gilbert, of Ditchling, Sussex, conducted the service, and the Rev. G. Armstrong preached on Mark iv. 23, forcibly contrasting the teachings of Christ with the doctrines of some modern schools. The business meeting of the Society took place in the morning at the chapel, when a strong desire was expressed for the publication of the sermon that had just been preached. The Rev. E. Kell, of Newport, Isle of Wight, read the Report of the Society, which contained statements of its operations during the year, and also reports from the several congregations in the neighbourhood. The intelligence from the Jersey congregation, under the zealous ministry of the Rev. James Taplin, was especially interesting. Among the resolutions passed at the meeting was one moving for a memorial to the Rev. H. Hawkes, of Portsmouth, and seconded by Mr. Merrett, expressing sympathy and respect for the Rev. James Shore, who had been confined in gaol at Exeter, for conscience sake. In the afternoon a large number of persons of both sexes partook of a cold collation with tea and coffee, at the Assembly Rooms, Thomas Clarke presiding in the chair. The following sentiments were introduced and responded to by the Chairman, and responded to by the gentlemen whose names they are connected with:—Rev. G. Armstrong, and the restoration of nominal Christian Churches to the primitive Faith; Rev. J. Fullager, the memory of illustrious deceased members of our cause; Rev. E. Kell, and success to the Southern Unitarian Fund Society; Abraham Clarke, Esq., Civil and Religious Disabilities all the world over; Rev. H. Hawkes, and the speedy removal of Jewish Disabilities; Rev. Maxwell Davidson, and Sunday School Education; B. Adams, Esq., proposed the health of the Society, who had so much contributed to the enjoyment of the meeting. After a vote of thanks to the Mayor for the use of the room, the assembly separated, highly gratified, and we trust profited, by the proceedings of the day.

DIED, April 8, at Widcombe, near Newport, in the Isle of Wight, in her 29th year, Anne Long, the beloved wife of William Long, Esq.

THE CHRISTIAN PILOT,

AND

GOSPEL MORALIST.

No. 5.

JUNE, 1849.

VOL. I.

SCIENCE, NATURAL AND REVEALED RELIGION,
CHRISTIAN UNITARIANISM.

No. I.

THOSE who have firm faith in the ultimate triumph of truth, can discover manifest indications of better times, and a more healthful state of things, in the progress which is made in physical Science. The development of great principles, and the fixed and regular operations of natural laws are well calculated to check the flights of a wild and roaming imagination, and dispel all vagaries and mental nebulosities from the bright and clear regions of the intellect. It seems to be completely forgotten by many of our modern Ethical writers that simplicity is ever the characteristic of all great principles. It is the glory and perfection of all science to trace many apparently various and complex phenomena to some great and comprehensive elementary principle, and the mind that is imbued with the true spirit of philosophy can see no reason that mental science should be an exception to the general rule. Undoubtedly there is much to perplex, there are many apparent anomalies, in the present state of the moral universe. But no truly devout and reflecting mind can for a moment doubt, but that all seeming anomalies and obscurities are doomed to vanish before the light of science, and that future generations will be able to discover the same beauty, order, and harmony pervading both the moral and physical creation.

All real progress, all extension of knowledge, must be by slow degrees. The temple of truth must be approached by gradual steps. Fanciful speculations must not be substituted for the sober deductions of reason; nor baseless theories, however gorgeous and seducing may be the verbiage in which they may be set forth, take the place of systems founded on fact, and in unison with every fresh discovery of science.

All that relates to Natural Theology bears a most cheering aspect. The discoveries of modern science have contributed,

in no small degree, to develope and illustrate the principles of natural religion. Almost every department of physical science has been enlisted to exemplify the wisdom and beneficence of the Great First Cause. New light opens in all directions to disperse the "mist and thick darkness" in which ignorance and superstition have so long enveloped the true character of the Deity. The ancient barriers of "Creeds and Articles of Faith" of men's device are being swept away by the influx of knowledge; and even rigid Calvinism is forced, in some portions of the world, to extend, indefinitely, its exclusive land-marks. All the religious world is in a ferment. Self-styled Orthodoxy looks the picture of despair! To advance with the age is—death! To retreat to Puseyism and Romanism, the *dernier* resort! Some more daring minds, having just burst the trammels of Orthodoxy, revel in the free air of liberty, and, by a sort of reactive force, are driven beyond the limits of reason and common sense, to the regions of Transcendentalism and universal scepticism.

Amidst the transition, confusion, and mystification which prevail, all, however, augurs well for the Truth. Its friends have nothing to fear, but everything to hope. The scales are falling fast from the mentally blind. The great truths of Natural Religion appeal to the head and to the heart with irresistible force. Astronomy, physiology, chemistry, and geology will deliver their impressive lessons "though kings should hear." Soon there will be no speech nor language in which their voice is not heard. Even a "Dean of York," however sincerely he may love a favourite dogma must yield to the universal voice of Nature. What an encouraging omen, relative to the *future*, does the present aspect of the scientific world present to the true, sincere, and devout worshipper "of the *Father only*"—to *him* who is thoroughly imbued with the conviction that there is but "One God, the *Father*," whose wisdom and benevolent design are visible, not in a few scattered cases, but in all his works! It has been said that our *peculiar views* have become "insipid, and incapable of exciting the interest" of the most intelligent portions of our societies! Paul speaks of a "false philosophy," and no philosophy can be more false than that which dictated such a sentiment. All Truth, all the discoveries of Nature and Revelation, must cease to be interesting to the rational and reflecting mind, *before* it can feel indifferent to our "peculiar views," *indifferent to the great doctrine* of "One God and Father of all, *who is above all, in all, and through all.*" This is an exhaust-

less theme of interest. There is no assignable limit to the knowledge of Nature or of Nature's God. Ministers of religion must cease to gain knowledge before their discourses can ever become uninteresting to their audience.

Another sentiment which appears to be very prejudicial to the spread of Truth, and therefore to human happiness, is unfortunately getting rather prevalent, "That correct ideas of God and of his attributes are not indispensable to true moral culture and man's final salvation." If this were true, man could have but very slight motives to investigate the dictates either of natural or revealed religion. No delusion can be more fatal than that which severs all connection between thought and action, virtue and happiness, ignorance and vice. No truth seems to be more impressively taught in Nature or Revelation, than that the acquisition of sound, clear, consistent, and cheerful views of God's plans and object in the creation and maintenance of the present order of things, is essential to all moral progress and all human happiness. Without this there can be no philosophy, no true wisdom. That "knowledge is power" is no less the dictate of the moral, than it is of the physical creation.

It is universally admitted that indistinct ideas and vague reasonings impede all progress in natural science. A very slight degree of reflection will also teach that they cannot serve to promote either moral or intellectual improvement. Nothing but rational and intelligible views of natural and revealed religion, can successfully arrest the rapid inroad which Atheism and Scepticism are making on the prevalent doctrines of this country. False ideas of the character and attributes of God, and gross misconceptions of the nature and object of religion, cannot fail to generate Scepticism and unbelief in all reflecting minds. God's works must ever be in unison with the dictates of his Word. Nature and Revelation, as far as their respective discoveries go, must ever speak the same language. Here no discrepancies can exist. Who, that understands the language of either, can entertain for a moment any discouraging views of the final success of our simple belief? All scientific men are already compelled, notwithstanding their prejudices and prepossessions, to adopt its plain and unsophisticated language. Every discovery of science serves to confirm the great fundamental truths which form the basis of Christian Unitarianism. It feels no alarm as the light of science penetrates the dark secrets of Nature. Every accession of knowledge, is a new proof of its truth. Its language is ever in unison with the

dictates of universal nature. It is the "good tidings of great joy to all nations," for its object is to reveal the power, wisdom and goodness of the Universal "Father," to all his intelligent creation. It is the only doctrine that can become *universal* for it is the only doctrine that contemplates the final happiness of *all* the human race. This constitutes its *peculiar* glory, and stamps it as the great truth which nature and revelation are destined to unfold.

It is delightful and highly encouraging to the sincere believer in the Divine Unity, to witness the invaluable services which scientific men render, in the present day, to the cause of truth and simple Christianity. The evils which arise from false creeds, and confused and erroneous ideas of the attributes and government of God, are most beautifully and forcibly illustrated in a "Prize Essay," lately published by the "Trustees of the Royal Institution of Great Britain." The author's sentiments are so good, and are so well calculated to serve the cause of pure Christianity, that it cannot be deemed improper to cite them on the present occasion. The Actonian Prize Essay, page 154:—

"It is melancholy to reflect upon the evils which have been brought upon the earth, by the adoption of narrow and false ideas of God and of his attributes. The great and beneficent Creator has been invested with the passions and infirmities of humanity. He has been represented as delighting in the exercise of mere arbitrary power; as capricious and revengeful; as exercising a kind of favoritism towards particular individuals, and suffering the rest to remain in a state of hopeless misery. Men have sought in the figurative language of Scripture, confirmation of these views, and have not scrupled to indulge their own evil nature in persecuting their fellows under the mask of religious zeal. Even those whose sincerity and purity of motive are above suspicion, have been led to the perpetration of acts, from which, under other circumstances, they would have recoiled with horror.

"The attributes of the Deity have been constantly placed in opposition to each other. Good men have laboured to reconcile justice and mercy, as if they could ever have been at variance! All this arises from a *misunderstanding* of the general principle of benevolence; from confounding two things essentially distinct; namely, real provident goodness, and weak, short-sighted indulgence. The true type of God's government is to be found in that exercised by a wise and a good parent over his children. He corrects them, when necessary, by the infliction of pain, and stimulates them to improvement, by the hope of pleasure or reward; but the motive is the same in both cases. It is an enlightened, active benevolence, which prompts him to punish, where punishment is needful. To withhold this would be any thing but an act of mercy. The dealings of God towards man are of this character. We have the positive assurance of One who spake as never man spake, while the analogies of Nature, and the silent convictions of our own minds, testify the

truth of this greatest and most important of all doctrines. It is by such fatal misconceptions that so many worthy and earnest men have been driven into fanaticism, on the one hand, or infidelity on the other; to abandon the light of reason altogether as a most treacherous guide, or to cast away the authority of *Inspiration*, and justify the act by insisting on the repugnancy of its dogmas to the best and noblest feelings of the human heart. What better and more obvious plan can be devised for preventing such *deplorable mistakes*, than that of making the *works* of the Creator the commentary of his written Word."

This is, and ever will be, the language of every one imbued with the spirit of true science.

There can be no real moral or religious improvement, where men's views of moral and religious principles are vague and obscure. Great principles, and important truths, must be distinctly recognised before they can be duly appreciated. Our Saviour says, "My Father worketh and I work," and man must work too, before he can be "*wise* unto salvation." All creation declares that man's true happiness, here, must be the product of his own labour. And the precepts of Revelation uniformly inculcate the same all-important principle. "We must *work* out our *salvation* through fear and trembling." Nothing can be conceived more dangerously erroneous, than the doctrine, which holds that the object of Christianity is rather to *purify* the affections, than to *enlighten* the intellect. All true moral and spiritual improvement must ever be the result of Intellectual culture. In every instance, the development of the intellectual must precede the growth of the moral nature of man. In proportion as man *knows* the moral character of his Maker, he is enabled to imitate it. "This is *life eternal*, (everlasting happiness) to *know* thee, the only true God." That knowledge is power, is the dictate of universal nature. "Knowledge is the principal thing," is the language of all Revelation. Intellectual progression is the great element of all moral greatness; of all true happiness in the present state. Intellectual progression will constitute also the happiness of Heaven. The ultimate object of Christianity is to make men wise, to make *all men wise*, to make them wise unto salvation. Without wisdom there is no salvation in the physical world around us. And it is equally true that without wisdom, there can be no salvation in the moral. In all the physical sciences, *truth* is the "pearl of great price;" and in Christianity, that perfect science of Morals, which has emanated from the Source of all wisdom, truth is the only "treasure" that can really and eternally enrich the human mind. It is "truth"

and truth alone, that can make all men *free*; free, ultimately from all *error*, and therefore free from all pain, misery, and imperfection! All error, whether physical or moral, leads unfailingly to suffering. This solemn and important truth, is, unfortunately, either misunderstood, or over-looked by many of our modern Moralists. The laws established in the moral, are as regular and perfect, as those recognized in the physical universe. And it is the great object of *Him*, who is emphatically styled "the light of the world," to guide us to that knowledge which is essential to the observance of God's laws, and therefore to all *moral* progression. Nature, Reason, and Revelation, teach us that it is the will of God, the decree of Heaven, that the rectification of error, and the discovery of truth, should be the proper and only means for the attainment of the end and aim of our being, even our eternal welfare. No one that entertains comprehensive and enlightened views of the Creator and his works, can doubt but that his providence has planned the happiness of all his creatures. Whatever, therefore, throws the greatest light upon the whole plan of providence, must be the highest boon that can be conferred on man. And hence the incalculable importance of a *Revealed Religion*, which alone can enable man to have just conceptions of his relations to his Maker, of his high origin, and noble destiny; as well as of the means by which he is to be trained for solid happiness here, and the coming immortality. It is to Revelation, then, that we owe *all real wisdom*. It is here alone that we are taught, that there is but "one God the Father," who maketh all things to work together for good, for good to the whole human race. It is here alone that the great principle of human brotherhood is discovered, which is destined to transform all the moral creation of God, from glory to glory, into the blessed image of their Heavenly Father. However valuable and glorious may be the dictates of modern science, it could never have unravelled the fundamental and everlasting principles of the Christian religion. It is Revelation alone that lays down the broad bases of the sole Deity, and universal Pater-nity of the only "true and living God;" who has in his eternal counsels destined all his moral creation for glory and immortality. All creation displays goodness and wisdom, but it does not enable us to refer all the manifestations of that goodness and wisdom to the One "God the Father."

BIOGRAPHICAL SKETCH OF REV. H. WARE, JUN., D.D.,
OF HARVARD UNIVERSITY, MASSACHUSETTS.

(Concluded from page 162.)

Mr. Ware's second marriage took place in June, 1827, a little more than three years after the death of his first wife. It was a union peculiarly favourable to his own and his children's welfare, and to the successful accomplishment of his ministry.* His usefulness steadily increased with his labours. But he wrought on with a zeal and ardour, for which he had not the adequate physical strength. He took (if it be just to speak such a word of censure,) he took too little care of himself. He was too self-forgetful, too regardless of himself, in his zeal to promote the cause of Christ. He saw the great work that needed to be done to promote the religion of Jesus among men, and, in the lack of labourers, he went both up to his power and beyond his power.

It is to be observed, too, that he came into the ministry at the time that the lines began to be drawn between the two great bodies of Congregationalists, which have been respectively denominated the Orthodox and the Unitarian. It was to this latter denomination that Mr. Ware belonged. His firm conviction that what he believed and preached was the truth as it is in Jesus; that no more was essential to salvation; that Christianity, as he understood it, was the faith once delivered to the Saints; his ardent desire also, that the divided body of Christ might be re-united, and that Christians everywhere might love and harmonize with one another, and not hate and contend; these motives called upon him to labour, which, indeed, he did with all his soul, and with more than the strength he really possessed, but which, however, he thought he possessed.

In the year 1828, on a journey to Northampton, he was taken with a severe illness at Worcester, whose violence was attributable to that gradual exhaustion of the powers of his system, which had been produced by his unsparing application to his various labours. From this illness, though he for

* From "The Christian Register" of April 14, 1849, we have intelligence of the decease of this amiable and excellent Woman. "In Milton, 4th inst., (April) Mrs. Mary L., relict of the late Rev. Henry Ware, Jun., of Cambridge; 59." In another portion of the paper, the Editor, Rev. Nathaniel S. Folsom, remarks, "We knew not until recently, that Mrs. Ware had been for some years so great a sufferer, so cheerful was she ever. Nor did her countenance wear the traces of

a season gradually regained health, he perhaps never fully recovered.

On March 27, 1829, a little more than twelve years after his ordination, and in the thirty-fifth year of his age, he was compelled to resign the charge of that church, which had been so long the chosen scene of his usefulness, and where was the united flock of a most beloved minister. He had been appointed Professor of Pulpit Eloquence, and of the Pastoral Care at Cambridge Theological School; which he accepted. Before entering on his new duties, he embarked for Europe, on a voyage for the benefit of his health, and was absent about seventeen months. From this voyage he returned, though not with health perfectly restored, yet sufficient for his new office, and with that rich and varied improvement derived from visiting the numerous objects of interest in the Old World, and from communion with minds abroad.

It had been desired by many of his people, that his relation to them as minister might not altogether cease, though he was at the same time occupied with the duties of Professor. But this was impracticable. He removed to Cambridge, October, 1830, where a new path of honour and usefulness opened before him.

Soon after his removal to Cambridge, he completed his tract on the "Formation of the Christian Character." The publication of this work had been preceded by the beautiful stories of Jotham Anderson and Robert Fowle, and also by a volume of sermons on the Character and Offices of our Lord Jesus Christ. But perhaps this little book, the "Formation of the Christian Character," has been the most useful of all his works. It has gone through fifteen editions of a thousand copies each, and has been often republished in England. It had occupied much of his thoughts as far back as the year 1827, but he found little unoccupied time, and less strength to complete the work. Most of it was written in journeyings, at inns, in this country, and in Italy. The last chapter was added at Cambridge, and the whole revised and published in the year 1831. This work has aided multitudes in the labour on which it treats. Had the

suffering, so much power did her spirit shape to its own nature, the features through which it expressed its loveliness and Christian excellence, and rich intellectual culture. We learn that her death-bed was remarkable for the calmness, and disinterested love, and thoughtful regard for others, and holy trust, which were exhibited amid intensest suffering, from the disease of cancer, of which she died. Some memorial of her, we hope, will be given to the world."—EDITOR

author lived for nothing else, had he done no more than write such a book, he would not have lived in vain. "The Rise and progress of Religion in the soul," by Doddridge, has doubtless led many to heaven, and will yet lead many more. "The Formation of the Christian Character," will not be pronounced unworthy to be classed with that in the usefulness of its effects. The spirit of Ware, though indeed of different mould and manifestation from that of Doddridge, was more perfect in every respect, from early youth to the hour of death. In mental power and culture, though of less varied attainments, especially in Biblical literature, he was also superior to Doddridge.

His connexion with young students, for the ministry, was most auspicious for the interests of the denomination with which he was connected. The influence of a man of vital piety and sterling influence in such a station, is most intimately connected with the life of the churches. A few men of living, glowing spirituality, especially if they be men of commanding intellect, will send life far and wide; and dead churches, with or without creeds, whether the truth in them be preached according to the theology of Wesley, or Calvin, or Channing, will awake to life, as ministers go forth from beneath the influences of living Christian teachers. It would not be just to say, that until Henry Ware, Jun., went to Cambridge, there was no life among the preachers and churches which held to his own faith. They have had the reputation of being cold and formal, when there has been to say the least of it, as much warmth and spirit as among those who reproached them with coldness. But the state of religious feeling was of a very high tone under the influence of H. Ware, Jun. At a philanthropic meeting of the students on a certain evening, Father Taylor of Boston was invited to be present. As he rose to address the assembly in the Chapel, he exclaimed, "I am astonished; I had heard you were all cold Christians, philosophers, who would make the world stop to hear you think. But there's fire amongst you; there's fire amongst you."

Henry Ware, Jun., continued most faithfully to devote himself to the duties of his office, and perform labours which ought to have been distributed among two or three men, striving to promote an interest in religion among the students of the university, besides taking also an active interest in the churches; *still projecting* and sending forth useful *religious works*; *taking an active part* also for the emancipa-

tion of the Slave, the promotion of Peace, the reformation of the Intemperate, until worn out by labour and by disease, he was compelled, in the year 1842, to resign his professorship. He took up his residence at Framingham. He hoped, and his friends hoped, that there was work which he could do for Christ and the Church. He was not yet fifty years of age, and he could not but hope for useful and happy years yet to come. But He who seeth the end from the beginning, had otherwise ordained. The tabernacle was too feeble to hold the bright light in it longer. He began rapidly to droop. He was convinced that the time of his departure was at hand. There was no misgiving, no regret, but he seemed to be pressing forward. As he lay on his bed with his eyes closed, he would seem asleep or unconscious, but his spirit was still active, "My mind," he would say, "is crowded with thoughts, precious thoughts, of death and immortality."

To his brother-in-law, Rev. Mr. Allen, of Northboro, he said, a few days before his death, "My life has been singularly blessed. My success has been beyond my brightest hopes. But my work is done. I am going. It is all right. All is well." To one of his family who asked him how he felt, he replied, "Quiet, contented, and happy."

Sometimes he wandered, and verged closely on delirium; but the ruling principle of his life was even then apparent. He would dwell on his condition, on his approaching change, on his faith, and on his Saviour. Once he stretched out his feeble arms, saying, "He intended it for all; he would gather all to his embrace." Warm and elevated expressions of gratitude to the Saviour, often fell from his lips, intermingled with affectionate counsels to his family. He lingered until Thursday, Sept. 21, 1843, when he was taken from the Church and the embraces of friends below, to the Church and the embraces of friends in heaven. On the following Monday his remains were conveyed to Mount Auburn. He being dead yet speaketh.

THE TRINITY.

"THIS only I insist on, that the controversies concerning the Trinity cannot certainly be determined by the Writings of the Fathers, the Decrees of Councils, or by the undoubted documents of universal Tradition; nor is any thing to be believed or safely asserted, *but what can be plainly proved from the Holy Scriptures.*"

DR. WHIST.

THE PARABLES OF CHRIST.

LECTURE II.

The Unclean Spirit, MATT. XII. 43-45.—*The Sower*, MATT. XIII. 3-9 ; 18-23.

THE Parables of Christ are so much identified with Palestine, its scenes, and manners, and customs, that, while considering them, we feel as if we were then especially in his sacred presence, realizing, in some degree, what the Apostles experienced, accompanying him from place to place, listening to his divine instructions, and wondering at the gracious words which proceed out of his mouth. This is, indeed, a blessed and glorious privilege ; surrounded by all Christian influences, and admirably calculated to improve us in all divine wisdom, knowledge, and goodness, and to enrich our minds with all Christian virtues and graces. "It is good for us to be here."

On the occasion to which our attention will now be directed, Jesus had healed a man with a withered hand on the Sabbath day. For this act of merciful kindness performed on that sacred day, he was accused by the Pharisees with breaking the Sabbath ; and they went out and held a council against him, how they might destroy him. To escape their machinations, he withdrew himself from the place. But he was soon encountered in his labours of love, by the same description of men, if not by the same individuals themselves. For having healed one that was possessed with a devil (an evil spirit, the spirit of insanity), and one, besides, that was blind and dumb, they accused him of being in league with the Evil One, of casting out devils by Beelzebub, the prince of the devils. This was blasphemy against the Divine Spirit, and indicated an obduracy of heart which would preclude penitence, and, therefore, forgiveness. (Matt. xii. 10-42.)

Deeply affected by these things, and the extreme perversity which the Pharisees manifested, notwithstanding their great privileges, and many invitations of Divine mercy which had been addressed to them, Jesus delivered the following parable of *The Unclean Spirit*. (Matt. xii. 43-45.)

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out ; and when he is come he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there : and the last state of that man is worse than the first. Even so shall it be unto this generation."

There was a common belief among the people at that time in demoniacal possessions, that is, that poor unfortunate sane persons were possessed of demons, or evil spirits. The insanity within them was the demon, or the evil spirit. Our Saviour, as mentioned in the 22d verse of this chapter, cured one of these unhappy persons. And "we may suppose as Livermore says in his *Commentary on the Gospels*, "that he employed opinions and even superstitions familiar to hearers, but which he did not believe, as instruments to press and adorn his doctrines. Thus we commonly speak of the rising and setting of the sun, though we know that is philosophically incorrect. Jesus frequently calls to his attention in his instructions the manners, customs, and institutions of nation and age; without, however, vouching for their goodness and propriety. He even uses [as in the case of parables,] fictitious narratives, the better to unfold and paint divine principles."

This parable of *The Unclean Spirit* is designed to "illustrate," says the same writer, "the growing depravity of Jews." It appears to have arisen out of a charge by Pharisees, that Jesus cast out devils, or demons, by Beelzebub, the prince of the devils; as well as other instances captious and perverse opposition. And it is founded on popular notion at that time existing with regard to lunatics. These unhappy persons, as I have just intimated, were supposed to be possessed of unclean spirits, or demoniacal spirits. When a lunatic was cured, the unclean spirit that possessed him, or was supposed to possess him, was said to have gone out of him; and, by a high flight of imagination it was represented as afterwards wandering through "*desolate places*," that is, *waste, dreary places*; "which," says Livermore, "were supposed to be the peculiar haunts of such spirits." Sometimes, perhaps frequently, it would happen that the individual would relapse, and become much worse than he was before. Then it was thought that the unclean spirit, wandering in those desolate dreary places, seeking rest but finding none, returned to him, to its *house*, as it is here called, the *mind* of the individual in this melancholy state and brought other evil spirits with it, more wicked than itself. The case was worse after the relapse; the lunatic more raving and desperate. The wild state of wandering in dark and gloomy deserts, seeking rest, and finding none, strikingly expressive of the unhappy state of mind of the individual, under so sad an affliction. The spirit returns to

own house; that is, to the *mind* of the poor lunatic. He is thus its habitation and abode. And it finds the house *empty, swept, and garnished*, quite "prepared," observes Livermore, "for the guests." It can enter it, and take possession of it without any impediment; and it can revel in it without any restraint. The door is open, and all is ready to indulge in wild and frantic delight.

And so this parable. An *Unclean Spirit* possesses a man, that is, he is afflicted with lunacy. The spirit goes out of him, that is, he is cured. Having passed from him, and thus left its abode, it wanders through dry places. It is regarded as a houseless unhappy fugitive. It seeks a resting place, but finds none. In other words, the lunatic is only partially cured, his disease hovers round him. The spirit, not finding a new habitation, returns to its old one; and from its frantic delight on its return, it invites a number of other spirits more wild and raving than itself. It, in consequence, becomes more violent; and its last state is worse than its first. That is, the lunatic relapses, and his disease is much more aggravated and desperate than before. His last state is worse than the first.

And 'even so,' says our Saviour, 'shall it be also unto this wicked generation.' That is, the application of the parable is to the Jewish people, to show them the danger of a relapse into sin. They had often been disobedient, and had suffered the consequence of their evil deeds. They had been brought to repentance, by the chastisements which they had suffered. But that repentance was not unto life; it was not sincere and genuine; for they had rebelled more and more; and now, they were committing greater wickedness than ever, in rejecting him as the Messiah, and in their most guilty purpose of meditating his death. Therefore, this last state would be worse than the first.

This seems to be the purport of the parable, in regard to the Jewish nation. But it may be considered to have a general application. And it may serve to show persons in all ages, the great danger of relapsing into evil practices, which had been repented of; that by this means, they become more degenerate than they were before, and their last state more dangerous and alarming than the first.

It may serve to show to all, the unhappy state of wickedness; wandering in dry places, seeking rest but finding none. "For the wicked are like the troubled sea, when it cannot rest; whose waters cast up mire and dirt." And of all luna-

tics, they are the most out of their minds, and the most to be pitied; for theirs is the most unhappy and wretched state of mind that can be conceived. There is no peace to the wicked.

Our Saviour was probably, at this time, in the house of Peter, at Capernaum, where he principally resided, or near the house. And he had scarcely concluded the foregoing parable, before he was interrupted by a message, informing him that his mother and his brethren stood without, without the house, or without, or outside the crowd, desiring to speak with him. His freedom of speech to the people, and especially to the chief men of the nation, they might apprehend would be dangerous to him. He evidently saw that that was the purport of the message. And after a suitable remark on the worldly anxiety manifested on the occasion, he retired for a while.

But we find that on "the same day," Jesus resumed his instructions "by the sea side;" "the sea of Galilee, on the borders of which Capernaum was situated;" and he continued the same strain of parabolic illustrations, as that which he was pursuing when the interruption took place. We shall wonder the more at this, when we see how striking, how beautiful and impressive these illustrations are.

(Lecture II. to be concluded in our next No.)

THE AUTHORISED TRANSLATION OF THE NEW TESTAMENT.

OPINION of the Right Honourable Charles Yorke, First Lord of the Admiralty, in 1809, on the Authorised Version of the New Testament:—

"Mr. Yorke was an excellent classic. I frequently on a Sunday found him with a copy of Homer on the table, and sometimes with a Greek Testament open, and an English Testament by it. The first time I noticed this, he said to me, 'You must not suppose I am refreshing my Greek, or learning it. I have often suspected that certain passages in our English Translation are improperly rendered, and when this occurs, I always compare them with the original, and generally find them, to say the least, loosely translated.'"—*Autobiographical Memoir of Sir John Barrow*, page 321.

THE ANALOGY OF REVELATION AND REASON;
CHRISTIANITY AND NATURE.

(Concluded from page 178.)

The characteristic phase and features of an autumnal Sabbath, such as that we have imperfectly described, in its serenity, repose and peace, are truly delightful. To place man in harmony with such a scene and season, the spirit, both of worship and virtue, is needful; and, to be entirely accordant, it must be the spirit and sentiment of Christianity, the religion which teaches a worship of love and a beneficent virtue. A conception wide of this is barely possible, as the devout inspiration of the time and scene is almost and necessarily a filial piety, springing aloft to the *Father*; and the spirit of virtue stirred within us (under the circumstances) is unconsciously that of the "Wisdom from above, pure and peaceful, gentle and easy to be entreated, full of mercy and good fruits."

"—————when life
Hath half become a weariness, and hope
Thirsts for serener waters, go abroad
Upon the paths of Nature; and, when all
Its voices whisper, and its silent things
Are breathing the deep beauty of the world,
Kneel at its simple altar, and the God
Who hath the living waters shall be there."

The intellect of man betrays its limit and weakness too often by error and change for the boast with which it is sometimes named; and if man bear any sympathetic, any analogous relation to higher orders of intelligent and spiritual beings, it might be conjectured that the resemblance or kindred nature is more in a pure, a generous, and high sentiment of devotion and virtue, which *may* be human attainment, than in the strength and brightness of intellectual ken; and perhaps the conception is just and true, that a more direct and striking impress of Divine perfection, a more express evidence of creative energy and inspiration of Deity lies in the pure, the powerful, and lofty issues from the *heart* of man, than from his understanding alone and separate.

It may be observed that this is equally the truth of Nature and Revelation; we find alike in both those suggestions and inspirations, the spirit and the truths which purify passion, which dignify sentiment, which elevate affection; and which, though knowledge *may be partial*, and reason erring, "dark and blind," *best fit mortals for the company of seraphs, and to*

be led by them to the throne of God. I would incidentally mention here, in illustration, that in my own intercourse with the poor and uneducated, there is also a manifestation of this truth. In the kindness and love with which the ignorant poor often give their time and labour to assist each other, (without which they would die tenfold,) and in the power of their faith and steadfastness of hope, in their exemplary *passive* virtue, their patience and resignation, their devout submission and trust, I have witnessed a spirit and a sentiment challenging all my esteem and admiration; and this in, apparently, a dark and ignorant mind of poverty's lot, unaided by intellectual culture, and, above all, which that alone could inspire or teach

The generous sentiment of humanity, so beautiful and admirable in the religion of Jesus, his own fervent and exalted spirit of philanthropy, and the divine teaching of his "Good Samaritan," finds features accordant and analogous in Nature; for the ingenuous mind cannot surrender itself to the influence of God's creation, without feeling that the diffusive *good* in it, the never ceasing beneficent activity through out, the generous offer of unlimited supply to his wants and his pleasures; of beauty to his eye, music to his ear, a feast of every sense, and sweet refreshment and joy to his heart; he cannot be conscious of this and sensible to it, without knowledge of the truth that Nature is a great teacher of kindness and charity, as well as purity and worship; and that herein is a beautiful and impressive harmony, again, in the two Revelations of works and word: in the former we behold the seed yielding fruit a hundred fold, in the latter we read of the multiplied barley loaves by the benevolent Saviour to feed the many around him.

The analogy of the Natural and the Moral world is too obvious and striking in some respects to be overlooked by any reflecting observer. I do but glance at it in remarking that as there is light and shade in the one, there is joy and sorrow in the other; and again, to conceive a painting of outward nature and moral life, we behold contrasted tempest and calm in the former, passion and peace in the latter; again, in the world are witnessed the earthquake and volcano, and when the ravage and desolation are passed, nature's beneficent powers are again triumphant, and flowers and fruits, and "corn and wine and oil" cover the waste; so also in the world of man and moral life we see the fearful strife of nations, of guilty passion and crime; whence war and revolution, rebellion with the wide-spread misery of social discord, but to these succeed

ion and suffering, reflection and peace; the dear-bought precious wisdom of painful experience. As sweet and effects and influences issue in the wake of the storm-npest of the Natural world; so in Moral life, "Sweet uses of adversity," from great apparent evil in both rich and great good. But if this be so, and such the moral world and analogy with nature, man reads at an interesting and instructive lesson in this accordant of material and spiritual things; and, from the nature-expression of both, he may turn his view with the stronger and admiration to the accordant genius and spirit of an faith. Indeed we may say the spirit of man is turned to the Christian system as alone appropriate moral nature and economy, and necessary to its direction, and welfare. If we also conceive the scheme of christian faith as a portraiture or painting before the out-eye (and the idea brings to view the immortal Cartoons of Raphael), there will appear on the canvass both light and shade as in Nature and Man. Revelation, we know, commands, threatenings, promises. In that faith there are revealed doctrines to awe, others to instruct, others to comfort; a future discovered, which though still in one sense the mystery of an hereafter, yet has some bright and beautiful hues of light shooting athwart the gloom. A God is known to us, both Ruler and Father; much given to us to strengthen faith, and equally to sustain and brighten the soul much to subdue passion, repress guilt and crime, and to exalt virtue; quite as much to succour weakness and to relieve suffering; and the whole taught by One of like passion with ourselves, whose works and words, whose character stamped truth on all he taught; with a wisdom which led credence of inspiration from above; and a virtue because so winning and worthy, was felt to be most potent and persuasive teaching, but which all felt to be the virtue, essential to human excellence and happiness. Truly and fully reasoned, may it be that Man, and Nature, and Christianity have a common source and origin; much in common, in traits and constitution, reciprocally to expound and illustrate each other; and much in their relation and ties to lead the reflecting and ingenuous man to conclude the religion of the Christian Prophet is a part of a great whole the result of God's perfection and providence: that it is in common with Man and Nature; that there is a responsive voice in every man's bosom in the human breast that all may hear and under-

stand who attentively read the Record and themselves; and that not till man has enlightened his mind and purified his heart, and consecrated his spirit at the Christian shrine, can he either understand himself or read aright the world around him.

London, April 4, 1849.

W. M.

LECTURES ON ENGLISH HISTORY.

PART V.

WE now arrive at a foully blotted page of the English Annals, or rather of the history of the so called Christendom of the middle ages, for our country, though a sharer, was by no means alone in the disgrace, I mean the treatment of the Jews; of that

“Amazing race! deprived of lands and laws,
A general language, and a public cause;
With a religion none can now obey;
With a reproach that none can take away.
A people still! whose common ties are gone,
Who, mixed with every race are lost in none.”

The tribe who found no rest for the sole of their foot, who had a continually fainting heart, a trembling and sorrowful mind, these people were accounted, by the half barbarians of Europe, during the dark ages, as thoroughly accursed of men, as the lawful victims of every one's oppression, as those whom it was a merit to despoil, whose lives were given to them as a prey, whose property lay at the mercy of any disposed to take it, and who were of far less value than the hound or the falcon ministering to the savage sports of the baron, or his ruffianly follower. Scott, with inimitable accuracy, describes them as “a race, which, during these dark ages, was alike detested by the credulous and prejudiced vulgar, and persecuted by the greedy and rapacious nobility;” and he further remarks, that “except, perhaps, the flying fish, there was no race existing on the earth, the air, or the waters, who were the objects of such an unremitting, general, and relentless persecution as the Jews of this period. Upon the slightest and most unreasonable pretences, as well as upon accusations the most absurd and groundless, their persons and property were exposed to every turn of popular fury; for Norman, Saxon, Dane, and Briton, however adverse their races were to each other, *contended which should look with greatest detestation upon a people whom it was accounted a point of religion to hate,*

to revile, to despise, to plunder. and to persecute. The kings of the Norman race, and the independent nobles, who followed their example in all acts of tyranny, maintained against this devoted people, a persecution of a more regular, calculated, and self interested kind. It is a well known story of King John, that he confined a wealthy Jew in one of the royal castles, and daily caused one of his teeth to be torn out, until, when the jaw of the unhappy Israelite was half disfurnished, he consented to pay a large sum, which it was the tyrant's object to extort from him. The little ready money that was in the country, was chiefly in the possession of this persecuted people, and the nobility hesitated not, to follow the example of their sovereign, in wringing it from them, by every species of oppression, and even personal torture." I again with much satisfaction refer you to "Ivanhoe," for there, in a captivating form, and in a moderate compass, you have the substance of many scarce and almost inaccessible volumes, and life-like pictures of the Jews, of the Crusades, and the dark ages.

The Crusades were peculiarly unfavourable to the race of Abraham. Dreaded as the Saracen was, he was not despised, and as he and the Christian were brought into more frequent conflict with each other, though hard blows were exchanged and the struggle was always of the most determined kind, still, something like mutual respect was entertained between the warriors, and the brief truces were marked by courteousness on either side. But in these feelings, whether of respect or kindness, the Jew had no share. The Turk was as hard and as inexorable as the Christian. All men hated and persecuted him. He was an astonishment, a proverb, and a by-word among them. The Jews were strictly forbidden to be present at the Coronation of Richard the First, at Westminster. Some of the wealthy among them, who had brought rich presents to the King, hoping thereby to ensure his protection, ventured to disobey the Royal Edict, and mixed themselves with the throng of spectators. They were however, discovered, and many, even in the presence of the King fell a sacrifice to popular fury. The tumult was not confined to the Church. The houses of many of the Jews of London were ransacked, and all who had not time to escape were put to death, including some even of the leading citizens, who were supposed to favour them. Nor was this all, the flame spread to distant parts of the kingdom. Fifteen hundred of them, including their wives and

children, threw themselves into the castle of York, and rather than surrender to their inveterate enemies, destroyed themselves. "Each master was the murderer of his family, when death became the only deliverance." In the reign of Henry the Third, after the barons, with whom he was at war, had plundered and massacred hundreds of them, and burned their houses and synagogues, the King so grievously oppressed the remainder, that they asked leave to depart from the kingdom, a permission sternly denied. His son and successor, Edward the First, first confiscated their property, and then banished them from Britain. Fifty thousand persons, with scarcely means to pay their passage, were thrust from the inhospitable shores, not knowing whither to steer, for the ban pursued them wherever they went, and for more than three hundred years, till the times of the Commonwealth, no Jew, save by stealth, set foot within the Island.

But as it is not our intention to carry the narrative of this ill-fated race, beyond a connection with English history, we drop for the present further allusion to them, in order to turn our attention to matters more immediately belonging to our subject. The Ecclesiastical affairs of our country demand our next consideration, and they are every way worthy of our notice. Religion is natural to the mind of man. No nation so savage, and scarcely an individual so ignorant and debased, as to be without all thought of a higher Power, and with no hope or dread of a future life. However imperfect were the views which our ancestors held of Christian doctrine, and however faulty their practical interpretation of its precepts, however thick and palpable was the Superstition in which they were enveloped, as with a dark and rayless cloud, there is no good reason to suppose that there was not much sincere and fervent, though very unenlightened piety among them. Their works yet testify in their favour, and to their praise. Those splendid and spacious edifices, which go under the general name of Cathedrals, by far the most sumptuous and costly buildings of the period, were, with scarcely an exception, the work of the middle ages, and there must have been wise minds and good hearts, prompting to their erection, and the keeping them in order.

Utilitarian as is the present age, still, looking at these massive and venerable piles, the monuments of ruder, but *not altogether* barbarous times, we cannot but admire the *spirit which* called them into existence, and the indomitable

perseverance which wrought them up to completion, and with no superstitious feelings, we may yet

- "Love the high embowed roof,
With antique pillars massy proof,
And storied windows, richly dight,
Casting a dim religious light."

A large proportion of our rural churches are of the same period, and these, many of them, in their very plainness and humbleness shew the operation of the religious principle. A Dissenter of almost the ancient Puritan cast, and glorying in the name of Nonconformist, I should yet feel greatly ashamed of myself, did I withhold my meed of applause, trifling as it may be, to the spirit which prompted, from time to time, erections such as these. I care not for the burnings at the altar, the elevation of the host, the blessings, and the tinklings of bells, and the thousand antiquated forms and ceremonies which prevailed within the walls. These to me are trifles light as air, compared with the sight of a people, rude, unlettered, in a very low state of civilization, periodically and stately assembling to recognize a universal Father, to learn something, however faint, of his attributes, and to be taught, in some degree, their duty to each other. The very fact of their thus coming together, must have powerfully influenced their conduct, have gradually softened their manners, and worn away the rough edges of their mutual prejudices, and "Christ crucified," addressed to their bodily, rather than their mental vision, was, perhaps thereby the better fitted to call forth their human affections, and to induce them to love one another, even as he loved them.

B. M. B.

HUMAN CONFESSIONS OF FAITH.

The Scriptural professions of faith were calculated to comprehend and unite all who believed in Christ; human Creeds and tests to exclude and disperse. The Nicene [325] was the first. The Arians were so pliable, or their heresy so minute, that it exercised the ingenuity of the Council to find a word, that would effect the desired schism. They at last accomplished it, by the smallest letter in all the alphabets, proverbially used by our Lord to denote minutest points of doctrine; and found a Shibboleth and Sibboleth in homo-ousian and homoiousian. From that time the true point of Orthodoxy has been varying like the tremulous magnetic needle, or the shifting weather cock."

REV. DR. BAUCK.

A GENUINE "APOSTLES' CREED"
EXPRESSED IN THEIR OWN WORDS AS CONTAINED IN THE BOOK
OF "ACTS."

I BELIEVE in "the Father" (chap. ii. 33), "the living God, which made heaven and earth, and the sea, and all things that are therein" (chap. xiv. 15), unto whom "are known all his works from the beginning of the world" (chap. xv. 18), who "hath determined the times before appointed" chap. xvii. 26), who "dwelleth not in temples made with hands" (chap. vii. 48), and who "is not far from every one of us, for in Him we live, and move, and have our being" (chap. xvii. 27, 28).

I believe in "Jesus of Nazareth, a man approved of God, by miracles, and wonders, and signs, which God did by him" (chap. ii. 22), "who went about doing good, ** for God was with him" (chap. x. 38), whom "God hath made both Lord and Christ" (chap. ii. 36), whom "God exalted to be a Prince and a Saviour" (chap. v. 31), "against whom were gathered together both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel" (chap. iv. 27), who "crucified" him (chap. ii. 36), "whom God raised from the dead" (chap. iii. 15), who "was taken up into heaven" (chap. i. 11), whom "God hath glorified" (chap. iii. 13), who now "standeth at the right hand of God" (chap. vii. 55), and who "is ordained of God to be the Judge of quick and dead" (chap. x. 42).

I believe in the "Holy Spirit," that it is "the gift of God" (chap. viii. 20), with which Jesus was "anointed" (chap. x. 38), which was "shed forth" (chap. ii. 33), on the Twelve on "the day of Pentecost" (chap. ii. 1), and which was "given" to believers "through laying on of the Apostles' hands" (chap. viii. 18).

I believe that salvation is promised to those who "believe in the Lord Jesus Christ" (chap. xvi. 31), and "repent, and turn to God, and do works meet for repentance" (chap. xxvi. 20).

I believe "that there shall be a resurrection of the dead, both of the just and unjust" (chap. xxiv. 15), and that God "hath appointed a day in the which He will judge the world in righteousness" (chap. xvii. 31).

REV. BAPTIST WRIOTHESLEY NOEL ON THE RIGHT OF
PRIVATE JUDGMENT.

"As we have received a Revelation from God, each believer is bound to study it, ascertain its meaning, and adhere to it. He ought, indeed, to distrust his own judgment, to weigh the opinions of the wise and good, to obtain every help, to pray, to meditate, to wait; but eventually to let no one intervene between God and him, and to maintain no doctrine which he does not see to be true from the Word of God. Paul's direction is, *Let every man be fully persuaded in his own mind.*

* * * *Whatsoever is not of faith is sin.* a. James adds, *If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.* b. Each believer is taught by the Spirit. God has given his promise to the Church: *All thy children shall be taught of the Lord.* c. Our Lord himself has assured us that our heavenly Father will give the Holy Spirit to those that ask him. d. And according to these and similar promises all believers may now be addressed as the first Christians were by the Apostle John, *Ye have an unction from the Holy One and ye know all things.*

* * * * *The anointing which ye have received of him abideth in us; and ye need not that any man teach you; but the same anointing teacheth you all things.* e. Each Christian, therefore, may obtain wisdom in proportion to his study, meditation, piety, and prayer. And may a Church, which is a company of Christians; but as individual Christians err, so do Churches. The Church of Antioch erred f; the Churches of Galatia erred g; the Churches of Greece have erred; and the Churches in connection with the Church of Rome, scattered throughout the world, have erred more grievously still. If the episcopacy of the Church of England is right, the churches of Scotland have erred. If the Congregational system of the English free churches is right, the Anglican churches have erred. If the Baptists are right, the Independent churches of England have erred. When a church, a believer must disregard the false opinions of the church, and follow the teaching of the Word of God. No church has received authority to direct the faith of its members, for each ought to be taught of God through his Word. If any church has received such authority, all churches must have received it, for Scripture has not any where assigned degrees of authority to different churches. Opposing churches, on this hypothesis, must have received authority from Christ to impose upon their members the various errors into which they have fallen. Believers at Antioch and Galatia were bound, on this supposition, to oppose St. Paul; and Roman Catholics may not question the tenets held in their churches. There cannot, therefore, be any such church authority, nor is there. Not a single line in the New Testament, from Matthew to Revelation, gives any church such authority, either directly or by implication."—*Essay on the Union of Church and State*, pp. 404-6.

a. Romans xiv. 5-23.—b. James i. 5.—c. Isaiah liv. 13.—d. Luke xi. 13.—e. i. John ii. 20-27.—f. Gal. ii. 11-13.—g. Gal. i. 6., iii. 1.

NATURAL THEOLOGY.

No. V.

PROOFS OF DESIGN IN VEGETABLES.

As BIRDS and INSECTS came severally before us, in illustration of our high argument, we rejoiced in their exceeding beauty, and in the feelings which they awakened, in obedience to the curious and beneficent laws which regulate the association of Ideas. Some productions of the Vegetable kingdom are even more exquisite in their loveliness, and have even a greater power of calling up sweet memories of distant scenes, of absent friends, or of happier, because more innocent, hours. The Daisy, the Buttercup, the Primrose, the Violet, the Wild Hyacinth, not only add a grace and a gladness to the present, not only point with hopefulness to the future, but each of them bears inscribed upon its petals, in handwriting of the heart, tiny histories of the brightest moments of the past. Gazing upon them in our solitary walks, we are borne backward along the stream of time, for the space of thirty years ; and, with all the griefs and sins of the intervening time forgotten for the moment, find ourselves once more in those unforgotten scenes

Where once our careless childhood strayed,
A stranger yet to pain.

But not only do many individuals of this domain of Nature thus suggest delightful reminiscences ; they all, when contemplated with a thoughtful eye, point, in their structure, their uses, their relationships with other objects, animate and inanimate, to a wise and benignant MIND from whom they emanated.

The dependence of *Plants on Light* strikes even the most careless observer, as one of those arrangements which speaks audibly of a Designer and Contriver. Supposing Light to be in existence, however called there, and to be possessed of its present properties, however acquired, the bestowing on Vegetables an organization, with especial reference to those properties, is one of the directest evidences of Intelligence. Every one must have remarked that plants grown in dark places, have not only their stalks, but their leaves, of an unhealthy whiteness, far removed from the brilliant green they wear when beneath the open sky ; and that they only recover their natural hue when exposed to the full action of the sun. This effect of light in bestowing the verdure by which the eye is so pleasantly affected, is sometimes shown in a most striking manner in the vast forests which are occasionally

h in North America. Sometimes a beclouded sky
 ver them for weeks together, so as almost completely
 cept the solar rays, and the foliage comes to its full
 t of a pale whitish colour. Then, perhaps, the thick
 arted, the curtains of the heavens are drawn aside,
 of day is revealed in all his strength and magnifi-
 and the traveller beholds a wondrous spectacle, the
 leaves overhead growing richly verdant even as he
 1 them. The beautiful tints of our various flowers
 results of the same power; and marvellous that skill
 admitted to be, that having made Light capable of
 into the seven colours developed by the prism, and
 ted in the rainbow, has also given to the Forget-me-
 Wild Rose, the Iris, and all their beauteous relations,
 lty of absorbing such rays as they do not require for
 pose, and of reflecting those only which are necessary
 t their delicate corollas each with its characteristic
 :! But not only the complexion; the growth, the
 in bulk, of each plant is also dependent on the in-
 of Light. It is well known that the woody parts of
 les are composed chiefly, if not exclusively, of *carbon*.
 so been established, that this carbon is procured from
 osphere, by a wonderful chemical power which the
 sseses, of decomposing the *carbonic acid gas* which
 osphere contains. It has further been ascertained,
 s decomposition can only be effected by the plant
 lies open to the full influence of the sun's beams.
 ne power also is necessary to bring each individual
 egetable kingdom to complete maturity, to aid it in
 all its peculiar secretions of sugar, or resin, or
 or starch, or various juices. Proofs such as these
 us in concluding that Vegetables were adapted to
 y some Intelligence wise enough to know all the pro-
 of the latter, and powerful enough so to frame the
 that it might avail itself of these properties to attain
 est perfection.

relation of *Plants to the Earth* is too obvious to re-
 cidation. Not only are they fastened to it by strong
 rich prevent their flying off into space from its rapid
 ; but from its bosom they draw much of their suste-

Nay, each of them is located in the particular spot
 s own food is most abundant; thus, some inhabit the
 ivers the chalk, a third species the sand, a fourth the
 fifth the vicinity of the sea, and so on; and even

the stone has its moss and the grey rock its lichen. These things are most familiar; but there is one adaptation of flowers to the law of gravity, which answers most important purposes in their economy, yet which is not so readily perceptible. The process of reproduction is accomplished by *stamens* bearing at their extremities a fine dust termed *pollen*; and to make the plant fertile, this pollen must be conveyed to the top of the *pistil*. In some flowers the stamens are longer than the pistils; and with a beautiful correspondency, which has been often noted and admired, the stalk of the flower is in that case strong, so that the open corolla points upwards to the sky, thus allowing the pollen to fall from above upon the pistils. In other plants the pistils are longer than the stamens; and these invariably have a flexible stalk, and bow the cup towards the earth; so that the pollen still falls upon the pistils. But it is evident that it is the law of gravitation which draws the flower towards the earth in this latter case; and, as that depends upon the mass of matter which our globe contains, it follows that were that mass anything but what it is, the precise bending of the corolla could not be secured; the pistils would not receive the fertilizing granules; the plant would become barren; and its species would disappear. Amazing must have been that Wisdom and that Skill, which adapted to each other not only the relative lengths of the chief parts of fructification, but thereto the strength or flexibility of stem, and thereto again the peculiar density of our planet! Truly, as well as musically, has the poet sung—

That very law which moulds a tear
And bids it trickle from its source,
That law preserves the earth a sphere
And guides the planets in their course.

In like manner, one is lost in astonishment at discovering that the same force which keeps the sun stedfast in the firmament, and sends the various bodies of our system on their annual course around him, was also *intended*, when first called into existence, to teach one class of our wild flowers when to elevate their beautiful heads in apparent thankfulness to the skies; and another, when, with a semblance of humility equally winning, to bend their looks to the ground.

The mutual dependencies which subsist between *Plants and Animals*, also demonstrates that both are the production of a *Mind*, who formed them for each other, and made them to be serviceable to each other. The juices of plants afford nou-

rent to myriads of insects, furnishing for each species a food so appropriate, that, by knowing the plant, one can tell the kind of insect by which it will be inhabited. As going in the scale, to how many birds, whose numbers are inconceivable, do not the blossoms, and buds, and fruits of trees, and the grains of the different grasses, afford a never-failing supply? If we go upward still, till we reach quadrupeds, and at last arrive at man, how many millions of all these are completely herbivorous, or may become so, if they please? Was it Chance or Design that stored in the grass, grain, the fruit, the tuber, those raw materials, out of which were afterwards to be formed, by a marvellous and mysterious chemistry, not only flesh and blood, but also bone, and muscle, and horn, and hair, and skin, and brain, and nerve? Was it by mere haphazard, that vegetables were furnished with the power of selecting the original elements of which all these are composed, from the soil, the rain, the sun, the light, the atmosphere; and preparing them for being transformed into animal tissues? Or does all this display the most amazing knowledge, and the profoundest Wisdom, and direct our thoughts irresistibly upwards to an infinite Being to whom these perfections belong?

Another example of this mutual adaptation between Plants and Animals is the curious and highly interesting fact, that *each severally prepares the atmosphere for each other, so that each renders it for the other both salubrious and nutritious.* When the blood in our bodies has completed its circulation through the system, it is returned by the veins to the heart, full of impurities, and despoiled of its power to sustain life. Thence it is sent to the lungs, and there exposed to contact with the air. From the air it abstracts a considerable quantity of *oxygen*, the great essential to vitality; and imparts to it the beautiful vermilion tint it possesses, and again sent forward through the arteries. But it not only receives something from the atmosphere, it bestows something upon it; it gives out by the action of the lungs in respiration a portion of *carbonic acid gas*, a substance exceedingly detrimental to animal life, and which if retained in the system would act most injuriously on the system. Now, as it has been already mentioned that the woody parts of all Vegetables are composed chiefly of carbon, this is exactly the ingredient of our atmosphere which they require; so that what *plants reject as poison, they receive as wholesome food.* *if we succeeded in getting this carbonic acid gas out of*

our blood into the atmosphere, we should not have gained much, were it suffered to remain there; the air all around us would become vitiated, and by constantly inhaling it we should quickly perish. From this fate we are saved by the plants, and trees, and grass around us; they abstract from the atmosphere this highly deleterious substance. It is apparent, however, that even if the carbonic acid gas be removed as quickly as we throw it out by respiration, and if we continue breathing and inhaling and appropriating oxygen, that this must speedily be exhausted, and again we should be in danger of perishing, not as before by active poison, but from inanition. Carbonic acid gas is composed of carbon and oxygen; plants, by the action of their green leaves when exposed to the solar rays, decompose the gas; retain the carbon, which they require to promote their own growth; and *restore to the atmosphere the oxygen, which we want each moment to vitalize our own blood!* Can one conceive a more wonderful, a more beautiful, or a more beneficent arrangement? The atmosphere essential to the existence of both Animals and Plants; Animals casting into it an ingredient which it were death to them to retain; Plants selecting that as their choicest food; the sun shining on them as they imbibe the nourishment, and aiding them to return another ingredient which is useless to them, but of inestimable value to animals; who or what less than a God, and he the wisest and the kindest, could so have adapted all these beings and their properties to each other, as to crowd the world with fertility and enjoyment? When we now consider the immense quantities of carbonic acid gas which are cast into the atmosphere by the inhabitants of these kingdoms; and then by all the birds and beasts here; and then by all the animated beings on the face of the whole earth; and fancy the ruin and devastation and death which would abound, if it were suffered to remain there; and think of the single, but most effectual provision made for its removal; we learn not only to regard the tiniest green weed as a benefactor of our species, but are led involuntarily to adore the Wisdom which, by means of such extreme simplicity, preserves in salubrity the air around us, and the Goodness which thus seeks our health and happiness!

C. Y. M.

LINES WRITTEN ON SEEING A BEAUTIFUL SUNRISE.

'Tis early morn,
 The gentle daylight is fast breaking on
 This sweet and tranquil scene, and now
 The glowing splendid east fortells 'tis Sunrise.
 See there he comes, midst clouds of gorgeous hue,
 The king of day in silent majesty.
 "And higher still he mounts his golden car,"
 Till the whole heavens are radiant with his glory,
 And all things own his gladdening influence.
 The quiet landscape smiles serene and fair,
 The flowers awake and shew their loveliness
 At his bright coming; and those airy things,
 The little birds, are greeting him with their sweet
 Matin song of joy.
 The pensive morning star, his meek companion,
 Sheds its pure, modest light, not the less lovely,
 For his dazzling brightness, and all is fair,
 And good, and beautiful. No wonder
 That the poor wild Indian should bend the knee
 To worship such a bright resplendent orb;
 For we who call him grand, sublime, and wonderful,
 Must think the untaught mind will praise him,
 God-like, glorious.

May 7, 1849.

MARY CATHERINE

ILLUSTRATIONS OF PASSAGES IN THE NEW
TESTAMENT,

WHICH REFER TO CLIMATE, PLACES, OFFICES, SENTIMENTS, MANNERS,
 AND CUSTOMS AMONG THE JEWS IN THE TIME OF OUR SAVIOUR.*

THE Holy Scriptures, in all which concerns our Salvation,
 are sufficiently level with the understandings of men in gene-
 ral, so that no one who inquires with a humble, devout, and
 diligent mind, and faithfully follows the guidance of the light
 which God will give him, will be exposed to any errors, en-
 dangering his final and eternal interests. In our researches
 for divine truth, the grand inquiries, therefore, should be,
 have I the humble, devout, and diligent mind, which be-

* In "The Christian Disciple," begun at Boston, United States,
 1813, is contained a series of articles giving much valuable in-
 formation in a plain and simple form on these important subjects.
 Portions from these we shall from time to time insert in the pages
 "The Christian Pilot."—EDITOR.

comes a disciple of Christ? Am I sincerely disposed to receive the instruction which he communicates, and to bring my will and affections, and conduct, into entire obedience to his commands? "So seek, and you *will* find. So knock, and it *will* be opened to you."

But every one, who is accustomed to read the Scriptures, is aware that they contain names of sects and offices, of which it is desirable to know more than the sacred writers have informed us; that there are in them many references to sentiments and customs which were perfectly intelligible in the times in which they were made, but are now necessarily obscure to those who have no source of information concerning them, but the Scriptures. The influence, which established sentiments and customs have upon modes of thought and of expression, is well known to those who have traced phraseologies and opinions to their sources; and it is universal. Indeed so many examples of this influence might easily be exposed in our common conversation, that no one who knows anything of the nature of language, will, for a moment, consider the obscurity which is occasioned by such references, as an objection to the Scriptures. It would have required many volumes, in addition to the Bible, to have given such an account of every name, and such an illustration of every slight reference which it contains, as would have conveyed all the knowledge which many readers in common life would gladly have possessed. But happily we have volumes, which contain the information which we want; and, though they are not accessible to all Christians, much labour is not demanded either to acquire or to communicate it. Confining our attention to the New Testament, we intend, under this title to give our readers a series of these illustrations.

Our object is, first, to excite attention to the Gospels; and second, to assist those who love the Word of God, and are endeavouring better to understand it. We are persuaded that this will be interesting to many who read the New Testament with care and seriousness, but who have neither the leisure nor books, which are requisite for a regular and minute investigation; and we cannot but hope, that by the momentary gratification of curiosity, which in some instances we may give to others, they may be induced to read the Records of our Religion which they have neglected; and that in the pursuit, to which they are thus prompted, of the most valuable knowledge, they may catch the spirit of their Master, and become in truth, his disciples.

Luke i. 15. "He shall be called great in the sight of the Lord, *and shall drink neither wine nor strong drink*, and shall be filled with the Holy Ghost, even from his mother's womb."

The words which we have printed in italics indicate that John was to be a Nazarite from his birth. But what is a Nazarite?

The name was derived from the Hebrew verb *nazar*: that is, *he was separated*. It was first applied to Joseph who was separated from his brethren; but though it had no such meaning in its application to him, it was afterwards used to imply a peculiar separation and devotedness to God; and on that account was applied to the Nazarites. A Nazarite was separated by a profession of holiness, beyond the common prescription of the law; and he who made this profession, and practised the purity to which it bound him, was ranked with the High Priest, and was supposed to possess the highest sanctity of character. There were, however, two sorts of Nazarites. 1. Those who in their infancy, or before their birth, were devoted to God by their parents. 2. Those who devoted themselves. The first were always Nazarites for life. The second, only for a limited time. The Rabbies say, that the shortest term for which this vow of separation could be made was thirty days.

The Nazarites who voluntarily separated themselves to God, when the days of their vow were fulfilled, shaved their heads at the door of the tabernacle of the congregation, and burnt their hair in the fire under the sacrifice of the peace-offerings. Hence, probably the Gentiles obtained the custom of sacrificing their hair to their Gods; a custom which Lucian represents as common, and with which he himself complied. Suetonius says also, that Nero cut off his first beard, and put it into a golden box set with jewels, and consecrated it to Jupiter Capitolinus. Apollo is called in Homer, "the nourisher of hair." And Æschylus speaks also of hair, which had been nourished and consecrated.

"The law of the Nazarites" may be read in the sixth chapter of Numbers. But a remarkable passage concerning this class of Jews occurs in the book of Amos, "I raised up of your sons for prophets," said God, "and of your young men for Nazarites. Is it not even thus, O children of Israel, saith the Lord? But ye gave the Nazarites wine to drink, *and commanded the prophets, saying, prophesy not;*" (Amos ii. 11, 12). These expressions indicate that the Nazarites

enjoyed no small degree of the favour of God. The interdiction concerning *wine* was more strict upon them, even than upon the priests, for they were forbidden "to taste any thing that came of the vine tree, from the kernel even to the husk." It was probably from this prohibition, that the Jewish doctors derive the opinion, which they assert without the least hesitation, that the vine was the tree in Paradise, by tasting the fruit of which Adam disobeyed and fell.

But three instances of Nazarites from their birth are named in the Scriptures : Samson, Samuel, and John the Baptist. The habit worn by a Nazarite during his separation, was a garment of hair. Such a one was worn by John, and by Elijah before him ; and Grotius thinks it not unworthy of remark, that he who came in the spirit and power of Elias, and who was called Elias by the prophets, should resemble his prototype in his dress.

So high was the estimation in which the Jews held those who were separated to God as Nazarites, that they were considered, says Maimonides, as possessing for the time the sanctity of the High Priest ; the purpose of their separation being their closer attention to the study of the law, and the other exercises of religion. In this sentiment of the Jews, we find perhaps the best illustration of the words of our Lord in Matthew xi. 18, 19, "*John came neither eating nor drinking, and they say, he hath a devil. The Son of man came eating and drinking, and they say, behold a man gluttonous and a wine bibber, a friend of publicans and sinners.*" At least his reproach, in this application of it, has great force. In reference to their sentiments of the holiness of a Nazarite, he reminds them that John, the promised Elias, whom they had rejected, was a Nazarite from his birth. But to intimate at the same time the divine benignity of his own dispensation, and the greater freedom to which the Gospel admitted its believers, he told them that the Son of Man came eating and drinking :—he eat and drank *with publicans and sinners*. (See Jennings's Jew, Antiq. vol. i., p. 415; and Seq. Lewis' Orig. Heb., b. ii., chap. xix; Lightfoot's Hor. Heb. in text; Grotius in Matt. iii. 4.)

Luke i. 63. He asked for "*a writing Table,*" Not for "a writing table" but for a tablet. The ancient tablets were made of wood, of brass, or of ivory. They were square or oblong, with a hole either on one side or at one end, by which they might be suspended against the side of a room. Children were taught to read and to write upon them; and they

appear to have been used as registers of domestic expenses, &c. The sort of tablet for which Zacharias asked, was made of pine, from which it derived its name, and was covered with wax, on which it was very easy to write. It is apparent, therefore, how easily he might be accommodated, when he asked for *a writing tablet*. (See Schleusner on the word; and Taylor's Fragments, 1st hundred, p. 128.)

Luke ii, 7. "She brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."

The place which is here called an *inn*, is called by travellers in the east, a "caravansary;" some of which are simply places of rest, (by the side of a fountain if possible,) and being at proper distances to accommodate travellers, are so named, though they be merely naked walls. Others have an attendant, who is supported by the benevolence of passengers; and others are more considerable establishments, where families reside, and where travellers may be supplied with provisions. Of this sort, without doubt, was that at Bethlehem. Just behind these caravansaries, says Tavernier, are the stables, where the lodgings are many times as comfortable, as in the chambers of the house, and some on account of their warmth, prefer them in winter. The manger of the caravansary of Bethlehem, was probably well-known to the shepherds, and was therefore as accessible by night, as by day. (See Taylor's Frag., 1st hundred, p. 45; and 3rd hundred, p. 160.)

Luke ii, 8. "There were in the same country, shepherds, abiding in the field, keeping watch over their flocks by night."

These were flocks of the desert, which were driven out for pasture, about the time of the Passover, which answers nearly to our March, and returned home at the first rains, which are said to begin on the third, or the seventh of the month Macheshvan, which corresponds to parts of our October and November. Even now in the East, they drive their flocks into the deserts or plain-fields, and there feed them through all the summer, watching them through the day and night. Our Lord was therefore probably born between the months of March and November.

If we consider what was the winter climate of Judea, it will appear still more improbable, that the birth of our Lord should have been on the 25th of December. "He giveth snow like wool," says the Psalmist; "He scattereth the hoar-

frost like ashes; He casteth forth his ice like morsels; *who can stand before his cold?*"

Nor is it probable, that Augustus would, at that season, have required all persons, women as well as men, to repair to their respective cities, to be taxed, or enrolled. That it was a time most inconvenient for travelling, may be inferred from the admonition which our Lord gave to his disciples, in predicting the destruction of Jerusalem, and the sufferings of the Jews, "Pray that your flight be not *in the winter*." William of Tyre, in speaking of Saladins' troops, after their defeat in the neighbourhood of Ascalon, says, that they *sank under the cold, and the tediousness of the ways, and were not only taken prisoners every day, but sometimes threw themselves in the way of their enemies, rather than perish with cold and want*. And one of the Jewish Rabbies mentions it as an instance of the clemency of God, that the destruction of the first Temple occurred in the summer, and not in the winter.

The question, what was the exact date of the birth of Christ is indeed of little importance. There is however much more evidence that it was in the summer, or autumn, than in the winter. But one emotion of sincere love of his character, or one act of obedience to his will, will advance us farther in his favour, than the knowledge of all mysteries, while our hearts are unrenewed by his instructions. (Lightfoot's *Hor. Heb.* on the ver. and on Matth. xxiv. 20. Jennings's *Jew. Antig.* v. ii. p. 240. Harmer's *Observ.* v. i. 21, 22.)

REVIEW.

Davison's Improved Ready Reckoner. pp. 188. Alnwick, W. Davison.
Davison's Universal Measurer. pp. 224. Alnwick, W. Davison.

GRAY in his beautiful "Elegy written in a country Church-yard," has truly imagined that in "this neglected spot," rested many an individual in whose heart, whilst living, dwelt earnest, benevolent and godlike purpose, the "dauntless" "guiltless" breast, the "heart once pregnant with celestial fire." Village, country chronicles, tell of many who in their sphere of action have nobly bestirred themselves for individual improvement and human good, men whose actions have proved that social usefulness is not confined to any locality, nor limited to the crowded city. Happily there are not wanting living examples of this truth, persons whose ardour and enterprise have outstepped the trammels which circumscribe

the indolent and inert, and who rejoicing in all that can benefit mankind, are ever in the van of improvement, bringing knowledge and science to the doors of their neighbours, and spreading their blessed influences through the vales and wastes of the land. The small, peaceful, agricultural town of Alnwick has had the advantage for many years of the residence of an individual among its inhabitants, whose delight has ever been in making known discovery and diffusing information, and by means of his printing-press causing knowledge to run to and fro, and be increased. The works we have placed at the commencement of these remarks are some among numerous attestations of their truthfulness. They are valuable and useful expositions. The "Ready Reckoner" shows the value of goods of any weight or measure from one fourth to fifty thousand, at the various prices from one farthing to one pound; contains tables of weights and measures, interest, commission, discount; the respective value of the coins of the various countries of the world; also those of more ancient times, Roman, Grecian, and Jewish, a perpetual Calendar, Time table, and various useful memoranda. The "Universal Measurer," designed for the use of Builders, Farmers, Surveyors, Mechanics, Cattle dealers, contains accurate tables of Lineal, Square and Solid measure, Land Measure, and new tables for finding the weight of Cattle by measurement. Both works are stereotyped, printed and published by the respected individual whose name they bear.

Hymns in Prose, for Children. By Mrs Barbauld. pp. 36. Alnwick, W. Davison.

A MORE noble, pure and holy gift was never bestowed upon childhood than this collection of Hymns. Many a young heart has responded to the soul-elevating sentiments they breathe, many a passage in after life has been cheered and hallowed by the remembrance of these songs of the bygone spring time of existence. In all our families copies should be found, in all our Sunday Schools should it form a standard work. There have been many editions published, some we are grieved to say mutilated of the fair proportions of the original, by the omission of several hymns. They spoke of reverencing human nature; and there are creeds and churches which not only do not reverence but which disparage and despise it, and to fit the work in any measure for a Calvinistic land, this purgation was, it is presumed, deemed requisite. The edition we now notice is accurate and excellent. It is printed in good type, and is

embellished by a considerable number of wood-cuts; but nevertheless the price is very moderate, much more so than many editions far less attractive. The original preface of the accomplished Authoress is wisely prefixed. It states the object she had in view in the composition of the work :—

“The peculiar design of this publication is to impress devotional feelings as early as possible on the infant mind ; fully convinced, as the Author is, that they cannot be impressed too soon, and that a child, to feel the full force of the idea of God, ought never to remember the time when he had no such idea ; to impress them, by connecting religion with a variety of sensible objects, with all that he sees, all he hears, all that affects his young mind with wonder or delight ; and thus by deep, strong, and permanent associations, to lay the best foundation for practical devotion in future life. For he who has been early accustomed to see the Creator in the visible appearances of all around him, to feel His continual presence, and lean upon His daily protection, though his religious ideas may be mixed with many improprieties, which his correcter reason will refine away, has made large advances towards that habitual piety without which Religion can scarcely regulate the conduct, and will never warm the heart.”

The Variations in the Church Established by Law, as traced in her past history and present condition, shewing the diversities of faith compatible with the writings of her Prelates and Clergy. pp. 85. London, Ward and Co.

WHAT is the usual plea advanced in favour of a Church established, patronized, and endowed by the State ? Is it not that it presents a legal buttress against error in religion, that it shuts out heresy and schism ? What are the Acts of Uniformity by which such a Church is commonly bolstered up ? Are they not devised “to *prevent* diversities of faith ?” What is the avowed purpose of requiring from its ministers “unfeigned assent and consent” to thirty-nine Articles, but to ensure that Uniformity ? If therefore instead of Uniformity there be nonconformity, if “unfeigned assent and consent” to thirty-nine Articles, Homilies and Common Prayer Book be “impossible,” and “latitude in subscription” be “absolutely unavoidable,” if designed to “prevent *diversities* of faith” it generates and allows them, if in lieu of excluding heresy and schism they flourish rank within her pale, if the professed bulwark against error be breached, and error sits ensconced in Episcopal state withal, where is its worth, its vitality, or power for good ? It is weighed in the balances of its own pretensions and found wanting. It mocks its pride of place by its own untruthfulness. It may be a creature, a thrall of the state, the ready agency of political corruption and mis-

rule, but lacking the accomplishment of its avowed objects it should be discarded, and its millions applied to other and more rightful uses.

That such is the condition of the Church of England, the Author of this interesting publication has incontestibly shown. No weathercock on steeple has been more variable than the Church it crowned. From Roman Popery to Calvinism, and from Calvinism to Laudism, and from Laudism to Sabellianism, and from Sabellianism to Paleyism, and from Paleyism to Evangelicalism, and thence to Puseyism, and all occurrent, and it may be, with thousand modifications, additions and subtractions, coincident in a Church established "to prevent *diversities of faith*," presents a strange and Babel discord. The trumpet giveth forth an uncertain sound. The Oracle utters diverse and contradictory counsels. Confusion of tongues there is, yet all professing to be moved by the same Holy Spirit!

The Author cites indisputable authority in attestation of his various averments. His witnesses are the unchallenged writings of the Clergy and Prelates of the Church established by Law. They show "variations" of opinions the most extraordinary and flagrant as emanating from professed "Uniformity of faith," reminding us strongly for our consolation and hope in the future, of the words of that Saviour who declared "My kingdom is not of this world," "Call no man your Father upon the earth, for One is your Father, even God, and all ye are brethren," "Call no man your Master upon earth, for one is your Master even Christ:"—"A kingdom divided against itself cannot stand."

The self-sacrificing zeal of our pious Forefathers, and the Duty of Unitarians to be faithful to the trust they have bequeathed. A discourse by Edmund Kell, M.A. pp. 24. London, John Mardon; Thomas Millard.

THIS is the earnest and heartfelt tribute of a faithful Christian Minister to the labours, character, and memory of a venerable father in Israel, who also, in his day and generation, was "faithful found among the faithless." It was occasioned by the decease, in a good old age, of the Rev. W. Hughes of Widcombe, and was preached in the Chapel at Newport, in the Isle of Wight, by the excellent and indefatigable Pastor of the Congregation. In the "Christian Pilot," of February, pp. 42-43, we recorded the death of Mr. Hughes, and gave a passage from this funeral discourse. We are glad the whole sermon has been published. It is

richly deserving of perusal. It treats of a great theme, and it is ably discussed. Honour is rightly and deservedly given to those who have stood in the breach between truth and error, battling valiantly for Christian purity. Controversy is judiciously pointed out as one essential agency in the evolvment and dissemination of truth, whilst the moral and religious ends, to which it and every human instrumentality should tend, are enforced with clearness and efficiency.

"The self-sacrificing zeal of our pious Forefathers" deserves to be pondered by all members of our Churches. People, no less than Pastors, may learn good and righteous lessons in the study. "To the trust they have bequeathed" the present generation should strive to prove faithful. Those stood in the van, these should not be laggards; the forefathers braved obloquy, peril, and persecution in behalf of God and of Christian truth, the descendants should scorn conformity to worldly fashion, and think little of the comparatively trifling obstacles which hedge their profession of conscientious religious convictions. The ancestors did their duty nobly, generously, disinterestedly, by truth, and us, in bequeathing structures in which our worship might be offered to the Father of spirits; those now enjoying their bounty should see to it, that they deal as righteously by those who are to come after them, by the erection of Houses of Worship more corresponding to the greater freedom they possess, better calculated to call attention to their Christian faith, and enduring monuments to posterity of *their* "self-sacrificing zeal."

NOTES OF A NATURALIST.

JUNE.

JUNE, in happy seasons, is a fine month. The hedges are now in full green, the hawthorn blossoms, in the North, scent the air during the early part of this month. The oak spreads its amber leaves, the ash, the maple, beech, and sycamore their pleasing vestures, and the dark firs are enlivened by the fresh green of their young shoots. The horse-chestnut now presents a gorgeous appearance with abundant pyramids of flowers; but our select Botanical list is necessarily so long this month that we must not dilate here.

The birds now hatch their eggs, and the young ones make their appearance. It is excusable perhaps to take a few eggs out of the nests of some of the more destructive birds, to prevent their too rapid increase, but scarcely any one can walk the fields or woods this month, without having his feelings tortured, by observing the wanton pain which is inflicted by boys in robbing birds of their young

broods, and practising upon the latter the rudest cruelties. It is the sacred duty of parents to endeavour to infuse correct principles and feelings into the minds of their children on this subject, and to point out to them the barbarity and wickedness of outraging Nature in her sweet seasons and lovely solitudes, by the infliction of agonies on the dear creatures of God, that fill the woodlands and the fields with melody and joy, and form part of that vast and glorious arrangement by which a gracious God in condescension to man, and in order to win him to goodness, makes

"all nature

Beauty to his eye or music to his ear."

The rural occupation of Hay Harvest begins, and that of Sheep-shearing ends this month. Fishermen are seen ranging up the banks of rivers and streams. Most fresh water fish are now in season and will bite eagerly. Fly fishing, for trout especially, is generally good, and the angler's rambles become now a source of pleasure and even joy to him if he have a heart in unison with nature. As he wanders in his vocation, the birds "sing sweet on ilka spray," the flowers perfume the air, the vicinity of the well loved streams is refreshing to him, and if he has a listening mind, he may hear the voice of Nature's God whispering to him out of the scene, "My Son, give me thine heart."

Amongst the flies used by the angler, one of the most interesting in its perfect state is the *Ephemera Vulgata*, which in the North appears about the 4th, and continues in succession nearly a fortnight. It emerges from the water where it passes its aurelia state about six o'clock in the evening and dies about eleven o'clock the same night. The angler's flies this month are as follow, viz: from the 1st to the 24th, the green drake and stone fly; from the 12th to the 24th, the gray drake and the owl fly, late at night; a purple hackle a gold twist hackle, a flesh fly, the peacock fly, or brown gnat, the ant fly, grasshopper and black gnat.

In fine seasons the full luxuriance of Summer flowers is now displayed in the Gardens; a few however of the truly solstitial plants have not yet opened. Roses are now, if the season be genial, in their prime. This great ornament of our gardens has often furnished inspiration to the poets.

G. B.

SELECT CALENDAR OF BRITISH BOTANY FOR JUNE.

The figures at the end of names of Trees and Plants signify the number of Months' duration.

CLASS II.—Order 1. *Cercœa Lutetiana*, Common Enchanter's Night Shade, moist shady places, 7. *Veronica Beccabunga*, Brook Lime, ditches, 8. *Pinguicula Lusitanica*, Pale Butterwort, bogs near the sea, 7. *Utricularia Vulgaris*, Great Bladderwort, ditches and stagnant pools, 7. *Salvia Verbenaca*, Wild English Clary, in stony places, 10.

- III.—1. *Fedia dentata*, *Oval fruited corn salad*, corn fields, 7. *Valeriana officinalis*, *Great wild Valerian*, banks of rivers, 7. *Scirpus sylvaticus*, *Wood club rush*, moist woods, 8.
- III.—2. *Millium effusum*, *Spreading Millet Grass*, woods and shady places, 7. *Aria caryophyllea*, *Silver Hair Grass*, sandy heaths, 7. *Melica nutans*, *Mountain Melic Grass*, mountainous woods, 7. *Dactylis glomerata*, *Rough Cock Foots Grass*, meadows and pastures, 8. *Bromus steriles Barrea Brome Grass*, fields and hedges, 7. *Hordeum enurinum*, *Wall Barley*, waste ground, 8. *Hordeum pratense*, *Meadow Barley*, meadows, 8. *Hordeum maritimum*, *Sea Barley*, sandy ground near the sea, 7.
- IV.—1. *Scabiosa columbaria*, *Small Scabious*, pastures and roadsides. *Galium saxatile*, *Smooth heath Bedstraw*, heaths, 8. *Plantago media*, *Hoary Plantain*, pastures and meadows, 8. *Plantago coronopus*, *Bucks Horn Plantain*, sandy or gravelly plains, 8. *Sanguisorba officinalis*, *Great Burnet*, meadows and pastures, 7. *Cornus sanguinea*, *Wild Dog Wood*, hedges, 7. *Parietaria officinalis*, *Common Wall Pellitory*, old walls and ruins, 9. *Alchemilla vulgaris*, *Common Lady's Mantle*, meadows and pastures, 8.
- IV.—3. *Potamogeton lucens*, *cum aliis*, *Shining Pond Weeds*, with others, ditches, ponds, and lakes, 7.
- V.—1. *Myosotis palustris*, *Great Water Scorpion Grass*, ditches and wet places, 8. *Myosotis arvensis*, *Field Scorpion Grass*, sandy fields, 8. *Cynoglossum officinale*, *Common Hound's Tongue*, road sides, 7. *Borago officinalis*, *Common Borage*, waste grounds, 7. *Lycopsis arvensis*, *Small Bugloss*, corn fields, 7. *Echium vulgar*, *Common Vipers Bugloss*, fields and waste grounds, 7. *Primula farinosa*, *Birdseye Primrose*, mountainous bogs in North, 7. *Menyanthes trifoliata*, *Common Buck Bean*, pools, ditches, and bogs, 7. *Hottonia palustris*, *Common Water Violet*, pools and ditches, 8. *Lysimachi anummularia*, *Moneywort*, moist woods and pastures, 7. *Anagallis arvensis*, *Common Scarlet Pimpernel*, gardens and fields, 9. *Convolvulus arvensis*, *Small Bindweed*, hedges and fields, 9. *Convolvulus soldanella*, *Sea Bindweed*, sandy sea shore, 7. *Polemonium coeruleum*, *Blue Jacob's Ladder*, mountainous places, rare, 7. *Campanula hederacea*, *Ivy-leaved Bell Flower*, wet shady places, 8. *Jasione montana*, *Sheep's scabious*, sandy fields, 8. *Atropa bellodonna*, *Deadly Night Shade*, amongst ruins, 7. *Solanum dulcamara*, *Woody Nightshade*, moist hedges, 8. *Solanum nigrum*, *Garden Night Shade*, cultivated ground, 9. *Lonicera periclymenum*, *Common Honeysuckle*, hedges and woods, 9. *Glaux maritima*, *Sea Milkwort*, salt marshes, 7.
- V.—2. *Gentiana acaulis*, *Stemless Gentian*, Alpine rocks, 7. *Daucus carota*, *Wild Carrot*, borders of fields, 7. *Scandix pecten veneris*, *Common Shepherd's Needle*, corn fields, 9. *Myrrhis temulenta*, *Rough Cow Parsley*, hedges, 7. *Myrrhis aromatica*, *Broad-leaved Cow Parsley*, roadsides, 7. *Conium maculatum*, *Common Hemlock*, waste grounds, 8. *Carum carni*, *Common Carraway*, meadows and pastures, 7.
- V.—3. *Sambucus nigra*, *Common Elder*, woods and hedges, 7. *Viburnum opulus*, *Common Guelder Rose*, wet woods and hedges, 7.

- V.—5. *Linum catharticum*, *Purging Flax*, dry pastures, 8. *Sibbaldia procumbens*, *Procumbent Sibbaldia*, Scotch mountains, 8.
- VI.—1. *Ornithogalum pyrenaicum*, *Tall Star of Bethlehem*, pastures, rare, 7. *Narthecium ossifragum*, *Lancashire Asphodel*, turf bogs, 7. *Acorus Calamus*, *Common sweet Flag*, watery places, 8.
- VI. 2. *Rumex Crispus*, *Curled Dock*, woods, fields, and hedges, 8. *Rumex Acetosa*, *Common Sorrel*, meadows and pastures, 7. *Rumex Acetosella*, *Sheeps' Sorrel*, gravelly ground, 8. *To-fieldia*, *Scottish Asphodel*, bogs on the Scottish mountains, 7.
- VI.—4. *Alisma Damasonium*, *Star-headed Water Plantain*, ditches and pools, 7. *Alisma Natans*, *Floating Water Plantain*, mountainous lakes, 7.
- VIII. 1. *Epilobium Alpinum* *Alpine Willow Herb*, mountainous bogs, Scotland, 7. *Vaccinium Vitis, Idos*, *Cowberry*, mountainous bogs, Scotland, 7. *Vaccinium*, *Oxycoccus*, *Cranberry*, mossy bogs, 7. *Calluna Vulgaris*, *Common Ling*, Heaths, 7. *Polygonum Bistorta*, *Great Bistort*, meadows and pastures, 7. *Polygonum Viviparum*, *Alpine Bistort*, Alpine situations, 7. *Polygonum Convolvulus*, *Black Bind-weed*, fields and gardens, 9.
- IX.—1. *Butomius Umbellatus*, *Common Flowering Rush*, ditches and rivers, 8.
- X.—1. *Monotropa Hypopitys*, *Yellow Birds' Nest*, in woods, 7. *Arbutus Uva Ursi*, *Red Bearberry*, alpine heaths, 7.
- X.—2. *Saxifraga umbrosa*, *London Pride Saxifrage*, Yorkshire and Ireland, 7. *Saxifraga Nivalis*, *Clustered Alpine Saxifrage*, wet rocks on mountains, 7. *Saxifraga Stellaris*, *Starry Saxifrage*, wet rocks on mountains, 7. *Saxifraga Azoides*, *Yellow Mountain Saxifrage*, mountain bogs, 9. *Saxifraga Rivularis*, *Alpine Brook Saxifrage*, by rivulets on mountains, 7. *Dianthus Cœsius*, *Mountain Pink*, limestone rocks, 7.
- X.—3. *Silene Anglica*, *English Catchfly*, in sandy fields, 7. *Silene mutans*, *Nottingham Catchfly*, limestone and sandstone rocks, 8. *Silene Acaulis*, *Mossy Catchfly*, highlands of Scotland, 7. *Stellaria Glauca*, *Glaucous Marsh Stitchwort*, moist meadows and bogs, 7. *Arenaria Peploides*, *Sea-side Sandwort*, on the sea coast, 8. *Arenaria Rubella*, *Little Red Sandwort*, Scotch mountains, 7.
- X.—4. *Sedum Acre*, *Wallpepper*, or biting Stonecrop, walls, roofs, and sandy grounds. *Sedum Villosum*, *Hairy Wall Pepper*, mountainous bogs, 7. *Agrostemma Githago*, *Corn Cockle*, corn fields, 8. *Lychuis Flos Cuculi*, *Ragged Robin*, moist meadows, 7. *Cerastium Alpinum* *Alpine Mouse-eared Chickweed*, Scotch mountains, 7. *Spergula Arvensis*, *Corn Spurry*, sandy corn fields, 8. *Spergula Saginoides*, *Smooth Owl-shaped Spurry*, Scotch mountains, 8.
- XI. 2. *Agrimonia Eupatoria*, *Common Agrimony*, borders of fields, 7.
- XII. 2. *Spirda Ulmaria*, *Meadow Sweet*, meadows and pastures, 7.
- XII. 3. *Rosa Involuta*, cum mult aliis, *Prickly Unexpanded Rose*, with many others, Scotland, 7. *Rubus cœsius*, *Blue Bramble*, or *Dewberry*, moist bushy places, 7. *Rubus Saxatilis*, *Stone Bramble*, mountainous Woods, 7. *Rhubs Chamosus*, *Cloudberry*, turfy Alpine bogs, 7. *Potentilla Fruticosa*, *Shrubby Cinquefoil*, mountainous thickets, 9. Po.

- tentilla Anserina, *Silver Weed, or Wild Tansy*, moist places, 7. Potentilla Rupestris, *Strawberry-leaved Cinquefoil*, rocks in Wales, rare, 7. Potentilla Argentea, *Hoary Cinquefoil*, gravelly pastures, 7. Potentilla Reptans, *Common Creeping Cinquefoil*, meadows and pastures, 8. Tormentilla Officinalis, *Common Tormentil*, heaths and dry pastures, 7. Tormentilla Reptans, *Trailing Tormentil*, borders of fields, 7. Geum rivale, *Water Avena*, moist meadows, 7. Dryas Octopetala, *White Mountain Dryas*, Scotch mountains, 8. Comarum palustre, *Marsh Cinquefoil*, boggy places, 7.
- XIII.—1. Papaver Argemone, *Long Rough-headed Poppy*, cornfields, 7. Papaver Dubium, *Long Smooth-headed Poppy*, cultivated fields, 7. Papaver Rhoeas, *Common Red Poppy*, corn fields, 7. Papaver Cambricum, *Yellow Poppy*, mountainous places, 7. Telia Grandifolia, *Broad Leaved Downy Lime Tree*, woods and hedges, 7. Cistus Guttatus, *Spotted Annual Cistus*, sandy pastures, rare, 7. Cistus Helianthemum, *Common Dwarf Cistus*, chalky and sandy pastures, 8.
- XIII.—2. Delphinium Consolida, *Field Larkspur*, corn fields, 7. Aquilegia Vulgaris, *Common Columbine*, woods and hedges, 7.
- XIII.—3. Thalictrum Alpinum, *Alpine Meadow Rue*, mountainous places, 7. Thalictrum Flavum, *Common Meadow Rue*, wet meadows, 7. Ranunculus Flammula, cum aliis, *Lesser Spearwort Crowfoot, with others, watery places*, 8.
- XIV.—1. Mentha Arvensis, *Corn Mint*, corn fields, 9.
- XIV.—2. Rhinanthus Cristagalli, *Common Yellow Rattle*, meadows and pastures, 9. Melampyrum Sylvaticum, *Wood Cow Wheat*, Alpine woods, 7. Pedicularis Palustris, *Marsh Lousewort*, bogs, 7. Pedicularis Sylvatica, *Common Lousewort*, wet pastures, 7. Antirrhinum Linaria, *Common Yellow Toad-flax*, hedges and hanks, 7. Digitalis purpurea, *Purple Foxglove*, hedges and pastures, 7. Orobanche Major, *Greater Broom Rape*, roots of broom, &c., 7.
- XV.—1. Cakile Maritima, *Purple Sea Rocket*, sandy sea coast, 9.
- XV.—2. Nasturtium Officinale, *Common Water-cress*, springs and rivulets, 7. Nasturtium Amphibium, *Amphibious Water-cress*, banks of streams, 8. Sisymbrium Officinale, *Common Hedge Mustard*, waste ground, 7. Brassica Monensis, *Isle of Man Cabbage*, sandy coast, 7. Raphanus Raphanistrum, *Wild Radish*, corn fields, 7.
- XVI.—2. Geranium Sylvaticum, *Wood Crane's Bill*, woods and thickets, 7. Geranium Pratense, *Blue Meadows Crane Bill*, meadows, 7. Geranium Pyrenaicum, *Doves-foot Crane Bill*, meadows and pastures, 7. Geranium Rotundifolium, *Soft Round Leaved Cranesbill*, waste ground, 7. Geranium Columbinum, *Long stalked cranesbill*, dry banks, 9.
- XVI.—3. Malva Rotundifolia, *Dwarf Mallow*, waysides, 9.
- XVII.—1. Fumaria Claviculata, *White Climbing Fumitory*, woods and hedges, 7.
- XVII.—2. Polygala Vulgaris, *Common Milkwort*, pastures and heaths, 8.
- XVII.—3. Ononis Arvensis, *Common Rest Harrow*, pastures and meadows, 8. Anthyllis Vulneraria, *Common Kidney Vetch*, limestone soil, 8. Hedysarium Onobrychia, *Common Saint Foin*, chalky and limestone soils, 7. Astragalus Glycyphyllos, *Common Licorice*, limestone soils, 7.

los, *Wild Liquoria or Milk Veitch*, woods and hedges, 7. *Astragalus Hypoglottis*, *Purple Mountain Liquorice*, mountainous heaths, 7. *Trifolium Officinale*, cum aliis, *Common Metitot*, with others, borders of fields, 7. *Lotus Corniculatus*, *Common Birds' foot trefoil*, pastures, 9. *Medicago sativa*, *Lucerne Trefoil*, woods and chalky fields, 7.

III.—1. *Hypericum, hirsutum*, *Hairy St. John's Wort*, woods and hedges, 7.

X.—1. *Tragopogon pratensis*, *Yellow Goat's Beard*, meadows and pastures, 7. *Picris echinoides*, *Bristly Ox Tongue*, borders of fields, 7. *Hieracium aurantiacum*, *Orange Hawkweed*, mountainous woods, 7. *Hieracium murorum*, *Wall Hawkweed*, walls and rocks, 7. *Hieracium sylvaticum*, *Wood Hawkweed*, walls and dry banks, 7. *Crepis tectorum*, *Smooth Hawk's Beard*, dry chalky ground, 7. *Crepis biennis*, *Rough Hawk's Beard*, chalky pastures, 7. *Hypochaeris radicata*, *Long-rooted Cat's Ear*, meadows and pastures, 7. *Cnicus lanceolatus*, *Spear Plume Thistle*, waste ground, 7. *Cnicus pratensis*, *Meadow Plume Thistle*, wet pastures, 9. *Carlina vulgaris*, *Common Carline Thistle*, heaths, 8.

(This list would have been longer had there been room.)

REGISTER,

RELIGIOUS AND PHILANTHROPIC.

JUNE 1, 1849.

JATESHEAD ADULT EVENING SCHOOL FOR BOYS, originated with few individuals who were strongly impressed with the ignorance prevailing in that place, and who felt the importance of making an effort to remove it. The school was commenced on the 8th January, 1849, in the school room underneath the Presbyterian Chapel, Melbourne Street, and has been held four nights in the week. It has been conducted by 15 gratuitous teachers, and one paid teacher, Mr. John White, late master of the British School. The instruction communicated was in reading, writing, and arithmetic, all of which numbers of the scholars made great proficiency. The number of scholars entered on the books, since the commencement on the 5th April (the time the school closed), was 170. The greatest attendance in any week was 90, the ages of the scholars varied from 14 to 30, a great number being about 20. The teachers attended one or two nights in the week each; but Mr. John Blagden, watchmaker, who ought to be particularly mentioned, attended every night, with only two exceptions. The great interest which took in the establishment of the school continued undiminished to the last. Mr. C. Burney, jun., acted as Secretary. We trust these praiseworthy and benevolent efforts will be resumed in the autumn.

SUNDERLAND, PEACE MEETING.—A meeting was held in the Union Chapel, Bridge Street, Sunderland, April 4, to promote the principles of Peace, and to gain signatures to a Petition to Parliament in support of Mr. Cobden's intended motion. Mr. John Wright gave a very eloquent lecture, in which he showed the Unchristianity

of War, its barbarity, and its influence in demoralizing mankind. Mr. Braithwaite, an earnest and persevering friend of peaceful reform was afterwards called to the chair, and the following resolutions were proposed, and carried unanimously:—1. Moved by Mr. James Chapman, and seconded by Mr. Harrison, "That this meeting considers War as incompatible with the spirit and precepts of the Gospel, and that an appeal to arms is a rude, irrational, and barbarous mode of settling international disputes."—2. Moved by Mr. John Robinson, and seconded by Mr. W. Chapman, "That this meeting, considering the inhuman system of War to be inimical to the commercial interests of the nation, civil liberty, and the progress of civilization, determines to use its best endeavours in furtherance of Peace principles." Mr. W. S. Robinson next proposed the adoption of a petition to Parliament, which was seconded by Mr. D. D. Scott. The meeting was pretty numerously attended, and the audience seemed to take great interest in the principles advocated.

THE MANCHESTER DISTRICT SUNDAY SCHOOL ASSOCIATION, held its fourth annual meeting in Dr. Beard's Chapel, Salford, April 6. The religious services were conducted in the morning by the Rev. G. Hoade, of Oldham, and the Rev. F. Howorth, of Bury. A numerous audience was present. Mr. Howorth's sermon, from Psalm cxix. 9, embraced various subjects of great interest and importance to the thorough working out of Sunday School instruction, and is to be published. The schools in connection with this District Association are twenty nine, with 878 teachers, and 5,762 children. The schools at Ashton-under-Lyne, Boston Mills, Dukinfield, Flowery Field, Gee Cross, Mottram, Newchurch, Oldham, Clover Street Rochdale, Styal, and Warrington, had been visited by the persons appointed to this duty at the previous anniversary. It is under the auspices of this Society that the "Sunday School Penny Magazine" is published. At the dinner about 150 persons were present, Dr. Beard, chairman. At the tea the commodious School Room underneath the chapel was crowded, J. A. Turner, Esq., presiding. Various interesting and appropriate addresses were delivered at these meetings by the Revds. Layhe, Domestic Missionary, Manchester; Colston, of Styal; A. Macdonald, of Chowbent; Wright, of Macclesfield; Dr. Beard, "on the Use of the Bible in the Sunday School;" F. Howorth; John Ashworth, of Newchurch, Rossendale; J. J. Tayler, of Manchester. The union of so many friends from distant localities banded together in the great and good work of Sunday School instruction, could not fail of happy effect on the minds and hearts of all concerned.

FRENCHAY, NEAR BRISTOL, Congregational tea meeting was held April 9. More than a hundred persons were present, the Rev. W. James, one of the Ministers of Lewins Mead Chapel, Bristol, presided. In the course of the evening several hymns were sung, and the following friends addressed the meeting:—The Chairman, the Rev. S. Walker, the Minister of Frenchay, Mr. H. E. Howse, and Mr. C. J. Thomas, Revds. E. Chapman, S. Martin, of Trowbridge, H. Solly, of Cheltenham, who also concluded with prayer.

WESTERN UNITARIAN CHRISTIAN UNION.—Of this, one of the best and most life-stirring of our local Associations, the 7th half-yearly meeting was held, April 10. The religious services took place in

Lewins Mead Chapel, Bristol, the Rev. D. Lloyd, M.A., one of the Tutors of the College at Carmarthen, offering up prayer, and the sermon, from Ephesians iv. 4-6, being preached by the Rev. Thomas Madge, of Essex Street Chapel, London. A meeting was held in the evening in the Music Hall, Park Street, the place being crowded, J. E. Estlin, Esq., president. It was one of thorough religious interest. The Union has wisely resolved to carry out the plan of a regular fission, and has formed an engagement with the Rev. Edmund Iquire, of Lympstone, to "commence the work of a Christian Missionary in several towns within reach of the village where he ministers; and, that his services should be available, to the general prosecution of the great objects of the Union." This work is in addition to the arrangements already entered into by the Union for aiding Cheltenham, Torquay, and other places. We heartily wish success to these Christian efforts. Similar plans should be adopted by all our local Associations. On a still larger scale they should be carried out by the British and Foreign Unitarian Association. Present times and circumstances call loudly for such agencies. They should not be stinted. The people only want to know the truth, to embrace it with a living faith, and a loving heart. The Bristol meeting was addressed by the Chairman, the Revs. E. Chapman, J. Murch, of Bath, T. Madge, H. Solly, of Cheltenham, E. Squire, of Lympstone, R. L. Carpenter, of Bridgewater, G. Armstrong, of Bristol, R. Gibson, D. Lloyd, F. Blakeley, of Moneyrea, W. Glendy, of Ballycarry, Ireland, W. James, of Bristol, who also read, as Secretary, the Report of the committee. Cordial thanks were given to Mr. Madge for his sermon, and Mr. Estlin for his presidency. The meeting, by resolution, remembered the Rev. J. Shore in his bonds, and its proceedings were closed with singing and prayer.

NEWPORT, ISLE OF WIGHT, PEACE MEETING.—A public meeting of the inhabitants of this town was held April 18, at the Queen's Rooms, to consider whether Arbitration Treaties ought not to be adopted, instead of the inhuman and unchristian practice of War, in cases of difference between nations. The Rev. E. Kell, M.A., the Unitarian Minister, was called to the chair. The meeting, one of the largest ever held in the place, was addressed by S. Bowly, Esq., of Gloucester, an enlightened advocate of Peace, and of the abolition of Death Punishment for Crime. The Rev. J. C. Richmond, an American Minister, and the Chairman followed, advocating earnestly the principles and practice of Peace, and a petition to the Legislature embodying these principles having been moved by Mr. Thomas Pierce, and seconded by Mr. Robert Pinnock, was unanimously approved.

MINISTERIAL REMOVAL.—The Rev. J. G. Teggin, who has since 1838 been resident in the West of England, first as Minister of the Congregation at Taunton, and subsequently of Crewkerne, Somersetshire, has recently removed to Mansfield, Nottinghamshire, to undertake the charge of the Unitarian Congregation. Previously to his leaving Crewkerne, the trades people presented him with a Silver Fish Slice, and Fork, as a mark of their respect, and subsequently, a tribute of esteem has been forwarded to him and Mrs. Teggin, mainly contributed by individuals in connection with the Church of England. *The testimonial consisted of an elegant Silver Salver, richly embossed, bearing the following inscription, "Presented to the Rev. J. G., and*

Mrs. Teggins, as a token of regard, by their friends in Crewkerne, and the neighbourhood. April 21, 1849."

CANTERBURY.—The Rev. R. E. B. Maclellan concluded, on the 29th of April, a series of nine Discourses on the "Preaching of the Apostles," as recorded in the book of "Acts." They were all well attended, and listened to with interest; but the last made, perhaps, the deepest impression. It was chiefly occupied with a summary of the Apostles' teachings concerning God, concerning Jesus, and concerning the Holy Spirit; contrasted with the doctrines on the same three subjects contained in the articles and creeds of the Church of England. Next followed a brief history of what is generally called "the Apostles' Creed;" mentioning the time at which it was first publicly read in churches, and the periods at which many of its propositions were inserted. After mentioning, that so far as respected the Object of worship, this creed was a strictly Unitarian one, the lecturer proceeded to comment on a few articles it included, which seemed to him to have no sanction from Scripture; and concluded by urging on his hearers the acceptance of a *genuine* Apostles' Creed, which, through his kindness, we have been enabled to insert at p. 214 of the present number.

LONDON DOMESTIC MISSION.—The fourteenth annual meeting was held in Essex St. Chapel, London, May 3. The sermon was preached by the Rev. J. H. Thom, of Renshaw Street Chapel, Liverpool. The collection, £29 4s. 6d. At the meeting for business T. Thornely, Esq., M.P., presided. The Report of the Committee was read by Mr. H. Enfield. Two Mission stations are supported by this Society, the one in Spicer Street Spitalfields, the other at Chapel Street, Cripplegate. The Missionaries are the Rev. W. Vidler and C. Corkran, who read their Reports for the year. They conduct religious worship at the respective places on the Sunday, which are well attended. About 300 children are in the day schools. Fifty four teachers give their labours in the Sunday schools. Numbers of persons of various ages avail themselves, two evenings in the week, of classes for elementary instruction. A Reading Room and Lending Library have been opened at Chapel Street. Courses of Lectures have also been given by various Friends. A great amount of good has been effected. The Society has been enabled to meet all claims upon it to the end of the year 1848, but an increased income would render it still more efficient. The meeting was addressed by the Chairman, Messrs. Worley, H. C. Robinson, Lalor, James Yates, W. Wansey, Gibson, Hornby, Preston, R. Martineau, H. Enfield, P. Martineau, and the Revds. T. Madge, E. Chapman, Dr. Hutton, of Carter Lane Chapel, J. H. Thom, F. Bishop, Domestic Missionary, Liverpool, E. Taggart, of Little Portland Street Chapel, D. Davison, Dr. Sadler, of Hampstead, Dr. Harrison, of Brixton. A list of donations, and new and increased subscriptions for 1849 was read by the Treasurer, donations £181 13s. 0d.; subscriptions £67 4s. 0d.

The late Mr. John Chapman, of Manchester, so long the Secretary to the Lower Mosley Street Schools, has bequeathed £500 to their continued support and efficiency.

The late Daniel Parsons, Esq., formerly a member of the Unitarian Congregation, Wolverhampton St., Dudley, has bequeathed £10,000

for establishing and supporting Day Schools for Boys and Girls, who are to attend the Unitarian Chapel in that town.

William Rathbone, Esq., of Liverpool, learning that on Father Mathew's intention to visit America, as the Apostle of Temperance, being made known to the Life Insurance Company, in which the benefactor of Ireland had insured his life, they demanded £300 for increased risk thereby occasioned, transmitted to that excellent individual the generous and Christian gift of Five Hundred pounds.

NEWCASTLE-UPON-TYNE HANOVER SQUARE CHAPEL PEACE PETITION.—The following Petition, numerous and respectably signed by the members of the Congregation, has been transmitted by Mr. Harris to W. Ord, Esq., M.P., for presentation to the House of Commons :—

TO THE HONOURABLE THE COMMONS OF GREAT BRITAIN AND IRELAND, IN PARLIAMENT ASSEMBLED ;

The Petition of the undersigned Members of the Congregation of Unitarian Christians, Hanover Square Chapel, Newcastle-upon-Tyne,

SHEWETH,

That, as disciples of the Prince of Peace, your Petitioners deem War to be in direct antagonism to the principles and objects of the Religion of Christ.

That, independently of the fearful sacrifice of human life, as well as of the enormous money-cost which an appeal to War necessarily entails, the injury to commercial enterprise which it inflicts, the barriers to the free exercise of national industry which it raises up, it is no less a flagrant violation of the brotherhood of humanity, than it is a defiance of the commandments and spirit of the Gospel of Peace, and one great Crime both against God and Man.

As inhabitants of a country professing Christian principles, as individuals who regard those principles as the law of action to Nations as well as to private citizens, your Petitioners earnestly desire that the Wisdom of the Legislature may devise such measures, as in any future misunderstanding between this and other Countries, would prevent recourse to War, by the substitution of methods of adjustment and amity more accordant with the rights of humanity, the welfare of the people, and the Christianity of Christ.

And your Petitioners will ever pray.

OBITUARY.—At St. Lawrence, near Newcastle-upon-Tyne, March 21, Mrs. Meikle, aged 49. Long and anxious attendance on her son, who died of consumption in May, 1846, had made inroads on her constitution, which all subsequent efforts were unavailing to repair. Her mind was enlightened by religious principles, and her faithful discharge of the duties of domestic life endeared her greatly to her family, and the friends who knew her virtues. A large company testified their respect at her funeral, and listened with sympathizing attention to the Christian counsels and consolations, addressed to them by the Minister, on whose services at Hanover Square Chapel, so long as health permitted, she was wont to attend.

April 16, aged 19, at Newcastle-on-Tyne, John Dixon. "He was the only son of his Mother, and she was a Widow." Though early

removed to another scene of existence, the character of this man had so favourably developed itself, as to attract the esteem and regard of his fellow-workmen at the manufactory of the Stephenson. His co-apprentices requested permission to call to the grave, and the tribute of respect thus voluntarily paid to the memory of their deceased friend, must have been soothing to all relatives amidst the heart sorrow occasioned by their earthly

At Westmoreland Terrace, Newcastle-upon-Tyne, April 26, Jackson Kay, Esq., aged 59. The loss of this truly estimable man is deeply lamented by the members of the Hanover Square Congregation. From his youth upwards he had taken an earnest and felt interest in the religious welfare of this Society. In all that promoted its increasing prosperity he took a practical part. He was the Chapel Treasurer, the Treasurer of the Equitable and Friendly Society connected with the Congregation, one of the Trustees of the Tract and Missionary Society, and a member of the choir, conducting the singing. Education found in him a zealous and faithful friend. In the diffusion of the Christian principles which he had found peace and joy in believing, he was active and diligent. Firm and persevering support he gave to every plan calculated to further their knowledge, publicity, and adoption. The proposed subscription for a New Chapel and School Rooms had his active advocacy, persuaded, as he was, of their essential importance to the future, lasting prosperity of the Congregation. The religious principles, he had embraced from personal inquiry and conscientious conviction, were near and dear to his heart. They constituted his comfort and consolation in times of domestic bereavement and sorrow, and enabled him to fulfil with anxious solicitude, and hallowedness his Parental duties; they sanctified his friendships; they led him to the right and true and honest in commercial relations. They cheered him through life, they sustained him in death. Known and respected, and esteemed through a wide circle of business connections in the North of England and in Scotland, his death will give to many, whilst to his more immediate religious associations, the deprivation of his society and efforts will leave a painful void. To his Sons he has left the richest legacy which it is in the power of a Father to bestow, an untarnished and honoured name, and they will be emulous to cherish and preserve the inher-

May 17, at Summerhill Terrace, Newcastle-upon-Tyne, Mrs. Catchside. A painful and acute disorder, borne with patience and sweetness which characterized her disposition, deprived her family of a truly valuable Mother, and her friends of a cheerful and affectionate associate. In her, patience and love, their perfect work. Affliction strengthened and improved her brought out virtues which otherwise might have slumbered. Her conjugal, and maternal duties were assiduously discharged. Her thoughts and efforts centred alone in family and friends. The sorrows of others had her sympathy, the melioration of their and privations of poverty her assistance, the instruction and improvement of the young her aid and participation. Mercifully prepared to bring up her children, she has left them the light of her example to console, and cheer, and guide, and bless their pilgrimages.

THE CHRISTIAN PILOT,

AND

GOSPEL MORALIST.

No. 6.

JULY, 1849.

VOL. I

SCIENCE, NATURAL AND REVEALED RELIGION,
CHRISTIAN UNITARIANISM.

No. II.

NOTHING but intelligence can unravel the laws of Creation; and hence it may be legitimately inferred, that nothing but Intelligence could have formed them. This important truth immediately connects Man, the explorer, with God, the Author, of Nature. Granting, then, that Man *might* have discovered that all Creation was the production of one Great Being (which is, however, more than the history of Man warrants us to allow,) still the intimate relation between the creature and the Creator, which it is the grand object of Revelation to unveil, would never have been ascertained by ordinary and natural means. The voice of all Creation proclaims an Almighty Author, but conveys no intimation that Man was created in his "own image and after his own likeness," and is destined for "*glory, honour, and immortality.*" On this all-momentous subject all Nature is as silent as the grave! That human reason *alone* is unequal to the attainment of this glorious Truth, the total ignorance of the great Sages of the world before the Christian era affords indubitable evidence. The great philosophers of Greece and Rome, who possessed a vigour of mind not exceeded in modern times, never were able to reach a glimmering of the all-consoling truth, "that there is One God and *Father* of all." It is true, once the discovery is attained, once the Revelation is made, all appears so simple, rational, and consistent with all that Nature *does* teach, that many have overlooked the *chasm* which separates the natural and the supernatural, the ordinary and the extraordinary, and have alleged that the important Truth is sufficiently evident without Revelation.

It is presumed that it will be allowed, that if Man is destined for another and a superior state, the knowledge of so *important a fact*, becomes not only highly desirable, but *must change the whole complexion of human life by con-*

necting Time with Eternity, and all progress in knowledge, virtue, and purity *here* with a *hereafter*, where a state of illimitable improvement awaits all the children of mortality. Hence, then, appears the necessity and the *reasonableness* of an express Revelation from the eternal Father to his mortal child, on so important a subject, a subject so necessary to the full development of his intellectual and moral nature, to the full expansion of the Divine image in which he was created.

All intelligent modern Deists, although rejecting a Revelation, profess to believe in a future state. On what without a Revelation *can* they found their belief? As has been already remarked, all Nature is profoundly silent upon the subject. If the query of Job be made, "If a man die shall he live again?" Nature gives no reply, the grave gives no reply, *human experience* replies positively in the negative! Human physiology and animal chemistry present not a *ray of hope* on the momentous question. All Science has to do exclusively with the present order of things; hence it is demonstratively evident that Natural Religion must ever be utterly insufficient for the great end of Revelation, the disclosure of a new order of things, that is, of a *future state*. "Eternal life" must ever continue to be "the gift of God," *the especial gift of God!* Too much stress cannot be laid upon this fact. It gives to *Revelation* its vast and incomparable importance. Some talk of a "period when human Reason might supersede the necessity of a Revelation." But all Science most clearly proves that human Reason could never have a glimpse of the great doctrine of a "Resurrection to life and glory," in the principles of Nature as at present constituted. The doctrine altogether depends upon a *new* and a *different* arrangement of things, or on a *future* state of being, not a single *trace of which* can be discovered in the universe as at present constituted. It could, therefore, be only known to *Him* who sees the "end from the beginning," and must, if made known at all, be communicated *directly* to his creatures. The dictates of Revelation must also be perfect, and cannot in the slightest degree be "*modified*" by any discoveries of Natural Science. All that *can* admit of modification in Christianity, is, what has been added to it, and mixed with it by "man's device," all that is *foreign to its pure nature and spirit*. Men's *opinions* respecting it may vary and be modified by the light of modern Science, but the nature of the truths it unfolds cannot be either

changed or modified. It is "the same yesterday, to-day, and for ever." The *peculiar province* of Natural and Revealed religion is distinctly and broadly marked. And too much importance cannot be attached to this *distinction*, especially in the present day when so much confusion exists in many minds upon the subject.

Socrates, Plato, Cicero, &c., and many of the same school in modern times, have *dreamed* of Immortality, it is true, but the fairy vision vanished before the sober deductions of Reason. Some have assumed the Soul to be *immaterial*, and, therefore, judged it must be *immortal*. The assumption and the conclusion, are by others, deemed to be equally unphilosophical, merely the *Ægri somnia* of the imagination. Revelation they conceive knows nothing of a supposed immaterial and immortal principle in Man. Its language is, "This *corruptible* shall put on incorruption and this *mortal* immortality." It promises immortality to what is now corrupt and mortal, reorganization in a future state of what is now perishable, a *resurrection from the dead*! As unassisted reason and the dictates of Science are clearly inadequate to the development of this glorious truth, "the glad tidings of great joy," it must be communicated to man by express Revelation from Him "who knoweth our frame and remembereth we are dust."

The only objection to the supernatural character of Christianity worthy of notice is the following:—"That it is highly unreasonable to suppose that the Author of Nature could expect from his rational creatures the assent to the truth of a doctrine which rested on the testimony of miracles, which, (it is asserted,) contradict the laws and dictates of Nature."

This objection, involving really no difficulty to the truly philosophic and religious mind, demands, however, serious attention, as it has been urged by men of no ordinary acquirements.

God is the cause of all the powers or laws which operate throughout creation. The phrase, "Laws of Nature," is applied by philosophers to that class of phenomena which succeed each other in the relation of cause and effect. When similar effects uniformly attend similar causes, this is said to take place by a law of nature. So that a law of nature implies no more than uniformity of action. The alternations of day and night, of summer and winter, take place by a "law of nature." It involves, therefore, no *peculiar difficulty*, nor any thing incompatible with the strictest

principles of reason to suppose, that the Author of Nature's laws should, in order to give the strongest sanction to the mission of *Him* whom he anointed above his fellows, so arrange, order, or modify these laws or powers, as to cause them to realize effects, not contrary to, but different from, those of common occurrence. How could the Creator display his immediate power, or manifest his peculiar approval of a particular mission, otherwise than by acting in an extraordinary way? Is it not perfectly reasonable that an *especial* mission, should require *especial* testimony, and a *direct message* from God, proofs from God of its truth? one implies the other. So that, if it ever seemed good to the "*Father of mercies*" to reveal his universal Paternity to his rational offspring, and extend man's hope beyond the grave, it appears both reasonable and natural, that such an unusual Revelation should be accompanied with unusual proofs, or with "*Miracles*," or what our Saviour emphatically styles, "*the works of the Father*." Of course the natural and supernatural are equally God's works; only the former is *common*, and the latter *uncommon*. Revelation, therefore, when properly understood, does not militate against any natural phenomena. Its peculiar province is to go *beyond*, not *against* nature, or the *present* order of things. It leads the human mind beyond nature; beyond what is created, to the Creator; beyond his works to the Author; beyond the present to the future; beyond the grave to a general *resurrection*.

It has been also said, "that the doctrine proves the miracle, and not the miracle the doctrine." But suppose we ask what the doctrine is that proves the miracle. The great and most important principle in Christ's doctrine is a resurrection *from the dead*. The doctrine of a universal resurrection in a future state, according to this *new* logic, proves the resurrection of Lazarus, or of Christ two thousand years ago! But suppose we ask, what proves the doctrine? Or can a rational being believe the doctrine of a universal resurrection without any proof? As regards mankind in general, the resurrection of Lazarus or of Christ can be of no importance, when viewed alone, and apart from the doctrine. But when a being appears as a divine Messenger, to announce "*the glad tidings*" of a universal resurrection to glory and *happiness*, and appeals to his own *resurrection* as a proof of the truth of his doctrine, the miracle becomes of incalculable importance!

That the miracle is of no peculiar value to us, except as affording direct evidence of the truth of the doctrine, we have the express declaration of Christ. "If I do not the *works* of my Father (*miracles*) believe me not (*attach no importance to my doctrine*), the *works* I do in my Father's name, *they* bear witness of me." Thus the "Author of our Faith" appeals on all occasions to his *miracles*, as incontestible evidence of his doctrines. Jesus Christ invariably *professed* to work *miracles*, and to work them for a distinct and specific object; "that ye might believe." The miraculous is essential to the very existence of Christianity. The "works of the Father" are so united and blended with the "doctrine which is from above," that one cannot be separated, without destroying the other. The more *extraordinary* any doctrine may be, the stronger must be the testimony borne to its truth.

The general laws of creation, and the great plan according to which all is maintained and superintended, are left to the faculties of man gradually to decipher. Such investigations furnish sources of the purest gratification to a rational mind. But this is not enough. Human Reason seeks for something more. For ages it explored all nature for a glimpse of nature's origin; of nature's mighty Author! But human faculties could never raise the veil which separated the created from the Creator; the visible from the invisible. The child was left to wander among nature's beauties, not without sources of enjoyment, in search of the "pearl of great price," his highest happiness. At last the "fulness of time" came, when the human mind had reached that maturity, which might enable it to comprehend and appreciate the great lessons of "wisdom and of power," that were destined to render Man perfect, "as his heavenly Father is perfect." Jesus Christ came from the Father of lights; the Source of all truth, to be the "light of the *world*;" the light of the whole moral creation of God! Every accent that fell from his mouth, every trait in his character, every feature of his mind, bore Heaven's seal! He towered *infinitely* above Heathen sages and Jewish prophets. He was the "*Sun of righteousness*;" the great luminary which was to dispense light, warmth, and vigour, throughout the moral universe, which was to dispel all darkness, ignorance, and vice, and vivify, strengthen, and invigorate every virtue; all that can *adorn or bless humanity*. The mighty object which he contemplated, and which his pure doctrines are fully able to

effect, was nothing less than the "gathering together" mankind in one fold, where there shall be "one Father one Shepherd!" In the purity of his character, the extent of his views, and the depth of his love, he was "the exact image of the Father's glory." To him the "spirit of truth" was given without measure." How worthy of God is a Messenger, and such a doctrine! How full of encouragement, hope, and joy to man! How are all the paltry trines of "man's device," obscured and lost by the heavenly rays of the mighty truths of *Him*, whom even his enemies acknowledged "spake as no man ever spake."

This is *Christian Unitarianism*; and it has nothing to fear from the discoveries of true science. It ever "rejoices in the truth." Christianity is the language of God; God's language must ever be in harmony with his works.

Carmarthen.

D. LLOYD

THE GERMANDER SPEEDWELL.

DEEP love, kind wishes, filled the heart,
That as it breathed a fond adieu,
And watched the much loved friend depart,
Beheld and named thee, flowret blue.
Lend me, sweet bloom, thy fairy voice;
I too would render homage due
To all who bid the heart rejoice,
The wise, the good, the pure, the true.

Speed well on your bright, your glorious way,
Speed well ye children of Peace and Love;
Leading gently back those who go astray,
Leading them back to their Father above.
Speed, speed ye well.

Speed well on the path your Master trod,
Labourers with head, and heart, and hand,
Spread through the Press the goodness of God,
Spread wisdom and happiness through the land.
God speed ye well.

Speed well, speed well, with your merry play,
Babes, yet unconscious of sin and blame;
Love God, who smiles in his sun's bright ray,
Honour, and bless, and love his name.
• And so, speed well.

Speed well, speed well, on the path of life,
You have scarcely entered, ye youthful pair;
Speed well, kind husband, and gentle wife,
One in health and wealth, one in want and care,
One in heart, speed well

Speed well, poor child of want and toil,
Though thine earthly path be wild and drear,
Oh! in the midst of the rude turmoil,
Never forget thy God is near.
Hope on, speed well.

Speed well, ye suffering ones, who bear
Fainting, yet patient, your burden of pain ;
Bravely bear on to the end, and there—
There is the rest ye have sought to gain.
In faith speed well.

Speed well at the end of thy long career,
Pilgrim of fourscore. Away, away,
Thy journey is ended, thy home is near,
Heaven's light is before thee for ever and aye.
Rest, pilgrim, at Home.

J. A.

LECTURES ON ENGLISH HISTORY.

PART VI.

is the general opinion that England, in common with the
of Europe, was so sunk under the power of the Roman
during the eleventh, twelfth, and thirteenth centuries,
there was not the slightest freedom of thought, and no
e save to manifest the extreme of submission to Papal
as and exactions. This, however, is an error. Although
period was undoubtedly the most distinguished for the
mption of the Popes, and the most slavish doctrines were
ly preached and insisted on by the Clergy, yet there
ever wanting a determination to resist foreign encroach-
ts and to curb the power of the Pope, even in things
ly spiritual. The well-known determination of the great
ons in Parliament, "We will not change the laws of Eng-
," had a pointed reference to the interference of foreign
asiastics; and their resistance, in the reign of John, to
Sovereign, backed by the Pope, though it may have
a factious origin, yet sufficiently shows that they were
cious of their rights, and were resolved to maintain them.
I am by no means prepared to say that the authority
e priesthood in these times, undeniably great as it was,
an unmixed evil. We must remember that the priests,
gh a distinct, were not a hereditary order of the com-
uty, *i.e.*, as regarded individuals. The great majority
g from the people, and they could not, legitimately, per-

petuate their authority beyond their lives. It was not with them, and it entirely ceased at their deaths. Their companions, *ex-officio*, of nobles and princes, they could not forget what they once were; and though greatly too inclined to magnify their office, and far beyond all reasonable bounds, they yet were the confessors of the poor as well as of the rich, and not unfrequently were as a wall of defence to the lonely and the down-trodden, who, but for their aid, would have entirely sunk under the oppression of their tyrannical lords. It is a well-ascertained fact that the Church and feudatories were the best cared for of all who held under, or who laboured on them for the benefit of their masters.

We have some very painful, and some amusing instances of the power of the Church of Rome, and of the priests in the dark ages. The pilgrimage of Henry the Second to Thomas-à-Becket's tomb at Canterbury must be familiar to most persons. To clear himself of being accessory to his cruel murder, Henry walked barefooted from his lodging at Canterbury to the tomb of Becket; before this he refused to fast a day and night, and the next morning, laying on his shoulders, he was scourged, by way of discipline, by the Monks; and yet Henry was the wisest and most pious sovereign of the age. The interdict laid on the kingdom during the reign of his Son, the weak and tyrannical John, is an enormous exercise of the Papal power, and can hardly be narrated better than in the picturesque words of Hume.

"The nation was of a sudden deprived of all external exercise of its religion; the altars were despoiled of their ornaments; the crosses, the relics, the images, the statues of saints, were laid on the ground; and, as if the air itself profaned, and might pollute them by its contact, they were carefully covered them up, even from their own approach and veneration. The use of bells entirely ceased in the Churches; the bells themselves were removed from steeples and laid on the ground, with the other sacred vessels. Mass was celebrated with shut doors, and none but priests were admitted to that holy institution. The laity partook of no religious rite except baptism to new-born infants, and the communion to the dying; the dead were not interred in consecrated ground, they were thrown into ditches or buried in common fields, and their obsequies were not attended with prayers or any hallowed ceremony. Mass was celebrated in the churchyards; and, that every

life might bear the marks of this dreadful situation, the people were prohibited the use of meat, as in Lent, or times of the highest penance, were debarred from all pleasures or entertainments, and even to salute each other, or so much as to shave their beards and give any decent attention to their person and apparel."

The institution of Christian Monachism is usually ascribed to St. Anthony, an Egyptian, who was born about the middle of the third century. But the practice of retirement from the world for a contemplative life, whether solitary or social, has a much more ancient origin. Anthony was very ascetic in his habits, and fancied no taste could be pure that was exposed to the allurements of the flesh. As it has been well remarked of such persons, they shut themselves up, not from the love of virtue, but the fear of vice. The saint was much exposed to the assaults of the Devil, and was hence induced to retire further into the savage and almost inaccessible desert of Thebais to enjoy rest from his persecutions. He lived to more than a century, and left his sheepskins and cloak among his favourite disciples, some of whom founded monasteries for their own convenience and that of others. The monastic life speedily found favour in an age of much superstition; and whilst also heathen persecutions continued to rage, the pious Christian, counting himself of all men, as far as regarded the world, the most miserable, was often glad to shelter himself from the malice of his foes in pathless wildernesses, and when there, scarcely cared to leave his secure retreat to encounter again the perils of earth, even when outward annoyances had ceased; and brooding in solitude over his trials, no wonder that he sometimes imagined that Satan, to whose devices he attributed whatever was evil, was bodily present to him, and that he had made him flee by the aid of the sword of the spirit, by penance, fasting, and prayer. To numbers the temptation to this course of life was irresistible; they were dead to the world, the body was a clog to the soul, and must be mortified; and thus the contagion spread, nor was it at all checked by the establishment of Christianity under Constantine, and his successors. The monks soon became a recognized order of society, and ere long were branched out into several streams as the Carmelites, the Augustinians, the Benedictines, the Cistercians, &c. Each of these gained a footing, in the different states of Christendom, Britain by no means excepted. Christianity was, as we have seen, reintro-

duced by a Monk during the Heptarchy, and many a were built in the succeeding century.

"In Saxon strength that Abbey frowned
With massive arches, broad and round,
That rose alternate, row and row,
On ponderous columns, short and low.
Built ere the art was known,
By pointed aisle and shafted stalk
The arcades of an alley'd walk
To imitate in stone."

It is a favourite opinion with many, that the ancient monasteries were nothing but nurseries of idleness and superstition, if not, of things much worse. No doubt much and much crime were connected with their histories. we shall do the inhabitants of these once celebrated very great injustice, if we imagine that the system they held and acted on, was a mass of credulity and knavery. Many of the monks were very learned men, indeed all the learning of the times centered in them. To we owe some of the most valuable chronicles of our history mixed with much puerility, yet the gold is very easily separated from the dross. They were also, in their way, sical scholars, and many of the precious remains of antiquity were continually copied and preserved by them. Of higher importance still, the most valuable manuscripts of the Scriptures were deposited in the monasteries were frequently transcribed by the inmates. Copies bound in velvet, the covers studded with gems and gold chained to the walls, so that they might not be stolen or destroyed, and questionless but for the care of the monks in all human probability, we should not have the existing amongst us now; I mean that this is the way in which Divine Providence has been pleased to hand it to us. From being much employed in their garden: monks became excellent horticulturists, and from such causes, were no mean judges of agriculture and the capabilities of the soil. It is a common remark, that you see the remains of an abbey, unless in good land, near a river, and well sheltered from cutting blasts; most monasteries have a beautiful site. As they advanced in wealth there is no doubt the habits of the monks became very vicious. Many Abbots wore the mitre, and sat in parliament. Their lands were spared, whilst those of the secular barons were ravaged, and to avoid insults, and a fate worse than death, ladies of the highest rank, Princesses and Queens

at times compelled to take the veil and renounce their
 and the world. Speaking of some of the Scotch mo-
 nasteries, and no doubt generally true of all the rest, Scott
 says, "For several ages, the possessions of these Abbeys
 each a sort of Goshen, enjoying the calm light of peace
 immunity, while the rest of the country, occupied by
 clans and marauding barons, was one dark scene of
 sion, blood, and unremitted outrage." There are few
 cts of England where an abbey has not been located,
 he remains yet visible. Many of them are of great
 ty, and all have curious histories connected with them.
 of the most famous, though on the Scottish border,
 elonging to our island, is that of Melrose, the beauties
 ick have been immortalized by the "Wizard of the
 h."

"If thou would'st view Melrose aright
 Go visit it by the pale moonlight,
 For the gay beams of lightsome day
 Gild, but to flout, the ruins gray.
 When the broken arches are black in night,
 And each shafted oriel glimmers white,
 When the cold light's uncertain shower
 Streams on the ruined central tower,
 When buttress and buttress alternately
 Seem framed of ebon and ivory,
 When silver edges the imagery
 And the scrolls that teach thee to live and die,
 When distant Tweed is heard to rave
 And the owlet to hoot o'er the dead man's grave,
 Then go, but go alone the while,
 Then view St. David's ruined pile.
 And home returning, soothly swear
 Was never scene so sad and fair."

he general dissolution of the English monasteries took
 e, as we all know, in the reign of Henry VIII. The act
 a stretch of arbitrary power well suited to his tyranni-
 emper, and in its execution, strongly characteristic of
 ignorance and the slavish submission of the age, but it
 productive of the best possible effects, such as could
 been brought about by no other conceivable means.

commissioners were instructed to demand from each
 ous house an inventory of the articles in possession.
 opy of part of the original inventory, made A. D. 1536,
 he treasurer of Lincoln Cathedral, preserved in Dugdale's
 asticon, may amuse, namely:—

*Tooth of St. Paul in a silken purse. Joints of Sts. Sebastian and
 pret. Bone of a foot of St. Lawrence. Bone of the head of*

St. John the Baptist. A round pyx of ivory, bound with copper, containing relics of the chain wherewith St. Catharine bound the Devil."

The king's letter, by authority of which the gold and silver of this cathedral were taken away, speaks of "divers feigned relics," which caused the people to err, and directs that the jewels and so forth be safely conveyed to the treasurer of such things in the tower of London.

It would not be fair to dismiss this branch of our subject without observing, that the monks were generous patrons of the poor, and that very much distress was experienced when their abbeys were taken from them, not alone in their own persons, but by multitudes besides, to whom the daily dole had been acceptable and necessary. The want and the crimes consequent on this altered state of things, gave continual annoyance for many years to those in authority, and led early in the reign of Elizabeth, to the celebrated Poor Law enactment, which under various modifications, has subsisted to the present day.

B, M. B.

THE PARABLES OF CHRIST.

LECTURE II.

The Unclean Spirit, MATT. XII. 43-45.—*The Sower*, MATT. XIII. 3-9; 18-23.

(Concluded from page 206.)

On this occasion Christ addressed various Parables to the People, following each other in immediate succession, and all apparently suggested by the previous occurrences of the day.

The first that we meet with is that of *The Sower*. Matt. xiii, 3—8. "Behold, a Sower went forth to sow; and when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns, and the thorns sprung up and choked them: But others fell into good ground, and brought forth fruit, some an hundred-fold, some sixtyfold, some thirtyfold."

Our Lord adds, in explanation of this parable, (Matt. xiii, 18—23), "Hear ye therefore the parable of the Sower. When any one heareth the word of the kingdom, and und

standeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he who received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth, because of the word, by and by he is offended. He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into the good ground, is he that heareth the word, and understandeth it; who also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty."

In this parable, according to our Saviour's explanation, various kinds of hearers are represented. They are as *ground* receiving the seed. The seed is good, but the ground is of various descriptions, and various results arise. There are way-side-hearers, stony-place-hearers, thorny-ground-hearers, and good-ground-hearers. Those hearers that hear the word, and understand it not, are as the ground that receiveth the seed by the way-side; they quickly forget what they hear; for the wicked one, the spirit of evil personified, or whatever tends to evil, catcheth away that which was sown in the heart; "in haste and quickness" catcheth it away, says *Livermore*, "as the birds eagerly snatch their food." "Jesus adopts the phraseology of the time, for thus only could he be understood." He hence represents *evil* as a *person*, as *the wicked one*; who is ever on the watch, to rob us of the good seed of virtue and piety, which has been sown in our hearts; and he may snatch it away from us suddenly; in a moment, when we are little aware of his presence, or of his insidious purpose. And do we not see many instances in which the good has been lost, almost as soon as it has been acquired? Are we not aware, from our own experience, that we may speedily be deprived of it, if we listen to the suggestions of evil, if we suffer ourselves to be carried away by its allurements, or if we are off our guard, and are thoughtless and inconsiderate of the danger by which we are surrounded? We should watch, therefore, that we lose not that which was sown in our hearts; but that we cherish it there, that it may bring forth fruit abundantly.

Those that hear the word in a hasty inconsiderate manner, and yield to sudden impulses of feeling, anon, quickly with

joy receive the word, are as the stony places, into which the seed fell; who have no root in themselves, but endure only for a little while. And there are hearers of this description, who hastily and gladly receive the word at first; who are deeply affected by it, and prize it above all price; but as they have thought little about it, and are not well grounded in its principles, "they hear the instructions of religion," says *Livermore*, "as they witness a show," or some pleasing or wonderful sight. Their pleasure is but for a moment; and like "the morning cloud, and the early dew, it goeth away." Especially, when tribulation or persecution ariseth because of the word; for then, by and by, they are offended. They are too weak and timid to brave danger, and too feeble to endure suffering. They cannot bear the test of adversity; and at the sight of it, their love grows cold, they desert the good cause, and prove themselves unfaithful, treacherous friends. Think deeply, therefore, my brethren. Be fully persuaded in your own minds. Have root in yourselves, that you may stand the rough blast. Prove all things, that you may hold fast that which is good.

Those that hear the word under the influences of worldly affections and dispositions, are as the thorny ground, among which some seeds fell; for the cares of the world, and the deceitfulness of riches, choke the word, and they become unfruitful. And so it often is, and so it inevitably must be, where worldly attachment gains the ascendancy in the mind. For worldliness and religion, are directly at variance with each other. We cannot serve God and Mammon. We cannot have heavenly aspirations, while our affections are wholly engrossed by earthly things. When has religion been the most dull, the most spiritless, the most irksome, the most profitless to you? When have you felt the greatest indifference to it, and the strongest inclination to neglect its duties? It is, no doubt, when you have been most under the influence of worldly anxiety; when your hearts have been overcharged with surfeiting and the cares of this life, and you have, for the time at least, lived as if this present world were your only chief good, and there were not another and a better beyond it. When, on the other hand, has religion been the most fervent, animating, and delightful to you? When you were most moderate and humble with respect to the things of this world, When you have put your whole trust in the gracious providence of God? When you have loved him supremely, as dear children, with the

heart, the soul, the mind, and the strength; regarding him as the Giver of every good and perfect Gift, and the source of all happiness and joy. When you have remembered your high and glorious destiny, as immortal beings. And when you have lived agreeably to it, in the spirit of devout love and meditation, and in the diligent cultivation of such dispositions and affections, as can alone fit you for an entrance into the heavenly kingdom, and for its infinite blessedness for evermore. It was then that religion was all fervour and delight to you; the one thing needful, the good part, which could never be taken away from you. And was it not then, that your worldly affairs were the least burthensome to you, that they were light and easy, that they went smoothly on, that they were pleasures and not burdens to you, and that they were, in fact, the most prosperous? So that you could say, that godliness was profitable unto all things, having promise of the life which now is, and of that which is to come. No doubt, it must be our duty and our wisdom, to seek our happiness from God. And when we are doing so, we are surely laying the best foundation, both for our present, and for our future and everlasting happiness. Seek first, then, the kingdom of God, and his righteousness; and all things necessary for your well-being, will be added unto you. (See *Livermore's* excellent observations on this part of the parable, the 22nd verse.)

The last description of hearers that our Saviour alludes to, are those that hear the word, and *understand* it. And they are as the good ground that received the seed, and brought forth fruit, some an hundredfold, some sixty, and some thirty.

The principal lesson, therefore, taught by Jesus Christ in this parable, is the indispensable necessity, and the great importance of *understanding* the Word. It is this alone which he represents as rendering both preaching and hearing profitable; while the want of it, is the occasion of all the evil that he mentions; all the unfruitfulness of the divine seed that was sown in the heart. If we *understand* the word, we bring forth fruit abundantly. If we do *not* understand it, we are as stony ground; as the hard-trodden path, the barren way-side, or the thorny ground, overrun and infested with weeds. The highest powers of our minds, therefore, are to be called into active exercise, in the great concern of religion. Reason, that light of God within us, is to be used, and diligently employed, in order that we may un-

derstand the Word. For how can we *understand* without *reason*? And without *understanding*, are we not here told, that we are as the barren ground, that bringeth forth no fruit? So taught Jesus Christ, "the way, the truth, and the life."

And the inference here naturally arises, that there can be nothing incomprehensible or mysterious in this parable, or in any of the teachings of Jesus Christ. For the *Word* is not a *mystery*, as it is capable of being *understood*, and *must* be *understood*, in order to be productive of fruit.

Mere faith, we also learn, is of no avail here. For all is to terminate in fruitfulness; and a barren soil is repudiated, as being utterly in vain.

"*Hear*eth, *understand*eth, *bear*eth fruit. These," says *Livermore*, "are the three characteristics of a true Christian, in their natural order. We must first read or hear the truth as it is in Jesus. We must then comprehend it. Mysteries cannot nourish the divine life. Finally, there must be the practical fruits of holy living, piety to God, and benevolence to man, and purity of heart. John xv, 8; Gal. v, 22, 23."

"Let it be observed," says *Dr. Adam Clarke*, in his *Commentary*, "that to *hear*, to *understand*, and to *bring forth fruit*, are the three grand evidences of a genuine believer. He who does not *hear* the word of wisdom, cannot *understand* what makes for his peace; and he who does not *understand* what the Gospel requires him to *be* and to *perform*, cannot *bring forth fruit*; and he who is not *fruitful*, *very fruitful*, cannot be a *disciple of Christ*: See John xv, 8; and he who is not Christ's *disciple* cannot enter into the kingdom of God."

Jesus Christ speaks *figuratively*, in reference to the state of the *mind*, as *bad* ground, and *good* ground. And he evidently teaches us, that the one is *made* bad by carelessness, neglect, and worldly indulgence and indolence; and the other is *made* good, by the diligent use of the powers of the understanding, with which the Creator has endued his rational creatures. Let, then, every one remember his own individual moral and religious responsibility. His own ground must bring forth fruit; for the fruitfulness of another's ground can avail him nothing. He cannot go out of his own, to dwell in another's; he can dwell only in his own; and this kind of produce cannot be interchanged. It is confined to his own locality, and is inseparable from himself.

So that a man's own ground is everything to him. He is destined to live in it, and upon its produce; and if he suffer it to become a dreary barren waste around him, there is nothing left for him, but that he must perish. Let him, therefore, be diligent, that he may bring forth fruit, according to the capacity which is given him, whether a hundred-fold, sixtyfold, or thirtyfold. "He that hath ears to hear, let him hear."

EVIDENCES OF CHRISTIANITY.

No. V.

CREDIBILITY OF THE NEW TESTAMENT.

WE have now arrived at an important point in our argument; a resting place from which we may look back on the path we have, in thought, been treading, and pause to gather strength before we plunge into the new course of inquiry which lies before us.

Internal and external arguments, the evidence contained in the books themselves, and the historical testimony of successive writers in the early ages of the Church, have been adduced to prove that the four Gospels and the "Acts of the Apostles" are the genuine writings of the Apostles and of their fellow labourers. This has been established, not by one consideration only, but by a succession of proofs, any of which would by itself be enough to give us confidence in the truth of the statement, and which, taken together, seem to be so conclusive that they can scarcely fail to produce conviction in any unprejudiced and candid mind.

Let us inquire what are the exact facts which we have established. They may be briefly stated as follows:—There are four writings, each of which professes to give a representation of the ministry of Jesus, to contain an account of some of his teachings, his words and actions. The first of these is the work of Matthew, one of the Apostles, who constantly attended Jesus, from the time when he was first called to be a disciple, till the ascension of his Lord. The second is written by Mark, who was the companion of the Apostle Peter, and must have learnt from him many important particulars concerning Jesus. The third is the work of Luke, of whom we know little, and who professes to have derived his materials from others, not having been himself an eye-witness, but who wrote during the life time of many who had listened to the words of Christ. The fourth is written by John, the beloved Apostle, who was especially favoured with

opportunities of learning from his Lord, who stood by the cross, and was one of the first to visit the sepulchre. Besides these four historical sketches of the ministry of Christ, we have an account of the labours of some of the Apostles, especially of Peter and Paul, written by Luke, the author of the third gospel, and giving us information concerning the success of their early efforts to spread the kingdom of God on the earth.

Now the question before us is simply this—Are these writings credible? Is there reason to suppose that what these men tell us concerning Christ, his works, his words, his admonitions, his doctrines, is true? We have settled the question of authorship; we have proved that the persons enumerated are the authors of these books; it only remains to determine, have they told the truth?

It is evident that they are the witnesses best qualified to report concerning the circumstances of which they have written. Two of them were eye witnesses of these circumstances; they were present with Jesus when he spake the words of power which stilled the warring elements; they gazed in awe when he walked by them on the sea; they heard his voice when he called to the dead "Come forth." They were with him in private; they talked familiarly with him, and asked him questions; John even leaned on his bosom at their last social meal with him. The other two of the evangelists were intimate with the Apostles, heard them preach, conversed with them, had every means of gaining information from them. It is *impossible*, therefore, that the authors of the New Testament History should be mistaken. They must have known whether what they tell us is true or not. If there is in it falsehood, or deception, or exaggeration, they must have been aware of it. With regard to the broad substantial facts, there is no room for error, no possibility of mistake; either they are true or they are false, and whichever they may be, the writers must have known them to be so.

It only remains, then, to ask and strive to answer the question, do the Evangelists intentionally mislead us? Deceived they cannot be, are they deceivers? In order to determine this, let us ask, What had they to gain by such conduct? If they acted in this manner, they must have been crafty, selfish, wicked men. Such persons do not act without a motive, are not led by the mere love of falsehood, without the prospect of some supposed or expected benefit. What advantage could they hope for in this world, from their labours for Christianity? They had to face the most severe persua-

tion, both from Jews and Gentiles; to snap asunder the tender ties of home, with its affections and sympathies; to cast off national prejudices and abandon national hopes and aspirations; to run in direct opposition to the habits and customs of society, to fashion, and popular tastes and tendencies. They did not shrink from this fate, hard and painful as it was, but with a stern, unbending zeal, amounting almost to fierceness, which feared no danger, sought no retreat, and spurned every compromise, they preached the gospel to every creature, acknowledging no master but Christ, worshipping no Deity but God, looking for no hope of salvation, but in the acceptance of the terms he offered. Amid the contempt of philosophers, the sneers of the learned, the shudders of the superstitious, the repugnance of the reputed wise and great, and the opposition of nearly all the world, they still pressed on to perform their work, till their work was finished with their lives, and in death they gained the crown of martyrdom.

This constancy of purpose, this singleness of aim, this devotion of soul, this fearless opposition to the power of the world, are not the characteristics of those who are engaged in imposing on mankind a false Religion, based on a pretended revelation, supported by fictitious narratives. Listen to the simple, noble reply of the Apostles when commanded to teach no more in the name of Jesus, "Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye." Read the narratives of their labours, their sufferings, their endurance; and say is it credible that deceivers would or could act so, and for what? not to answer any worldly purpose, not to promote any selfish schemes of earthly aggrandizement, not even to gain them a reputation among men, but to found and spread the purest system of morality, the strictest rule of integrity, the most spiritual form of Religion the world has ever seen; to teach those truths, to inculcate those principles, to awaken those emotions, which have done more to raise and ennoble and bless mankind than any other influence ever known on earth, and the beauty of which is universally perceived, and acknowledged alike by friends and enemies. It is a manifest absurdity to suppose any set of men to have displayed such conduct.

Every man acts from motives. In order to lead people to undergo great danger, expose themselves to certain loss, and suffering, and spend their whole lives in severe labours, which can result in no earthly advantage to them, there must be some very strong motive. In the case of the Apostles,

there is no conceivable reason which could stimulate their conduct, except the belief that they were proclaiming the words of truth and righteousness, the firm, pure, simple conviction of their hearts; their whole conduct is in direct opposition to the idea that there was the smallest shade of falsehood or deception in their testimony.

The peculiar character of their teaching will bring us to the same conclusion. Clear water cannot flow from a polluted fountain; good fruit is never produced by a corrupt tree; pure morality cannot come from an immoral teacher. It is a fact confirmed by all experience, and by daily observation, that the first pre-requisite, the essential peculiarity, of a successful teacher of virtue, is that he should practice what he teaches. However exalted his intellect may be, however good his system, persevering his efforts, if there is a confirmed sin cankering his own soul, he can never do good to others; the salt has lost its savour, henceforth it is good for nothing. You may indeed lay it down as a fixed and certain rule, whenever you see a man exerting a lofty and extensive moral influence, leading many of his fellow-men to love of duty and obedience to conscience; enlarging their ideas, and quickening their feelings, concerning right and wrong, you may be sure that he is, in all essential points, a good man. The good moral influence of Christianity is undoubted; it remains to the present day to speak for itself, and its works bear witness to it. Those who spread this abroad in the world must have been good men. But it was some of these same men who wrote the New Testament Histories; *they* could not be deceivers; we have before seen that they could not be deceived, and the conclusion is unavoidable, the contents of these histories are worthy of belief.

The style in which they write, and the nature of their works, as well as the comparison of them one with another, confirm the conclusion to which we have arrived. We before appealed to the internal character of the Gospels, &c., as a proof that they are authentic, the work of those to whom Christians assign them. We now make a similar appeal, in evidence of the fact that they are credible, that they are worthy of belief. They are simple; there is no dwelling on the more wonderful events narrated; no attempt to ornament the record with rhetorical flourishes, no strong asseverations of the truth of the narrative. Had a deceiver invented such a *history*, he would not have been contented with simply recording such things as the cure of the diseased, the stilling of the

he raising of the dead. He would have dwelt on the magnitude of the miracle, or provided against incredulity by placing special stress on its reality. The evangelists do not do of the kind; with simple dignity they say "he that lay, sat up," "he that was dead came forth." Knowing the record is true, they write as those who expect to be believed, who rest, without any hesitation, on the power of truth.

So again, when we compare one of them with another we find, what we must always find in several independent witnesses to any one set of facts, substantial resemblance with minor diversities. On all important points, they tell the same tale, while in some less prominent circumstances they differ. As several men looking at one thing will always see it in different lights, and as each will describe it as it appeared to him, there will be some little discrepancies in their accounts, though all are speaking of the same object. A comparison of the narrations in the four Gospels of any one event, will exemplify this, and will furnish a strong argument in favour of the truth of their accounts. We find in their accounts no attempts to gain favour with this or that party, no flattery, no admissions, no yielding to prejudices, either national or personal, none of the artifices or prevarications to which deceivers and false witnesses have recourse. Their accounts are simple, straight-forward, honest; without turning to the right or the left, without dissimulation, concealment, or evasion, they tell their "plain unvarnished tale" like honest men, as to what they have heard and seen.

The relation of the Apostles to Jesus Christ, the part they took in the events narrated in the New Testament, forbid us to believe that history to be the work of those who were ignorant or mistaken. Neither were they deceivers, as is shown by the absence of all motive to lead them to such a deception, by the persecution and hardship which they brought upon themselves by their Christian profession, and by the plainness and beauty of the morality which they taught. The character of their writings, and the comparison of one Gospel with another bring us to the same conclusion, that the Evangelists are witnesses worthy of belief.

Let it be observed, we only claim for them, that they are *testes*. The most intelligent and upright man may make mistakes in relating what he has seen. These men speak according to their knowledge, but the fact that they had a *divine teaching* on religious subjects did not *raise them above the level of their countrymen.*

on every subject of human knowledge and investigation. They may misapply quotations from the Old Testament; they may fall into error concerning the cause of some diseases; they may use peculiar phraseology, in a manner calculated to mislead readers in the present day. But still they relate the events of Christ's ministry, and record his teachings: Matthew and John as they saw and heard them, Mark and Luke as they were informed by credible eye-witnesses. By comparing their accounts therefore, by using the means of interpretation and explanation, which we possess, we may derive from these accounts a clear notion of what Jesus did and said, the example he set, the religion he taught, and may place full reliance on the *substance* of what they tell us.

So understanding the use to be made of the Christian Scripture History, we may conclude from the arguments already adduced that THE GOSPELS AND ACTS, THE WORK OF MATTHEW, MARK, LUKE, AND JOHN, ARE CREDIBLE ACCOUNTS OF THE ORIGIN AND FIRST PLANTING OF CHRISTIANITY.

M. D. W.

"THE PEOPLE'S DICTIONARY OF THE BIBLE." *

I write not as a reviewer, but as a reader and studier of this Work. And I mean not to criticise or eulogise it; but to speak of it according to the impressions which it has made upon my own mind; that I may recommend to others, the good which I have received myself; if I may be favoured for this purpose, as I hope I may, with a little space in *The Christian Pilot*.

I value a friend for his goodness; and though he may have various, and, perhaps, many little foibles, yet they are all merged and lost sight of, in the superior excellencies of his heart and mind. And so do I value a *book*; and so do I value *this* book. At the first, I must confess, I directed my attention to it under no very strong prepossessions in its favour. For I had the prejudice, I am almost inclined to think, the vulgar prejudice, to imagine, that a *Bible Dictionary* was merely a book of *reference*. I do not think so now. If it is a good one; truthful, impartial, fearless and independent in the love of inquiry, rich in information, indicating deep research, and diligent patient investigation, enlightened and liberal, breathing the spirit of universal

* *The People's Dictionary of the Bible*, in 2 vols., 8vo., 1208 pages, *illustrated with maps and engravings*.

charity and good will, and, withal, pious and reflective; if such is its character, it should be *studied* with diligence, impartiality, patience, and perseverance, with thoughts abstracted from the world, and fixed in attention, with the love of truth, with the spirit of candour, and, above all, with the spirit of devotion; that spirit which rests in filial love upon the One universal Father, which sanctifies every sacred duty, and which diffuses through the mind serenity and peace. It may often be a book of *reference*, as well as of *study*; and it will be so, with the best effect, when it has first been well considered. But *this study* is of the greatest importance, and should not by any means be neglected.

It is a very pleasing and profitable one; that is, to every serious reflective mind, impressed with the infinite importance of religion, and feeling that piety is divine light and love, peace and joy. It is a study which leads us to tread the most holy ground, where light burst forth from "the Father of lights," and the spirit of God pervaded all, where Enoch walked with God, and the patriarchs and the prophets, and Jesus Christ and the apostles. We are thus accompanied at every step with the most sacred associations; and often, in the fulness of our souls, are we constrained to exclaim, "It is good for us to be here!" It is a study which enriches us with that knowledge, which is more precious than rubies, and more to be desired than gold, yea, than much fine gold; which is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. What examples of admonition and emulation does it present to us! What a cloud of witnesses does it summon before us! It is a study which brings us every day better acquainted with the Scriptures. It gives us a deeper reverence for them, and teaches us to prize them more highly. It prompts the pious spirit, and calls forth the devout exclamation, "O how I love thy law! it is my meditation all the day." It is a hallowed study, which introduces us into the presence of God, to hold sweet and affectionate communion with him, and to dwell in the light of his divine countenance. It brings us also into divine converse with holy men of old, with Jesus, the mediator of the New Covenant, and his missionaries the apostles, whom he sent forth into the world, to preach the glad tidings of the *gospel to all nations*. It is a study that unfolds to us *the grand truths of God more and more*, and confirms them

to us every day. It shows us light bursting from everything, and thus invigorates our faith, increases and strengthens it continually, and renders it more the substance of things hoped for, the evidence of things not seen. This most salutary, pleasing, and animating study enables us to believe with all the heart, and to rejoice in believing with fulness of joy.

Such, I am firmly convinced, must be the good arising from the study, the proper study, of this useful and valuable *Dictionary*. Such, I may humbly hope, in some measure at least, has been the benefit which I myself have derived from it. Such, I have no doubt, may be realised by all who will take the proper course. And I cannot conceive how any man can enter heartily into this interesting and sacred study, and not receive pleasure from it as well as edification; and not receive continual delight from it, with continual improvement. I should say the same of any good Bible Dictionary; for it is a kind of work and aid of very great importance. But *this* I know, and of this I speak. And if I were going to seek some rural retreat, to enjoy, for a season, the retirement of nature's stillness, serenity, and beauty, I should wish to take this book with me, in connection with that Sacred Volume, the perusal and study of which it is the great object of this Dictionary to recommend, to aid, and to facilitate.

I trust it will not have appeared in vain; but that it will have been the means of inducing many to "search the Scriptures," and so to search them, that they may "have in them eternal life."

O.

WHAT TRUE CHRISTIANITY WOULD MAKE THIS WORLD.

TRUE Christianity is still as pure and uncorrupt as when Jesus of Nazareth travelled through Palestine, teaching his glad tidings to his poor countrymen; yet no nation upon earth can be truly called a Christian State, or has its laws based upon the precepts of the Founder of Christianity. One of the precepts of our Lord says, that the ignorant servant, who performs not his Lord's command, shall be less severely punished than he who wilfully disobeys; yet how many are permitted to remain in ignorance of God's laws by their richer brethren; who, notwithstanding this neglect, dare to punish with severity those offences they have not tried to prevent.

said, "Suffer the little children to come to me," yet among the thousands of children in the so-called Christian States are led to the feet of Jesus, the child's friend and teacher. Christ said, "Do to others as ye would be done unto;" "Be perfect, or just, as your Father in heaven is perfect." Where are the statesmen or rulers, who take these rules as a guide in their dealings with their own subjects, or other states? Christ said, "Forasmuch as ye would be forgiven," but kingdoms make war to have what they call their claims, or dignity; and the punishment of what is called treason, proves how little wardice of too many governments permits them to for-

the precepts given by Christ were to be unchangeable and lasting; and, were they made the laws of individuals and states, states might with truth be called Christian. Were they really and not merely nominally, our Lord and Master, the world would be ruled by justice; none would be visited with mere punishment but such as had been brought up in the edge of God's laws, and had wilfully broken them; punishment, mixed with instruction to deter from future sin, not in vengeance, would be used to reform ignorant sinners. Few prisons would be needed, for the guilty would be regarded as morally diseased; and love to God and man, the recognized principles of action, no murders, or gross crimes, would be committed. The ruinous expenses of law suits, would be avoided by a people who loved their neighbours as themselves. The trouble of locks, bolts, and bars, would be avoided; and the timid would no longer, in the silence of night, start at the imaginary step of the midnight murderer, or robber. There would be none immensely rich, but none wretchedly poor. A few might miss their luxuries, but the sense of security and freedom would compensate the loss. The animal courage and physical energy, now expended in war, might find employment and exercise in peaceful enterprises. Friends would fear no treachery. The soldier would return with gladness to his cheerful home, to a joyful welcome; the wife would no longer tremble at her husband's step, unsteady from intemperance. Excess in neither parent would rob their children of education, of comforts, of their reasonable expectations. Parents could securely trust to the love and gratitude of those whom they had "brought up in the nurture and admonition of the Lord." Children would never blight the warm hopes of their

affectionate parents. Brothers and sisters would dwell together in unity, helping each other onward in life, and towards their everlasting home. Masters would regard their servants as brethren, and fellow-heirs of God's promises; and servants would obey from the principles of love and duty. Governors would seek the welfare of the meanest subject, more than their own wealth or grandeur, and the governed would place implicit trust in the wisdom, honesty, and good feelings of their rulers. Christ taught us to pray for God's true kingdom to come on earth; that He might reign here, as he does in heaven. Christ uttered no vain words in teaching this, he taught us the best prayer, the best cure for all heart-aches.

J. A.

SELECTIONS FROM A PRIZE ESSAY ON THE TEMPORAL ADVANTAGES OF THE SABBATH.

Some months since the Carrick District Committee of the Sabbath Alliance offered Prizes for the best Essays on the *Temporal advantages of the Sabbath, and the right of the Working Man to that Day*, and invited Working Men in the Carrick district of Ayrshire to compete. To the Essay from which the following extracts are made a Prize was awarded. Portions of the successful Essays were read at a public meeting held in the Reformed Presbyterian Church in Girvan, Ayrshire, on Tuesday evening, May 22. We are happy that an esteemed Christian friend, and a Contributor to this Magazine, obtained a Prize.—EDITOR.

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"The Sabbath was made for man."
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God has decreed that man shall eat bread in the sweat of his brow. Labour, then, is a condition of life. But man cannot toil incessantly without bringing upon himself an accumulation of evils. The bodily organs need exercise, they also require rest. Great as our power of endurance confessedly is, it has yet its limits. Pushed beyond due bounds, over-exerted, the muscular and nervous systems yield, producing disease, delirium, and death. How needful, then, the alternation of day and night! and how beautifully illustrative of the harmony and adaptation discoverable alike in nature and Providence! But physiologists affirm that not more necessary is sleep to the eyelids after long watching, than is the periodical recurrence of relaxation from the cares and toils of every day life, such as the Sabbath affords, to the promotion of that healthful tone of body and mind, without which duty may not be fulfilled or life enjoyed. * * *

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The blazing hearth calls up joyous feelings in the humble cot and the lordly dwelling; but ere the material for fuel can be obtained, a portion of our fellow-beings must descend deep into the bowels of the earth, and there, shut out from the light of day, inhaling impure air, confined to a stooping, kneeling, or reclining posture, hew the stubborn rock for hours together. To these, how sweet the return of the Sabbath, which comes to bid them walk erect and breathe freely! When we see the mighty engine, "like a thing of life," bearing swiftly along a city's traffic, or a mass of living intelligence, we extol the inventive powers of the discoverer as almost superhuman, we talk of the beauties of science, the triumphs of art, but we are seldom mindful of the excessive drudgery, the scorching heat, the long night-watchings endured by those engaged in the smelting of metals necessary to the construction of rails and locomotives. To these men how valuable the Sabbath, which brings refreshment to the parched eyelids, rest to the weary limbs. If a choice specimen of textile manufacture be presented for our inspection, we may admire its rich delicate softness, its chasteness of style, its brilliancy of colour, but we are not over careful to remember that in the various manufacturing processes, delicate females and children of tender age are constantly employed, shut up in factories whose atmospheres are heated to a high degree of temperature. To such how gladsome the Sabbath's dawn! which speaks of relief from protracted toil, escape from the noise and whirl of pinions and pulleys, from confinement, dust, and heated air. Nor is Sabbath rest beneficial to those only who are engaged in what are reckoned unhealthful occupations. Its advantages are shared more or less by others. The student, bent on literary and scientific acquirement, might readily impair his bodily and mental powers, but the Sabbath intervening, he returns with renewed vigour to his dissertations, his problems, his crucibles. The shopman, cooped up behind his counter during twelve or fourteen hours per day, dealing out the necessities and comforts of life to others, would hold a position hardly compatible with the enjoyment of robust health, did he not find some welcome compensation in the Sabbath. By means of the Sabbath the field labourer has his wasted strength renewed, and the in-door workman his cramped limbs relaxed. Most people pursue useful avocations of one sort or other; and whether it be labour of the head or of the hands on which we are engaged, whether it be in the workshop or the warehouse, with the hammer or

the shuttle, the balance or the yard-stick, the first day's rest is still, under the Divine blessing, a happy means of preserving the corporeal frame against confirmed illness and premature decay.

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Labour is useful and honourable. Property is the sign of labour and its fruit. To acquire property by honest means is commendable. To be satisfied with earning what is sufficient for mere animal existence, while health and other circumstances permit us to provide in some measure against future contingencies, is to fall short in duty as rational, responsible beings. Unwished for events are of every day occurrence; and over many of these human agency has no control. But Providence does not leave us wholly destitute of the means of lessening and mitigating human ills. Prudence and forethought dictate the necessity of providing in some measure against times of sickness, of commercial depression, by the world named misfortunes, held by the Christian to be chastisements inflicted by the Universal Parent for wise and good purposes. Yet there are times in the experience of the most resolute, when the spirit flags in sight of the tedious, irksome task, quails before the pressure of surrounding difficulties imaginary or real. Our bark seems launched on a troublous sea: the mental hemisphere is darkened: the clouds overhead threaten to burst and overwhelm us: when lo! the light of the blessed Sabbath appears above the horizon like a bow of promise. The gloom insensibly departs; the waves subside; and we steer onward with alacrity and courage.

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The institution of the Sabbath is highly favourable to mental culture. The intellectual faculties are talents lent us, and for which we must give account. To educate the higher parts of our nature to the extent that our several spheres in life will allow, is a duty, binding upon all. The word *learning*, in its usual acceptance, does not imply all that is necessary to true elevation of mind. We might be able to measure the distance, and magnitude of the planets; we might understand the laws that govern the animal and vegetable kingdoms; we might be skilled in the interpretation of languages ancient and modern; we might be able to discourse *fluently* of the various systems of philosophy, that have hitherto *illuminated* or *darkened* man's understanding, and yet our highest *nature* be comparatively a barren waste. Mental culture's

woefully incomplete, unless the moral and religious sentiments are constantly and assiduously cared for. For the due exercise of these feelings, is golden opportunity afforded each Lord's day.

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Let us take a Sabbath day's journey into the fields, and what food is there for the contemplative mind ! In the soft verdure of Spring and the golden luxuriance of Autumn ; in the variegated beauty of the wild flowers that bestrew our path ; in the purling of the silver streamlet coursing towards the mighty deep ; in the gladsome lowing of cattle upon hill and dale ; in the hushed whisper of the breeze ; in the hum of insects and the songs of birds ; in all that greets the eye and the ear, there is much to stir up within us, admiration of the power, wisdom, and goodness of Him "whose centre is everywhere, whose circumference is nowhere ;" much to enlighten the understanding and improve the heart.

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Domestic happiness is by common consent assigned a high place among earthly blessings. How, then, shall we estimate the Sabbath ! which is peculiarly the day on which the pleasures of home are felt and appreciated. Amid the hurry and bustle common to working days, the domestic feelings are kept partly in abeyance : in the season of sacred rest full scope is afforded to the exercise of the heart's best affections. How striking the contrast betwixt the noise and turmoil of the busy world and the peaceful calm of the Sabbath in a well regulated family ! when those near and dear to each other, commingle cheerfully, profitably. In such a sanctuary God is surely honoured, man blessed !

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All men, the most advanced, have much to learn, and much to unlearn. By mind communing with mind, each is benefited, improved. By the coming together of the old with the young, the rich with the poor, the learned with the illiterate, the accomplished with the simple, the variously gifted, one with another, feelings of sympathy, of mutual interest spontaneously spring up. Much of human happiness and improvement depends on social intercourse ; and social intercourse is sweetened and elevated by a right use of the Sabbath.

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Hail sweet Sabbath day ! fairest of all the seven. Thou comest to invigorate tender youth and veteran age ; to lighten

the task of the toil worn and weary ; to accelerate the mind of mind ; to strengthen the affections that bind heart to heart. Welcome sweet Sabbath ! In thy return, the Divine Pater is made manifest to all, who have hearts to feel ! In thy turn, the " Resurrection and the Life " strikes yet deeper in the believer's soul ! In thee, we have an earnest too, a foretaste, of that Heaven of joy which awaits those who are in Jesus, the spirits of the just made perfect !

NATURAL THEOLOGY.

No. VI.

ILLUSTRATIONS FROM GEOLOGY.

NOT only the motions of the stars, and the structure of human beings, and of all other animals, and of the different members of the vegetable kingdom, but the past history and features of our globe, display such evidences of beneficent design, as necessarily to conduct us to an intelligent and benignant Creator. Our earth is not of yesterday, nor was it made but six thousand years ago, for at least one hundred times that period must have been required for the deposit of one of its strata alone, the oldest sandstone ; if we attempt to assign any age to it, its past existence must be counted by tens, if not more probably by hundreds of millions of its own revolutions round the sun. Throughout these reckonable ages, numerous and vast have been the changes it has undergone ; for there is not a portion of its present surface, which has not more than once lain, for centuries, a time at the bottom of the ocean ; and been thence subsequently upheaved to the light, by volcanic or other mechanical central forces. Nor has this seeming ruin, and these apparent devastations, been without a wise and kindly purpose ; change not only fitted it to be the dwelling place of some higher order of sentient beings, peculiarly and exquisitely adapted to its temporary condition ; but all these mutations combined have brought it to its present state of beauty, variety, fertility, and serviceableness to Man, the youngest and greatest of its inhabitants.

The mere diversity of the surface of the earth, its arrangement into mountains and valleys, is evidence both of *Design* and of *Benevolence*. How " weary, stale, flat, and unprofitable " would a dead and uniform level have appeared to us, simply regarded as an object of contemplation.

we ever been forced to leave a hilly country in which youth was spent, to reside constantly among plains, or fertile, can alone adequately conceive. That He made our nature susceptible of great pleasure from variety has placed that variety around us, is proof that he made it of our happiness even before he called us into existence; and commanded the volcanoes and the deluges of pre-Adamite periods to make preparation for our entrance. Had the surface of our globe been void of elevations and depressions, it would probably have been entirely covered by the waters of the vast ocean, and consequently could neither have been terrestrial plants nor animals. Suppose it a level, and uncovered by the sea; as rain would have fallen upon it from the atmosphere, had no means of escape into hollows been prepared for its reception, the surface must have been converted into one immense morass, unfit enough in all probability for the dwelling place of ferocious *saurians*, but where human life could not have been maintained for a moment. As it is, the moisture raised from the earth and sea by the action of the sun, and suspended in the heavens above us, falls upon the mountains and is conducted down their sides in rivers, which disperse sterility and beauty and health, as they go, and at length find their way to the deepest valleys as vast lakes, or find their way to the ocean, to begin again their beneficent circuit. At one time the surface of our globe was composed of nothing but bleak and barren rock. Immediately, however, the atmosphere and the rains begin to act upon it. The rocks, including even the hardest, have been gifted with the power of absorbing from the air both oxygen and carbonic acid; which have the effect of decomposing them, and crumbling them gradually down into minute particles. At the present moment, this process is going on among the most compact of them, to the depth of half-an-inch per year; that is, to that depth they are being converted into small gravel or into powder. Rain, by penetrating to the minutest fissures, and cold by there transforming into ice, combine to split even the firmest textures, thus expose them more completely to the process of decomposition by atmospherical or chemical agencies. Rivers, gullies, are constantly wearing away great quantities of matter; they frequently scoop out channels even in granite to the depths of hundreds of feet. This they either deposit on their banks, or at the bottoms of

lakes, or where they empty themselves into the sea. There was no perceptible necessity, in the nature of things, that this pulverised stone should be turned to any account; it was *Mind*, therefore that made it to be the *soil* in which the first plants of our earth were made, not only to flourish, but so to enrich by their decay, as that myriads of superior vegetable productions should subsist upon it, and so provide nourishment for countless hosts and countless generations of animated beings.

Much of our comfort, our prosperity, and our civilization are owing to the important uses we are able to make of the various *minerals* with which the interior of our earth so richly abounds. Some of them, as Rock Salt, are almost essential to the maintenance of our health; some, as Gypsum, are of great importance, not only in the arts, but as fertilizers of the soil; some, as Limestone, besides valuable for agricultural, are almost indispensable for architectural purposes; while it is not too much to say that to the abundance of Iron and Coal which she possesses, is our own empire indebted for much of her social progress, and for her pre-eminence among the nations. Can any sane mind be able to persuade himself that it is owing entirely to *chance* that these things exist that they are so useful to man, and that man has been able to render them auxiliaries to his advancement? And if not, how shall we find words to express our admiration of the Wisdom and Goodness, which, in long past ages, stored them up for our future benefit? The existence of lungs in an unborn child, months before it has any occasion for their use, yet evidently adapted to some approaching, though not yet arrived, condition of its existence, has always been admired and often expatiated upon, as a striking instance of those "Prospective Contrivances," which so powerfully declare the existence of a Contriver. Not less so appears the deposition in the heart of the earth of the various Minerals above enumerated, not a short time, but millions of years, before the appearance of the being for whose advantage they were especially destined; who should first discover their various qualities, and make those qualities the ministers to his improvement and enjoyment. The evidence of forethought, of plan, and of kindness, is at least as complete, as in the case of a wise and tender human parent, who makes provision by will for the education and sustenance of one of his expected offspring, who may not yet have seen the light.

Important as the minerals just mentioned are to the well-

ing of our race, had they been suffered to remain in the parts of the earth where they were originally formed, human eyes would never have seen them, nor human hand wrought on them, nor human skill adapted them to purposes of utility. The Metals occur chiefly in the primary and secondary formations, that is, in the oldest rocks, those which were the first most distant from the circumference, and nearest the centre of the earth. Rock Salt, Coal, and mountain limestone were indeed a little nearer to us, but when first deposited they were almost at the bottom of the secondary formation; having above them the greater part of the new red Sandstone group, the Oolitic and Chalk groups, and the whole of the Tertiary and the Superficial formations. It is impossible to guess at what a great depth within our globe these minerals were primarily placed. One writer calculates that the successive *strata* measure sixty miles in depth; suppose then our Metals, our Coal, our Salt, our Limestone, placed but thirty, or even twenty, or even ten miles below the surface, and all the strata to have remained undisturbed in their original position, they would all have been lost, not only to the service, but even to the knowledge of man. How, then, were they placed within our reach? Chiefly by the frequent and tremendous volcanic eruptions and earthquakes, which prevailed so extensively over all parts of the earth, our own islands included, in ancient times. By the action of these forces, and especially of the former of them, the very deepest formations were frequently cast up to the surface, and thus their rich and varied contents were brought near to man, that he might appropriate and apply. Is there not purpose, and plan, and love in this arrangement? And what a cheering lesson does it teach, that ruin, devastation and destruction are but the preludes to improvement and gladness!

Such are some of the advantages which have accrued to the present race of human beings from the activity of *Volcanoes*, in ages long past; they have been emphatically ministers of good, exemplifications of "Love in desolation masked." Such also is their character and operation at the present hour. Philosophers are now nearly unanimous in supposing, that the interior of our globe is one vast molten mass, boiling with intense heat. Thence vapours and gases are constantly generated, of enormous capability of expansion, and which are day and night seeking for some mode of escape. When there exist no fissures communicating with

the surface, through which they can penetrate to the outer space, their tremendous struggles occasion those earthquakes, which so often overthrew cities, and spread death among their inhabitants. From the effects of earthquakes, which have occurred even within the historic period, we can easily imagine, that, were these internal vapours and gases completely pent up, had they no means of exit whatsoever, they might blow into the air whole Continents and Islands with their entire populations. The great present use of volcanoes is now apparent; they afford so many outlets for these condensed energies, and are, in fact, as they have been happily styled, "the safety-valves of the globe." The number of these vents throughout the earth, must now be considerably more than two hundred; and when we consider the earthquakes, with overthrow of cities, and destruction of human life, which they prevent, not to mention sudden explosions of even wider spread desolation; we can easily understand that their existence is a blessing to humanity. These "safety valves" must also have been contrived to answer the purposes they confessedly do accomplish; and afford us further evidence of the wisdom and goodness of the Contriver.

Space would fail to speak of the animals, many of them of strange shape and of immense proportions, which tenanted our earth during the incalculable pre-Adamite ages; such as the different Saurians, the Pterodactyle, the Ignanodon, the Dinotherium, the Mastodon, and others. Uncouth as their forms appear, when restored by the skill of the modern anatomist, and strange as seems to us the mixture of parts, which in our time are never found united in the same individual; yet, in reality, these were not monstrosities, but size, shape, appendage, were all as admirably adapted to the wants and habits of the creature, and to the character of the lakes, or seas, or vegetation, or temperature of the earth, as are now those of the animals with which we are most familiar. Each set of beings was placed on the globe, just at the time when every thing was most favourable for its existence here; first, numerous Polypes were created; after a long period fishes first appear; much later still, land rises from the deep, and then land vegetables are produced; another revolution, and marine Reptiles are formed; ages elapse, and land Reptiles are created; another flight of time, and land Quadrupeds spring forth; and last, almost as it were yesterday, Man is ushered into life. Had our first parents been sent on earth at any time before the period at which they

ly did arrive, it would have been unsuitable to their ion, and they must have perished; and the same is true ry race of beings that appears, as we ascend the stream mputable ages. So true is this, that, learning its habits its structure, Geologists can thereby tell, by the fossil ns of any creature, what was the condition of the earth time of its existence. How exhaustless the wisdom, thus, for millions of years past, has been conducting lobe through a series of mighty changes, and after each locked it with beings fitted to its then condition; and exhaustless also the goodness, which, for the same mil- of years, has never left the earth without inhabitants le of enjoyment!

C. Y. M.

REGISTER,
RELIGIOUS AND PHILANTHROPIC.
JULY 1, 1849.

BOLTON, LANCASHIRE, DISTRICT UNITARIAN ASSOCIATION.—This iation, holding its meetings half yearly in one of the congre- is connected with it, convened to its forty-sixth gathering, on ay, April 26. The religious services were conducted in Bank ; Chapel, Bolton. The Rev. A. Macdonald, M.A., of Chow- prayed, and the Rev. C. B. Hubbard, of Rivington, preached John vii. 48. At tea, in the Temperance Hall, more than three ed persons met together, the minister of the congregation, the F. Baker, M.A., presiding. Various friends addressed the ng, Messrs. C. J. Darbishire, R. Heywood, Morton, Rev. F. les of Park Lane, F. Howorth of Bury, J. Cropper of Stand, J. nd of Hindley, the Chairman, and the Ministers who conducted orship. An interesting and useful meeting was the result.

LEEDS UNITARIAN CHRISTIAN CHURCH.—The annual meeting eld May 6, when John Warren, Esq., presided. The Report of ommittee was read by Mr. Robert Adams, the Secretary, and a Committee elected. The friends continue steadfast and perse- g in their attachment to Christian truth, amidst every difficulty. Rev. C. F. Smith resigns his connection with the society, and ongregation are anxious to secure the services of any devoted nt of Christ.

BOLTON, STAFFORDSHIRE.—Considerable effort has for some time made in this place to excite public attention to Gospel truth, amongst the labourers Mr. Silas Henn has been indefatigable. e labours have not been barren or unfruitful. The circulation acts, faithful, energetic Scriptural preaching, have done a good . A goodly number have become like minded in Christ. It seemed able a House of prayer should be erected, by which a permanent p should be given to these Christian efforts. The people on the *have done somewhat for this purpose, and others in various ties have aided the enterprize.* Monday, May 14, was devoted

to laying the first stone of the Chapel. Public attention was much excited to the circumstance. Friends assembled in Christian sympathy from many of the neighbouring towns; probably a thousand persons were present. A hymn was sung, prayer offered up by the Rev. Stephenson Hunter of Wolverhampton; the principles to be upheld in the place of worship were explained by Mr. Henn; the stone laid by T. Eyre Lee, Esq., of Birmingham; prayer engaged in by the Rev. J. Palmer, M.A., of Dudley, and the benediction given by the Rev. H. Hutton, M.A., of Birmingham. The audience manifested great attention throughout the proceedings. In the afternoon, a tea party was held in the Assembly Rooms. T. Eyre Lee, Esq., was voted to the chair. There were two hundred and thirty persons at tea, and their number was increased subsequently to between three hundred and four hundred. The friends previously named addressed the meeting, as also the Revds. J. C. Lunn of Hinckley, S. Bache of Birmingham, T. Bowring, and J. G. Brookes, Domestic Missionaries, Birmingham. Hymns were sung, and Mr. Henn closed the meeting with prayer. It was a good, instructive, and hopeful day. May success, comfort, and blessing, crown this Christian undertaking.

EDINBURGH UNITARIAN CONGREGATION.—A Congregational tea party was held in St. Mark's Chapel, Castle Terrace, May 14. About a hundred persons assembled, Rev. R. Shaen, M.A., presided. Hymns were sung, and the meeting addressed by the chairman, Messrs. C. Dunlop of Paisley, and A. Scott, Dick, Ferguson, Knox, of the congregation.

LIVERPOOL.—Petitions in favour of Mr. Cobden's motion, for referring all international disputes to arbitration, have been presented to the House of Commons from the Unitarian Congregations worshipping in Paradise Street Chapel, Renshaw Street Chapel, and the ancient Chapel of Toxteth Park. We are glad to see that the cause of Peace has been nobly advocated by the Unitarian denomination throughout the kingdom. This is as it should be. Ever ought they to be in the van of all reform. The House of Commons has at present put aside the motion. It has not got rid of it. A goodly minority voted in its support, and as practical Christianity increases, that minority will increase.

THE NEW UNITARIAN CHAPEL, HOPE STREET, LIVERPOOL.—This edifice, when complete, will present one of the best and most carefully studied examples of the pointed style of architecture, and rank high amongst the many beautiful structures with which the revival of the taste for, and the knowledge of the true principles of Gothic architecture, are now adorning the country.

The building is expected to be finished in September next, and will be opened on the return of the minister of the congregation, the Rev. James Martineau, from the Continent.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.—The twenty-fourth anniversary was celebrated in London on Wednesday, May 30. The religious services were conducted in Essex Street Chapel, Strand, the Rev. J. Scott Porter, M.A., of Belfast, the preacher. The sermon was founded on Matthew v. 13. At the close of the service, the business meeting of the Association was held in the

chapel, when James Heywood, Esq., M.P., was called to the chair. The Treasurer, T. Hornby, Esq., presented statement of the accounts, the income being £1,039 9s. 0d., the expenditure £1,040 14s. 7d. The annual subscriptions, it was said, had declined to the amount of £120. We are persuaded there is a mistake here. It has been usual, hitherto, to apply for these subscriptions. This has not been done, we apprehend, in the year just closed. It may be that they will be forthcoming when solicited, and should have been reckoned as arrears, rather than as abandoned. The Treasurer's Report was adopted, on motion of J. B. Estlin, Esq., of Bristol, seconded by J. Christie, Esq., of London.

The Rev. E. Tagart, of Little Portland Street Chapel, London, the Honorary Secretary, read the Report of the Committee. Its adoption was resolved on, on motion of Rev. H. Hutton, of Birmingham, seconded by Rev. J. Gordon, of Coventry. The thanks of the meeting were voted to the Rev. J. Scott Porter "for his truly Christian, impressive, and appropriate discourse," moved by Rev. Dr. Hutton, of Carter Lane Chapel, London, seconded by H. J. Preston, Esq. Mr. Porter acknowledged the Resolution, and moved "That the Committee be instructed to continue their efforts for the establishment of a *Dépôt* for their books and tracts, with a view to the more efficient supply of the Unitarian public; and for the appointment of an active and influential Agent to assist in carrying out the objects of the Association; to visit the rural Churches, and co-operate with the settled Ministers in the Provinces, in plans for the diffusion of Unitarian Christianity." It was seconded by the Rev. S. Bache, of Birmingham, and adopted. The Resolution, good so far as it goes, appears to us to fall far short of the necessities of the case. If by "*their books and tracts*" be signified merely the books and tracts included in the Catalogue of the Association, meagre and scanty as it is, this is not the want required to be supplied. There are hundreds of works, not included in that Catalogue, which are occasionally sought after, and arrangements should be made by which they could be readily obtainable, not by "the Unitarian public" merely, but the general public also. Something on the plan of the Book Room of the Wesleyan Methodists is what is wanted. Satisfied are we, that if properly arranged, and thoroughly worked out, such a *Dépôt* would prove a source of revenue to the Association, as well as of extended usefulness. It ought to be taken up vigorously, and carried out at once. Nothing should stand in its way. Outlay here, though it should bring present loss, would ensure eventual gain. "The appointment of an active and influential Agent," is likewise needful. To be really "influential," however, he must do more than "visit the rural churches." No place more needs effort than London itself. Missionary stations should be planted in its every locality. The "*diffusion of Unitarian Christianity*" in the Metropolis, is yet a work of the future. The country is already ripe for Missionary labour, and will set the Metropolis the example, if it do not bestir itself promptly. "To co-operate with the settled Ministers in the Provinces" is well, but more than this must be done. To bring into active co-operation willing and faithful *Lay Brethren* is as important. There are many ready to work, many actually working now, whom it would be most useful to combine in plans of wide-extended and energetic action.

The Rev. E. Talbot, of Tenterden, moved a resolution in reference to American Unitarian brethren, and expressive of desire to co-operate in conjoint efforts for the diffusion of a common faith, and the Rev. William Hincks, of London, who had recently visited America, seconded it. The Rev. J. Boucher, of Hackney, in proposing a resolution on "Popular Education," spoke of the Unitarian controversy as "exhausted," and that those who were "seeking after a purer theorem of faith," might "go to our libraries, and there they will find a solution." Such statements could be enunciated only by persons unacquainted with the actual condition, sentiments, and feelings of the people of this country, as well as the past history of our churches. This bugbear of controversy is of old date, and its fear has done much to injure our churches, and stay the progress of our denomination. The congregations amongst us which have life and energy, are precisely those in which Christian principle has been most steadfastly maintained; whilst those in which it has been shirked, and kept out of sight, are feeble, cold, dying. To induce men to seek "after a purer theorem of faith," their attention must be roused to its existence. The stagnation of uniformity must be broken up. The waters must be troubled, or healing will not ensue. The error in Unitarian churches has been the non-enunciation of Christian truth, not its over-manifestation. The schoolmaster might as well refuse to teach an A B C class, because the alphabet was familiar to him, as the Christian minister cease the enforcement of Christian principles, because he himself is a Scribe, well instructed in the Kingdom of God. In the work of Education, Unitarian Christians have ever been amongst the foremost. To them "Popular Education" is no new work. They had their schools when others had them not. Raikes, Lancaster, found in them their most zealous and efficient supporters. It is because elementary education is spreading, that the greater necessity exists that the Christian missionary should uphold Christian truth, righteousness, and freedom, that education may prove a blessing indeed. The Rev. W. James, of Bristol, R. Taylor, Esq., of London, Rev. J. Gordon, Rev. E. Kell, of Newport, Isle of Wight, also spoke in reference to this Resolution, and Mr. Boucher's statement; and a vote of thanks to the chairman, moved by Rev. E. Tagart, supported by Dr. Rees, Resident Secretary, closed the proceedings in the chapel.

In the evening, about five hundred persons assembled at a Soiree in the Freemasons' Hall, Great Queen Street, Lincoln's Inn, the chairman, James Heywood, Esq., M.P. This plan of assembly, adopted for the first time by this Association last year, is preferable to the tavern dinner of former date, or the more recent "late breakfast;" but, it is susceptible of many improvements in the details. Were the whole company seated at the tables, and the platform parade and formality got rid of, previous arrangements made with the speakers, a more religious character and spirit promoted, unity and order would be given to the proceedings, at once more useful, and agreeable, and Christian. The evening meeting on this occasion was addressed by the chairman, Messrs. R. Taylor, T. Hornby, E. J. Clennell, Hon. F. Hincks, of Montreal, Revds. H. Hutton, E. Tagart, F. Bishop, of the Domestic Mission, Liverpool, J. Scott Porter, S. Bache, Dr. Hutton, T. Madge, of Essex Street Chapel, London, and terminated with thanks to the chairman.

SUNDAY SCHOOL ASSOCIATION.—The fifteenth Anniversary was celebrated at a public breakfast, held in the large Hall of Radley's Hotel, Bridge Street, Blackfriars, London, on Thursday morning, May 31. The Rev. J. Colston, of Styal and Dean Row, Cheshire, chairman. A numerous assembly convened. The Secretary of the Association, the Rev. W. Vidler, of London, read the Report of the Committee; and Mr. Robert Green, the accounts of the Society, after the chairman had made an opening address. The following persons also spoke to the various business of the day:—Revds. J. Scott Porter, S. Wood of London, who we are thankful has prepared an excellent catalogue of books suitable for Sunday School libraries and prizes; H. Solly of Cheltenham, E. Talbot, H. Hawkes of Portsmouth, J. C. Means of Chatham, E. Kell, R. L. Carpenter of Bridgewater, F. Bishop, Dr. Hutton, R. E. B. Maclellan of Canterbury, and Messrs H. J. Preston, J. B. Estlin, Wade, J. C. Lawrence. We regret the plan of the Sunday School Teachers connected with Hanover Square Chapel, Newcastle-upon-Tyne, of a shilling annual contribution from each Teacher of the Schools connected with the Society, does not find favour with the Committee of the Association, and that they prefer Congregational or District Collections. The one plan appears to us much more easy of adoption than the other, and if carried out would materially raise the income of the Association. The other, not being dependent on those practically interested in Sunday School work, will not we think meet general response.

There was a Conference of Teachers and friends of Sunday Schools in the evening of Thursday May 31, at the Domestic Mission Chapel, Milton Street, Cripplegate, the Rev. E. Talbot, chairman. In addition to many of the persons named as speaking at the morning assembly, the meeting was addressed by the Rev. B. Mardon of Worship Street Chapel, London, E. Hall of Billingham, J. Hill of Cranbrook, M. Davidson of Godalming, Messrs. Passmore Edwards, G. Cockran, &c., and much valuable thought and suggestive matter were enunciated. The Conference closed by singing a hymn, and joining in prayer by the Rev. H. Solly.

IRISH UNITARIAN CHRISTIAN SOCIETY.—The nineteenth annual meeting took place in Dublin, Sunday May 20. The religious services were conducted in Eustace Street Chapel in the morning, and in Strand Street Chapel in the evening, and on both occasions the Rev. John Gordon, of Coventry, preached. The business meeting was held in the Vestry at the close of the morning worship. On Monday, May 21, friends to the number of forty dined together at the Northumberland Hotel, John Classon, Esq., in the chair. The Revds. Dr. Drummond of Strand Street Chapel, and his colleague, G. A. Armstrong; J. Gordon, Dr. Ledlie, of Eustace Street Chapel, with Messrs. R. Dowden of Cork, J. Armstrong, W. Drennan, Classon Bankhead, J. G. Drennan, R. B. Falkiner, and P. M. Taylor, addressed the meeting.

CHRISTIAN TRACT SOCIETY.—Friday June 1, the fortieth anniversary was held in Essex Street Chapel, London, James Esdaile, Esq., chairman. The Report was of interest, the Society out of debt, and pursuing *steadfastly* and *perseveringly* its useful and benevolent career.

ANNIVERSARY WEEK IN BOSTON, UNITED STATES.—This appears to have been a season of unusual interest, life, and vigour. Our American Unitarian Christian brethren are conscious of the position in which circumstances have placed them, and are anxious to discharge the duties which those circumstances impose upon them. The first meeting was that of the Unitarian Book and Pamphlet Society, held on Sunday evening, May 27, in the South Church. Rev. James F. Clarke prayed, and the sermon was preached by the Rev. John Pierpont, of Troy, New York State, from Rev. i. 3,—“Blessed is he that readeth.” At the conclusion of the discourse the Rev. J. F. Clarke added a few stirring facts, illustrative of the eagerness with which our publications are read in the West, and the good they accomplish. The church was well filled, and a good collection taken up.

The fortieth Anniversary of the Bible Society of Massachusetts was held on Monday, May 28, the Honourable Simon Greenleaf, L.L.D. presiding. Rev. Dr. Jenks read the Scriptures and prayed. The Secretary, Rev. G. W. Blagden, read the Report. 3625 Bibles and 2708 Testaments had been distributed in the course of the year, of which number 2530 had been given to seamen. To emigrants bound to California 850. The Report closed in the words of Martin Luther on the value of the Bible, “I have found it a tree of life bearing many fruits. I have gone round it and shaken its boughs, nor is there the smallest branch which, if properly shaken, will not yield good.” The Honourable Robert C. Winthrop spoke with great power and earnestness on the agency of the Scriptures in advancing human welfare, improvement, and happiness; and was followed by Revds. Budington of Charlestown and Dr. Bellows of New York. The services closed with the Doxology and Benediction.

The Massachusetts Congregational Charitable Society held its annual meeting on Monday, May 28, in the house of Rev. Dr. Frothingham. From the Report of the Treasurer it appeared that the funds of the Society were in a very flourishing condition, and many widows of our deceased brethren are partakers of this most excellent charity.

The Boston Port Society, designed for the benefit and instruction of Seamen, and of which Father Taylor, as he is usually and truly called, is the very efficient and laborious Missionary, held its twentieth anniversary in the Federal Street church on Monday evening, May 28, Hon. Albert Fearing in the chair. The services began with singing, and Rev. Dr. Sharp prayed. J. A. Andrew, Esq., read the Report, and the Hon. J. H. Clifford, of New Bedford, moved its adoption. Rev. Dr. Bellows, of New York, followed on the duties owing by society to seamen, and Father Taylor succeeded. The meeting closed with the doxology and benediction.

Morning Prayer Meetings in the Church of the Saviour, began on Tuesday morning, May 29, and were continued during the anniversary week. Very large audiences attended them, and expressed the deepest satisfaction and manifested the deepest interest in these seasons of fellowship with God our Father, and Christ our Redeemer, and with one another.

The American Unitarian Association business meeting was held in the Chapel of the Church of the Saviour, at nine o'clock on Tuesday morning, May 29, the Rev. E. S. Gannett, D.D., the President in the chair. Prayer was offered by Rev. Mr. Osgood. The Secretary, Rev. F. W. Holland, read the Report, and the officers of the Association for the ensuing year were appointed.

At two o'clock, the Ministers and their Wives, from various parts of the Union, who are annually invited to the anniversary, and entertained by the Laymen of Boston, met together, with their Christian friends and brethren in the Assembly Hall in Albany Street, to a social repast. It

was crowded, between nine hundred and a thousand persons being present, the Hon. Josiah Quincy, jun., the President. The Divine blessing was asked by Rev. Dr. Peabody, and after dinner thanks were offered up by Rev. Dr. Bellows. The chairman welcomed the friends from a distance, in hearty and beautiful terms, and the welcome was responded to by the Rev. F. A. Farley, of Brooklyn, New York. Various hymns were sung in the course of the afternoon, and many interesting and animating addresses delivered by Ministers and others, the Rev. J. Pierpont thus concluding, "*Sursum Carda.*" he would say. Up with your hearts! The time is coming when this will be the key-note in our anthem at our festivals, and shall ascend to the ear that always bowed to us, that gracious Being who will give his approval to every effort to lift man up to God." The meeting closed with the doxology, "From all that dwell below the skies."

At seven o'clock on Tuesday evening, May 29, the annual meeting of the American Unitarian Association was held in Federal Street church, Rev. Dr. Gannett presiding. A hymn was sung, and the Rev. J. Pierpont prayed. Rev. F. W. Holland gave an outline of the Report read at the business meeting in the morning. The Chairman said the Committee had selected a few subjects for remark, and requested friends to speak to them, our distinctive views as a Christian denomination, the education of young men for the ministry, the circulation of books and tracts, Missions, and the great purpose of our religion and the cause of Christ's mission into the world, spiritual religion, the spiritual redemption of man.

Rev. G. W. Burnap, of Baltimore, addressed the meeting on the distinctive principles of Unitarian Christianity; the Rev. J. F. Clarke, of Boston, on the Christian ministry, confining it not to any special body of men, but comprehending in the term all who were desirous of advancing Christian truth and righteousness, particularly noticing the usefulness of the Meadville College in training Pastors for the people. Hon. T. D. Elliott, of New Bedford, advocated Missions as peculiarly the duty of Unitarian Christians and of the Association; the Rev. Mr. De Lange, formerly of the household of Abraham, now of Christ, and Pastor of the Unitarian Church, of Quincy, Illinois, supported energetically the same views; the Rev. G. E. Ellis, of Charlestown, spoke of book and tract circulation and the various agencies needful in disseminating Gospel truth; Rev. Dr. Frothingham, of Boston, addressed himself to the life of God in the soul of man, whilst Father Taylor, of the Wesleyan Methodist denomination, urged Unitarians, if possible, to out-work them in good works and he would gladly follow in their steps. Singing and prayer closed these meetings.

The facts detailed contain the substance of reports of various meetings as given in "The Christian Register," of June 2. Other meetings were also held, and of these we hope to give account in our number for August.

NEWCASTLE AND NORTH OF ENGLAND UNITARIAN CHRISTIAN TRACT AND MISSIONARY SOCIETY.—The fourth anniversary of this Association was held in Newcastle-upon-Tyne, on Sunday and Monday, June 17 and 18. There were present at one or other of the various meetings, friends from Alnwick, Morpeth, Barnard Castle, Stockton-on-Tees, Sunderland, Malton, North Shields, South Shields, Durham, Chirton. On Sunday morning there was a numerous attendance in Hanover Square Chapel. The religious services were conducted by the Rev. John Gordon, of Coventry, who preached from John iv. 35-38. The discourse contained a lucid and powerful delineation

of the present condition and tendencies of the various religious denominations of England, and pointed out faithfully and vigorously the duties thereby devolving on Christian Unitarians. The statements and appeals were listened to with deep interest and earnest attention. They told of dangers to Christian belief, profession, and action, they spoke of obligations, of peculiar responsibilities which could not be shifted or put aside by those who would prove themselves faithful and true to the Gospel of Christ, their own consciences, human rights, improvement, freedom, salvation.

In the afternoon, the friends assembled in the Chapel to receive the Report of the Committee of the Association. The Rev. J. McDowell, of Stockton-on-Tees, gave out a hymn and engaged in prayer. Mr. George Brown, of Barnard Castle, was afterwards unanimously invited to preside, and after a few remarks on the nature of the meeting, and the purposes of the Association, called on the Secretary to read the Report. It commenced with referring to the deaths of esteemed and honoured coadjutors in the Committee, which had intervened since the last anniversary, and the priceless consolations of Christ and Christianity amidst the privations of death; took a passing reminiscence of the preceding annual meeting, and the honoured and respected individuals who then spoke forth the words of Christian truth and soberness; and noticed the correspondence on American slavery consequent on the paragraph relating to it in the Third Annual Report. The objects of the Association were stated as two-fold: tract distribution and Missionary preaching. Tracts had been given to more than forty congregations, or individuals, for distribution in Northumberland, Cumberland, Durham, Westmoreland, North Yorkshire, Scotland, amounting to 5739. The Report went on as follows:—

“In connection with the Tract department, great difficulties and delay were experienced this year, as in former years, in obtaining many of the works which were required. Most praiseworthy exertions were made by Mr. John Mardon, of Ely Place, London, to overcome these difficulties; but their existence indicates a state of things which ought not to continue. It is equivalent to a prohibition of the sale of publications advocating Unitarian Christianity. This is a matter which the Committee of the British and Foreign Unitarian Association are competent to right, and which claims their prompt and vigorous efforts for its proper and adequate arrangement. In transmitting the annual subscription of £5 from this Association, the Secretary stated the views of the Committee on this subject, and urged their consideration and action. At the same time he also pressed on the attention of the Committee of the Parent Institution the employment of extensive Missionary operations, as of essential importance in these times, and the altered circumstances and feelings of the people of this country, to the increased diffusion

Christian truth and righteousness, and as carrying out the original purposes of the Association.

"Of the Missionary operations of their own Society, the Committee would gladly have to report more largely. They believe such efforts to be of incalculable utility, in awakening inquiry, dispelling prejudice, spreading information, guiding to truth and duty, imparting consolation, peace, and happiness to numbers, whose minds and hearts the current theology has rendered dark, and stagnant, and hopeless. They believe the times are propitious to such agency, and that it would effect much for human well being. At Alnwick it has certainly been productive of good in many ways. In the course of the past year Mr. Harris has visited that town eight times, and on almost every occasion has preached to considerable audiences, on some evenings to a large attendance. Those visits have enabled him to offer Christian consolation to afflicted friends, to honour the memory of the righteous dead, to uphold the truth in Christ Jesus, to vindicate the character and dispensations of the Infinite Father, to expose the ignorance and misrepresentation of the gainsayer, and to build up the brethren in faith and godliness. These were actual present influences and results; it may be that seeds have been sown, bread of life cast upon the waters, that may spring up after many days, to man's happiness, to God's glory."

Sunderland and Malton were then noticed, and the labours of the Rev. M. C. Frankland at Oxclose and Barton, as well as at the places in which he stately preaches, Wellburn and Malton. It proceeded thus:

"Friends in Barnard Castle, Gilling, Wensleydale, and Sunderland have given services in various localities, and the Committee would have had pleasure in dwelling on particular details had they been furnished. It is their hope that increased union and co-operation may bring nearer together those who are like minded in Christ, that the practicable may take precedence of the theoretical; and that, looking on the mass of ignorance, error, scepticism, superstition, bigotry, and infidelity unhappily so prevalent, and the wretchedness, vice, and misery they so frequently induce, minor differences may be merged in united effort to spread abroad that knowledge of God and of his Christ, which is present peace and eternal life.

"It seems to the Committee that the Missionary purposes of this Association should be carried out more vigorously and extensively. They would gladly, with the assistance of friends in different places, construct a Missionary Circuit, if labourers will offer, and if funds be forthcoming. They are persuaded the times are apt. There is a yearning for truth and freedom, for vital and practical Religion, in many hearts, which know not where to seek their light, and peace, and consolation. The duty of upholding the truth in Christ Jesus is imperative on the Christian Unitarian. There might be a Mission Circuit in connection with each Congregation, in which the Minister

and Lay Brethren might co-operate most effectively; there might be a Missionary District, combining all these into active and effectual union for good. What hinders the setting on foot these instrumentalities in the diffusion of Christian truth and righteousness? There is no lion in the path, if the will be there. Let the coming year witness both the will and the way, the design and its accomplishment.

"The Quarterly Meetings of the Tract and Missionary Society have not been attended as they should have been. The Committee cannot account for the lack of interest which is manifested in their recurrence; they deplore it as an evil which calls for remedy. The attendance of all is wished who desire the spread of Gospel truth, or are anxious for Christian fellowship and communion. In connection with the Missionary plans which have been suggested, the transference of these Quarterly Meetings to other portions of the district contemplated in the sphere of the Society's operations, would seem desirable. By holding them in different places points of union might be formed, from which useful influences might radiate to surrounding spots, and conjoint efforts be thereby matured and carried out, more readily than by their repetition, with the celebration of the Anniversary, at one town only. The coming year may probably witness arrangements of this nature, which may happily be conducive to more extensive good."

The substance of the replies of Correspondents to the circular addressed to them by the Secretary, was given from Alnwick, Arkindale, Barnard Castle, Rothbury, Gilling, Darlington, Morpeth, Sunderland, Chirton, South Shields, Stockton-on-Tees, Malton, and Wellburn, West Burton, Wensleydale, Kendal, Shildon, Newcastle-upon-Tyne, &c. They were of varied interest, yet nearly all concurring in the desirableness and urgency of Missionary labour.

The Treasurer's Report presented details of income from anniversary collection, annual subscriptions, &c., amounting to £50 17s. 8d.; of expenditure, including balance against the Society at the preceding anniversary, £1 14s. 7d., of £37 14s. 11½d. leaving present balance in favour of the Association of £13 2s. 3½d. The Report thus closed,

"Such are the details which the Committee have to submit to the Members and Friends of the Association. They indicate no brilliant success, they speak of no marvellous conversions. They tell but of humble and unpretending effort, they betoken the day only of small things. Yet may the little leaven ferment the whole mass, and the minute seed become a luxuriant plant. To sow in hope is Christian duty, to labour earnestly is Christian privilege. In faith and trust be that labour continued, be it increased. To procrastinate when duty calls, is sinfulness. Whilst waiting the more convenient season, Life is wearing away. "Whatsoever thy hand findeth to do, do it with all thy might," is Scripture precept, and improvement, usefulness, honour and happiness are the results of its observance."

The Rev. J. McDowell moved the adoption, approval, and printing of the Report, and Mr. Revely of Newcastle seconded it. The Committee for the ensuing year was proposed and seconded by Mr.

James Clephan of Gateshead, and Mr. Landells of Alnwick. Cor-
dial approval of Missionary labour and authorization of the Com-
mittee to prosecute it vigorously, in the various districts, in the
future, was moved by Mr. Stott of Alnwick, and seconded by Mr.
Traithwaite of Sunderland. The special thanks of the Association
to Mr. Harris for his labours, proposed by Mr. M. W. Lambert of
Newcastle, and seconded by Mr. Revely, as also similar testimony
of respect to Mr. Brown as Chairman, moved by Mr. Harris, and
seconded by Mr. Clephan, passed as did the other motions, unani-
mously. The meeting was closed by Mr. McDowell, with the Lord's
prayer and benediction.

In the Evening a large audience assembled in the Chapel, when
Mr. Gordon again conducted the whole of the services, preaching
from Colossians I. 15. The person, character, and work of Christ
were portrayed with powerful and Scriptural truthfulness and sim-
plicity and earnestness, and monitions to work out Christ imitation
were enforced with truly Christian unction, and could not fail of
making a vivid, and, we trust, abiding moral and spiritual impres-
sion. The collection, £13 14s. 7d.

On Monday afternoon the members and friends of the Association
assembled in the Music Hall, Nelson Street. Every arrangement had
been admirably made for the reception, accommodation, and comfort
of the company. Profusion of flowers and verdant foliage everywhere
met and cheered the eye. Thirty young men of the Hanover Square
Congregation, acted as Stewards. Notwithstanding the occurrence
of circumstances which rendered the attendance of many valued
friends impossible, fully three hundred individuals were seated at the
tables. On the motion of Mr. Harris, the Mayor of Newcastle was
called by acclamation to the chair, and Mr. Brown of Barnard Castle,
Vice-President. The Rev. M. C. Frankland of Malton, offered
prayer, and after tea the company joined in thanksgiving by singing
a hymn. The Mayor briefly addressed the meeting, and proposed
"The Religion of love, of power, and of a sound mind," enumerat-
ing many of the Christian worthies who had advocated its purity,
despite of persecution, imprisonment, expatriation and wordly sacri-
fice. The Vice-President replied in some excellent observations
illustrative of the sentiment, and pregnant with the Christian spirit.
The Tract and Missionary Society "with increase to its members,
its agencies, and its usefulness," was given by the Chairman, who
called on Mr. Harris to respond, as Secretary of the Association.
His appeal on its behalf was followed in the course of the evening,
by the enrolment of thirty-six new annual Subscribers, and the
proffer by several previous members, of considerably increased sub-
scriptions, if a Missionary could be procured. "Civil and Religious
Liberty all the world over" was afterwards proposed by the Chair-
man.

Mr. Harris brought before the meeting the claims of Mr. Gordon
to heartfelt welcome, honour, and regard, and amidst cheers which
showed the response they drew from the hearers, proposed in ear-
nest and eulogistic terms, "Our respected Friend and Preacher,
cordial welcome to this Association, honour for his conscientious-
ness, thankfulness for his valuable and truly Christian services of
yesterday, earnest wishes for his continued and increasing useful-
ness and happiness, the Rev. John Gordon of Coventry." Mr.
Gordon addressed the meeting in a very powerful and animated

manner, dwelling on the principles, the duties and opportunities for usefulness, appertaining to Christian Unitarians; the perils to which they were exposed, by adverse influences, the advantages which they should seize on and employ, the favourable circumstances which were rising up, and the duty of embracing their instrumentality for the diffusion of the truth, liberty, and love of the uncorrupted Gospel of the grace of God. The address could not but be powerfully conducive to good.

Fruit was placed upon the tables by the Stewards, and after some brief interval the Mayor called on Dr. Hayle, of Newcastle, who in very felicitous phraseology and illustration, spoke to the sentiment, "Piety at Home, the source of happiness to families, of peace to individuals, of fervency of spirit in the Christian Temple." The Rev. M. C. Frankland of Malton was then introduced to the welcome of the assembly by Mr. Harris, as the faithful pastor and the Christian advocate, a workman who needed not to be ashamed, and hearty welcome greeted him on his rising to propose, and during his truly excellent remarks on, "The Missionary spirit, the spirit of Christ; the spirit by which the waste places are to be reclaimed, the ignorant enlightened, the vicious brought back to virtue, error uprooted and Christian truth diffused." Mr. C. Burney of Gateshead spoke very ably to "The Sunday School, increase to its Labourers, a still wider sphere, and higher aim to its instrumentality." He noticed the miserable ignorance so prevalent, urged the duty of its removal, dwelt on the privilege of aiding this holy work, paid a tribute of respect to the memory of a lately deceased coadjutor in this labour, Mr. T. I. Proctor, and called on all who could, to participate in similar efforts to spread knowledge and virtue. The Rev. J. McDowell, in speaking to the sentiment "The honoured and righteous dead," dwelt on the gratitude owing to the forefathers of Protestant Nonconformity, and our duty whilst cherishing and acting up to the principles of individual judgment and Christian liberty, to emulate their virtues, and do in our day the work befitting us, as they in the old time were faithful to theirs. Mr. Guthrie of Newcastle addressed the meeting on "Adult evening schools, thankfulness for their past exertions and success, continuance and multiplication of their agency for human good," detailing the effort made in the past year for this object in connection with the Christian Brethren place of meeting, Hanover Square congregation, and Gateshead. Mr. Gordon was commissioned to propose a sentiment not in the Mayor's list, but which duty claimed to be given, and which their acceptance would prove to be heartfelt. "The laborious and highly esteemed Secretary of this Society, the Rev. George Harris. Honor and thanks to him for his unwearied efforts in the cause of Christian truth and benevolence, and long may he be spared to bless the Congregation with which he is here connected, by his pastoral aid, and to diffuse, in connection with this Association, the cheering influences of pure Christianity throughout the North of England." Mr. Gordon expatiated on the sentiment very warmly, and it was received as heartily as it was proposed. Mr. Harris responded, dwelling on the means of congregational usefulness, the essential importance in the building up of a truly Christian church, of union of effort, sympathy of purpose, personal aid in all the institutions, diligent use of outward instrumentalities, faithful cherishment of inward yearnings for the good and the true, the re-

life, pleading more eloquently than all. In hailing the Resolution of the Congregation adopted at its annual meeting on Sunday and the unanimity of its adoption as to New Chapel and School, and expressing his assured trust that they would be built if heart and soul were given to the work, the repeated cheering followed, manifested the earnest desires of the people upon the matter, at once a pledge of support and an augury of successful issue. The closeness of the hour prevented the Mayor from calling up additional speakers, or giving the other sentiments that had been intended. Mr. Harris therefore again briefly addressed the meeting, giving glad testimony to the high and honourable Christian character and conduct of the President of the evening, and proposed, as his respected Friend and President, the Mayor of Newcastle, to occupy the official station by adherence to Christian principle, noting his Christianity to the attainment of office, or making office the picklock to a place." The Mayor, most loudly cheered, very suitably and feelingly. A Hymn was sung, and the meeting concluded the meeting with impressive prayer, and adjourned.

FEBRUARY.—At Mulgrave Terrace, Gateshead, May 26, Mr. James Ismay Proctor, aged 34. The death of this young man is in addition to the very severe and mournful losses, recently sustained by the Hanover Square congregation. He was of truly noble character. He understood well the nature and grace of Christian courtesy. He possessed the power of attaching all classes to him, through his spirit of kindliness. Anxious for knowledge, and indefatigably. His memory was retentive and well stored. In the education of the young, he took a lively and practical interest. Whatever could be beneficial to his race, he bore, when possible, a full share. His was the spirit of cheerfulness and hope. The doctrine of Christ he had diligently studied; he was familiar with its evidences, and knew the certainty of the things in which he believed. His filial and fraternal affections were strong within him, and went forth in action. In the prosperity of the congregation to which he was connected, he greatly rejoiced, and cheerfully offered any labour needful to its furtherance. No situation was more significant for his acceptance, provided good would result. Afflicted by illness towards the closing months of 1848, his anxiety was again in the House of Prayer, and the opening Sabbath of 1849 saw him an attendant on the Lord's Supper, though in a feeble state of health in which few would have ventured thither. His presence on public worship was constant, till within a fortnight of his departure. Disease was too deep seated for removal, and he died; but the knowledge moved him not from steadfastness of faith, checked not cheerfulness, inspired no dread. He spoke of himself in terms of friendly agency. His trust was in the Father. To the end his countenance was the same. The memory of such a son, and his services, cannot but be precious to afflicted relations, and will not impart consolation, when time shall have somewhat soothed sorrow. The funeral took place on Tuesday, May 29, in Jesu's Cemetery, the spot selected by his friend and Minister. The service was attended by several members of the Chapel Committee, and many friends, and doubtless would have been attended by many more had the time of its occurrence been known. From "the Gateshead County of Durham Observer," of June 9, we subjoin the

following notice :—"Mr. Proctor, of Gateshead, whose early death we had the pain of recording in our last week's obituary, was Provincial Grand Secretary of the Freemasons of this county, and held in high esteem by his brethren of the order. The Provincial Grand Master, John Fawcett, Esq., J. P., Durham, thus feelingly expresses himself on the mournful occasion :—

St. James's Place, London, May 31, 1849.

W^{ORSHIPFUL} SIR AND BROTHER,—I receive with the greatest sorrow and distress the information of our Brother Proctor's death, which must be deplored by all who had the advantage of his acquaintance and knew his worth.

To Masonry in the Province of Durham the loss is at present irreparable, and I shall feel it most severely.

I beg you, also, at a convenient opportunity, to assure the Brethren of the Lodge of Industry, [Gateshead], how sincerely I join with them in lamenting our bereavement, and honouring the memory of our deceased Brother, which cannot be more worthily evinced than by following his example, and endeavouring, as far as possible, to supply his loss, whilst we bow with resignation to the will of the Great Architect of the Universe.

Accept the assurance of my personal esteem, and of my sincerest wishes for the continued prosperity of the Lodge over which you preside; and allow me to subscribe myself,

Your faithful Servant and Brother,

JOHN FAWCETT, P. G. M.

Mr. F. P. Ionn, W. M. Lodge of Industry, 56.

The deceased was very generally known, and as widely beloved and respected, in this district, both from his social qualities and his solid virtues; and it was not the least of his claims to public and private regard, that he was a zealous promoter of the education of the young. A sermon, appropriate to his removal, was preached by the Rev. George Harris, in Hanover Square Chapel, Newcastle, before a large congregation, on Sunday Morning last, from Luke, xii. 37."

At Brattleborough, Vermont, United States, about midnight of Sunday, May 20, Mrs. Freme, relict of the late J. R. Freme, Esq., of Liverpool. This amiable and excellent woman, known to many of our readers, highly respected and esteemed by all of us who had that privilege, has ceased her existence on earth, not through natural decay, but through a fire which destroyed her dwelling place. Morning and afternoon had she attended her accustomed place of worship that day, and before another day could dawn, she was no longer. Not to herself would that transition come unpreparedly, for she ever strove to be ready for the summons from on high. Mrs. Freme was the daughter of the Rev. Dr. Wells, Minister of the congregation at Bromsgrove, Worcestershire, who emigrated to America more than half a century ago. The daughter strikingly resembled the father. We remember well his venerable appearance, when on a visit to her, and his native England, he preached in Renshaw Street Chapel, Liverpool. On the death of Mr. Freme, Mrs. Freme returned to America, fixing her residence adjacent to those of near relatives, a residence described as commanding a peculiarly beautiful locality. Though removed from England, she ceased not to take a warm interest in efforts for the diffusion of Christian truth in this country, and her benevolence reached many deserving persons and objects. Mrs. Freme had attained a venerable age. Full of good works, she has been called to her everlasting reward.

At Canterbury, on 27th May, in the 39th year of her age, Julia, eldest daughter of John Brent, Esq. In the domestic circle her unexpected removal will long be deplored, and her friends will cherish for years to come, the memory of one they highly esteemed, and who was ever desirous to promote the happiness of all around her. By her death the Black Friars' Chapel has lost one of the most frequent worshippers within its walls, and the Girls' Sunday School is deprived of its chief manager, who always had its interests much at heart.

THE CHRISTIAN PILOT,

AND

GOSPEL MORALIST.

No. 7.

AUGUST, 1849.

VOL. I.

"PIETY AT HOME,

THE SOURCE OF HAPPINESS TO THE FAMILY, OF PEACE TO THE INDIVIDUAL, OF FERVENCY OF SPIRIT IN THE CHRISTIAN TEMPLE."

At a game of definitions some time ago, one of the similitudes for Politeness given in was as follows:—"A gentleman, who, when at Home, is an Angel on Earth, but when hired out to attend at parties, is not worth his wages." At Home all disguises are thrown off, and whatever is shown is real. Politeness at Home is real Politeness. Politeness which is seen only abroad is false Politeness. It is even so with Piety. Piety at Home is the Piety of joy, the Piety of sorrow, of mirth, of uneasiness, of fatigue, of hunger, of sickness, and of death; of all the various moods and sensations of the human system stripped of all disguise. It is real Piety. It is not the Piety, merely, of the morning and evening prayer, of the church, of the sacrament, of the prayer meeting, or even of the serious conversation of kindred spirits. It is not the Piety of one occasion or another, but it is every minute Piety. There is an old saying, "Take care of the pence and the pounds will take care of themselves," so is it with Piety. Take care of the minutes, and the days will take care of themselves. Take care of the small occasions, and the great ones will take care of themselves. Piety at Home, then, is real and habitual Piety. Of this kind of Piety I have to make three distinct affirmations. The first is, that it is the source of happiness to the family. This will at once be shown by pointing out in what Piety consists, and by giving a few instances of its action.

Piety then, appears to me to be such a love and reverence of God, as to induce us to submit our will to his will entirely, and with *pleasure* in every thing, small things as well as great things, at all times, and on all occasions; taking whatever happens *as willed or permitted* by God, every occurrence of the day and every manifestation of other individuals, and reacting on

these events and these manifestations, in the spirit of love, seeking, as far as possible, to make them subserve the interests of humanity and the honour of God. As the rule of this reaction, taking reason and conscience, and ascertaining by their aid what is true, and good, and beautiful; making the same appeal which Paul made when he said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." As a principle of action, self, that is the interests of the individual, and the gratification of his desires, is excluded. The man stands free and unshackled, the willing servant of God and his co-worker. His language is, "Speak Lord, thy servant heareth." This Piety is sober, for nothing takes down excitement so much as submission of the will; it is considerate, for reason and the propriety of the thing is the rule; it is blessed, for the submission of the will brings down on the conscience the approbation of God. Would that all men knew the things that make for their peace, even the existence of this blessed law. For from their ignorance of it, what protracted anxiety, what frantic excitement, almost to gashing themselves with knives, what expostulation with God for an outpouring of his Holy Spirit, as if the Father of all were in fault, and did not, like a sun, shine, for ever shine on all whose wills were submitted to his own! A person in a railway carriage once said that she thought that music must have been vouchsafed to man on his expulsion from Paradise, to guide him through the wilderness of this world to the harmonies of Heaven. Another replied, there is a better music than any combination of sounds, or any results of such a combination. It is when submission of the will brings down on the conscience the approbation of God; here is not merely comfort in the wilderness but its annihilation, and a making audible the harmonies of Heaven. In the words of the poet Daniel—

This makes, that whatsoever here befalls,
The Man, within the region of himself, remains
Neighbouring on Heaven, and that no foreign land.

Let us place this kind of piety, then, in the family, and let us observe her in action. Here she sympathizes with sorrow, *soothes* irritability, and evades anger, gently seeking its *cause* in order to remove it. She promotes the general *improvement* and amusement, and goes her rounds *setting*

all things right, rejoicing in her work. In the morning as she wakes, her first thought is not how shall I pass this day? what amusements shall I have? or what shall I do to my profit? but, what does this one or that one want done? what addition can I make to the general stock? and as she passes in review each member of the family in turn, she loves them, takes pleasure in contemplating them, and finds her happiness in theirs. Every seeming evil, and every real pain she robs of its sting, by showing its connection with the Supreme Disposer of all events, and meekly bowing her gentle head, she cries "The cup that my Father giveth me to drink, shall I not drink it?" Every joy too acquires new relish, for no thought of the fleeting nature of earthly enjoyment comes in to mar her pleasures. Her home is in the present, and against all apprehensions for the future, she holds up the shield of Faith. Besides, he that gives one pleasure, can give more and better, and so she never sings the song of "All that's bright must fade," but goes on culling fresh roses at every step. Under her sweet influence, the movements of the family, like those of our solar system, go on in regularity and beauty, and when one or other bright ornament of the little circle is lost to sight under what men call Death, Piety takes up her holy song of gratitude, of tender remembrance, but also of unwavering hope; for well she knows, the bright one, like a planet with a lengthened ellipse, has only gone her appointed way, and in the course of her revolution will return.

Yes, let us anticipate with certainty and gratitude the time, when Piety shall pervade the whole human family; when want, and disease, and crime shall fade before her approach, as spectres before the morning sun; and such a harmony appear among the mental phenomena of the whole of human kind, as shall surpass that of the heavenly bodies, as far as mind surpasses matter. Then, too, will it be seen, that all the evil which has perplexed men in times past, was but the necessary condition of the allowance of self-education to rude intellects, assailed by strong passions, was owing to the creation of free spirits, in preference to that of mere machines, and the ways of God be justified to man. And the victims who have fallen in this stern conflict, and who have been sacrificed to human progress? O! where can Piety, where would she leave them else, than where they are? *in the hands of Him of whom to say that he is the best, the wisest, and the most powerful Spirit in the*

universe, is to compare the Creator with the creature, the Infinite with the finite, and to declare the truth in the lowest possible expression of language.

It is, secondly, affirmed, that Piety is the source of Peace to the individual. Peace is the result of the harmonious working of the different parts of man's mental and moral nature. Whatever the intellect perceives to be right, this the feelings appreciate as pleasing, and the will submits to, or executes, as the case may be, all the lower motives being held in subjection. Now the only rational standpoint, is that of self-renunciation, and of co-working with God; is that of Piety. It is indeed as absurd for one member of a complex system to act from his own centre, or in an isolated way, as for one member of our own bodies to do so. Whether we will or no, we must to a great extent act as parts of a great whole, and reason tells us that it is right we should do so, and counsels the propriety of our entering into the spirit of our parts. When the feelings appreciate and respond to, and the will acquiesces in this perception of the Intellect, then we have peace. The moment the lower motives, that is the selfish, usurp it over the highest and only rational motive, that of the will of God, that moment the man, as far as that act goes, ceases to be a spiritual being, and has become an animal; his peace is gone. Unable however to originate a wrong act, or to prevent a right one, they may embitter what they cannot prevent.

Irritability is an instance. Irritability arises from a painful sensation excited by our present states or acts, with a combative, though abortive, reaction against them. Let us suppose a pious man in this situation. The instant he becomes distinctly aware of the fact, he says to himself, "The thing I am about to do, if it be reasonable for me to do it, it is God's will that I should do it. If it be his will that I should do it, I must do it with pleasure, or where is my love to him? for love consists in doing things with pleasure for those we love. I am sorry for my sin. Lord, bless my deed." And whether it be writing a letter, or washing his hands, or whatsoever trifle, before it is done his irritability is gone, and peace is with him. Or, let him feel unstrung, his heart and his affections dead within him, and let him become conscious of the fact. On consideration, *he sees that it cannot be God's will that he should remain in this state*; even in the agonies of death there is no necessity *for torpor, far less in the vigour of life.* And then he prays

to his Father, in all confidence, for an impartation of his heavenly might, and the same power which worked in Paul mightily, ere his prayer be ended or he be risen from his knees, has poured a full flood of genial feeling into his soul. Or you are insulted, and the animal instincts threaten to predominate, or embitter your conquest over them. Was not this too from God ? and are you to fight your own battles ? Stand you in your own shoes or work you under God. Say rather what is there in this matter that may further the kingdom of Heaven ? Your assailant, had he any cause ? ask him. His feelings, too, can hardly be pleasant. How ashamed would you feel if your animal nature like his had triumphed. O ! go and see if you cannot put your brother into the track of a better principle, and go on your way rejoicing, and thank God that he has elevated you above the rank of a tiger or a wolf, or even of that animal who is an idolator of this world's honour. It is quite unnecessary to multiply instances ; let me refer you at once to the thoughtful, the tender, and the lion-hearted Jesus, who manifested his peace by his acts, with small commentary ; and to the fervid Paul, who, reflecting his Master, as the Moon the Sun, was moved under the Providence of God to analyze his character for our instruction ; with those lesser lights the blessed prophets, apostles, saints and martyrs, whose examples are recorded in that priceless Book of Books.

The third affirmation is, that Piety is the source of fervency of spirit in the Christian temple.

The Piety which has found its food in irritability, in languor, and in insult, will not fail to burst into a flame when all surrounding circumstances conspire to favour devotion. The sight of so many immortal spirits all uniting to confess their dependence on the Source of Life, and to show their gratitude in the best way that their poor bounded intellects can think of, is one of deep interest. The Piety too, which has left her home to come here, will not forget that here she has a public opportunity of thanking the God of that Home ; and like the tender parent of an unfledged brood, abroad in that mighty temple not made with hands, will carefully gather what she can of food for her nurselings at Home, sustaining and nurturing, and perfecting herself the while, through the act, the feeling, which blesses them.

T. H.

THE PARABLES OF CHRIST.

LECTURE III.

The Tares and the Wheat, MATT. XIII. 24-30 ; *The Grain of Mustard Seed*, MATT. XIII. 31, 32.

JESUS, sitting "by the sea side," with a vast multitude before him, continues his parabolic instructions to the people. It must have been an interesting sight to have witnessed him so employed, in such a scene, and with so intent an auditory; and his hearers, probably, would never forget the emotions which were then inspired in their breasts.

The parable of *The Sower* has just died away on his lips, and he immediately addresses to them another, that of *The Tares and the Wheat*, Matt. xiii. 24-30.

"The kingdom of Heaven is likened unto a man who sowed good seed in his field. But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said to him, Sir, didst not thou sow good seed in thy field, from whence, then, hath it tares? He saith unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn."

Dried grass, hay, stubble, plants, and probably tares, were used for fuel in Palestine, and for convenience were tied in bundles.

Whether vetches are here meant by tares, or some noxious weed, or spurious kind of wheat, or some bitter grain, is uncertain. However, tares of some kind, or some noxious seed, were sown among the wheat, in a stealthy manner, in the dead of night, and while the watchers, as well as others, were asleep. For it was necessary, in the East, to watch the seed sown, with great care, or it would soon have been devoured by the fowls; and for a time it might be necessary that the watchers should remain all night. In this case, according to the representation of the parable, they were asleep; and a greater enemy than birds came, not to devour the seed sown, but to scatter over, and to mix with it, some of a very spurious and noxious nature. It was as silently, as it was

maliciously, done ; for the enemy was not perceived, under the cover of darkness. But at length the wheat appeared, and the tares appeared also. And we have seen in the parable what the servants said to the master on the occasion, and what was his reply ; a prudent and judicious reply to their too great eagerness and zeal.

Such is the parable of *The Tares and the Wheat*. Our Saviour's explanation of it to his disciples (Matt. xiii. 37-43), on their asking him to "declare it unto them" (36), is this:—

"He that soweth the good seed is the Son of Man ; the field is the world ; the good seed are the children of the kingdom ; but the tares are the children of the wicked one ; the enemy that sowed them is the devil ; the harvest is the end of the world ; and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity ; and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear."

The Sower is "the Son of Man." Jesus often speaks of himself under this designation ; more frequently, indeed, than under any other. So that we find upwards of 80 instances of it, in this connection, occurring in the New Testament. He was meek and lowly in heart, and sought not his own glory, but His that sent him.

The field is the world. The place of man's present abode, "the whole earth," over the face of which the Gospel is to be spread. The Son of Man sows in this field. It is good seed that he sows. His disciples, "the children of the kingdom," are this seed. And he has given them in his Gospel everything to "redeem them from all iniquity and purify" them "unto himself, a peculiar people, zealous of good works ;" to make them, like himself, "holy, harmless, and undefiled." Thus sanctified by the truth, pure in heart, and holy in life, enlightened by heavenly wisdom, and imbued with heavenly goodness, he sends them forth into the world. From the principles which they have imbibed from him, they are the seed which he scatters there. And it cannot but bring forth fruit, of holiness and righteousness of life, of all amiable dispositions and affections, of all lovely virtues and graces, and of all good works. But an enemy, the devil, the principle

of all evil, represented as a person, may mix with it seed of a very spurious and noxious nature ; by stealth and malice, in the night, and veiled by darkness, he may cast over it tares, send forth his children to execute this wicked purpose, and then go his way. Both the wheat and the tares will grow together, and must be suffered to grow together until the harvest ; for to "gather up the tares," might "root up also the wheat with them." And "the history of the Christian church," says *Livermore*, "powerfully illustrates this passage. The attempts of fallible men to extirpate those believed to be evil and heretical, from the enclosure of the church, has occasioned the frightful persecutions that darken the pages of history."

How remarkably did Jesus indicate in this parable, the corrupt times that would follow, in regard to his Gospel. Tares would be scattered over the good seed which he had sown. Many worldly minded men, lost to the truth and the spirit of his holy religion, would rise up in the midst of his true and faithful disciples. How were they to conduct themselves in such a case ? He has laid down for them a plain and simple rule. On no consideration whatever are they to use violence, to extirpate the tares from the wheat. It would be dangerous to do so, as the wheat might suffer, and probably would suffer from such a course. And in other respects there might be danger. For, considering the diversified, mixed, and mottled character of human beings, a great deal of good might be destroyed with the evil, and good tending in many respects to promote the welfare and happiness of mankind. Good parents and affectionate children, kind masters and faithful servants, useful members of society, the wise statesman, the devoted patriot, the enterprising merchant, the skilful manufacturer, the ingenious mechanic, the profound philosopher, the able writer, the disinterested unwearied philanthropist, friends and relatives, and connections in all the social relations of life, supporting and being supported, living in peace and good will, in mutual love and esteem, and in a thousand ways promoting each other's well being ; all these, or many of these, might be indiscriminately cast away by casting away the tares. And the wheat itself, manifestly genuine wheat to every beholder, would inevitably be seriously injured. It might soon wither and die, and some other kind, of the most noxious nature, might spring up in its place. For the exercise of violence, in morals, by degrees extirpates the generous affections, deadens sensibility,

renders the heart callous, and calls into birth all the envious and malignant passions. Thus the "gathering up of the tares," might "root up also the wheat with them." Both, therefore, must grow together, until the time of harvest, when proper separation between them will take place, without doing injury to the one by the extirpation of the other. Till then, forbearance must be exercised, and the spirit and inaction of the householder should be remembered.

This is simply the lesson which Jesus Christ in this parable intends to teach his disciples. However degenerate professors may become, in doctrine or in practice, the disciples are not to use violence towards them, to cut them off, or have recourse to persecution, from the vain pretence of rescuing them from heresy, and doing God service. Hence the true disciples of Christ can never be violent or persecuting in their spirit, but must be gentle and peaceable, resting their cause on the Judge of all the earth, who will make a just discrimination between the tares and the wheat, and who alone has a right to decide as to their future disposal.

But still, in this spirit of forbearance and charity, on the part of the true disciples of Christ, there is to be no compromise. They are not to confound the tares and the wheat together; but to regard them as they severally are, and call them by their proper names: the tares *as* tares, and the wheat *as* wheat, as Jesus himself did.

Nor is there anything of church discipline, exercised in the spirit of peace and love, forbidden by this parable. In fact, it does not allude to the Church within itself, but to the Church in the world; for the field is the world, and "the children of the kingdom," indicated by "the good seed," are sown in the world. Nevertheless, our Saviour has taught us how we are to behave to an offending member, (Matt. xviii. 15-17). We are to use every means to conciliate him, and be at peace with him. If we fail in this good purpose, we are to seek the friendly aid of one or two more. If we still fail, we are then, in the same spirit, to call in the aid of the Church. And if, after all, our efforts still prove in vain, the offending party is to be to us as a heathen man and a publican; we are to separate ourselves from him. We are thus to act in cases of offences within a Christian community.

And with respect to a more extended view of the world, we should remember that Jesus Christ cautioned his disciples to "*beware of men,*" (Matt. x. 17); to "*beware of false prophets, who would come to them in sheep's clothing,*

but inwardly they would be ravening wolves. Ye shall know them," he said, "by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so, every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." (Matt. vii. 15-20). Hence, while living in peace and good will with all men, we are not to countenance evil, or false doctrine; but to make a just discrimination between truth and error, right and wrong, and to "be wise as serpents, and harmless as doves."

The parable teaches Christian professors to be zealous in spreading the grand truths of the gospel. For "the children of the Kingdom" are "the good seed" which the Son of man sows in his field, the world. And that seed cannot be fruitful so long as it is kept in the granary. It must be sinful to keep it there unused; and dangerous, too; as it must in time contract putridity, and be fit only to be cast away. Thus it is with natural grain, when kept continually in store. And thus it is with spiritual grain, in a similar case, but in a spiritual sense; namely, in inactive professing Christians. They are grain only in store and in store only to corrupt. While they do nothing to diffuse the gospel, they every day become more indifferent to it, and this indifference, at length, ends in aversion, or spiritual deadness. They are then the seed that has become putrid, and is fit for nothing but to be thrown upon the dunghill, or to be burned in the fire. Zealous Christians, on the contrary, are that good seed which is widely scattered abroad; which springs forth into fruitfulness, and continues to increase in fruitfulness, until in the end it covers the whole earth. "For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath," Matt. xxv. 29. The virtues that are exercised, flourish; while those that are neglected, pass away, and the opposite vices take their place.

The parable teaches us vigilance, as well as diligence and zeal; and it shews its great necessity and importance, at the same time. For it was while men slept, those that were appointed to watch, slept, that the enemy came, and sowed tares among the wheat, and went his way. And what evils may arise in the moral and religious world, from the want

vigilance, on the part of Christian professors ! What errors in doctrine and in practice ! So that in this night of mental darkness, truth may be lost, religion may be corrupted by the baneful spirit of superstition, bigotry, and persecution may be spread abroad. The enemy, the wicked one, the spirit of evil personified, is still in the world, prowling everywhere, to cast tares among the wheat, in a stealthy way ; and he will not fail to effect his envious and malicious purpose, when those who should watch, are found asleep. Let then the disciples of Christ beware ; especially, when corruption, to a considerable extent, may anywhere prevail. Let them remember the exhortation :—"Be sober, be vigilant ; because your adversary the devil, as a roaring lion, walketh out, seeking whom he may devour," 1 Peter, v. 8.

It is remarkable, that nothing is said in this parable about heresy, or heretics. *Iniquity* and *righteousness* only are mentioned, in reference to character, and the future state and condition of men ; and the retribution that is spoken of, is *moral* retribution. False views, in leading to wrong practice, will so far occasion suffering. Whatever tends to evil, will be punished *in* the evil ; and whatever tends to good, will be rewarded *in* the good.

Such appears to be the doctrine of future retribution, as taught in this parable ; and Christians should remember it, and regulate their conduct accordingly. The wheat will be gathered into the barn, while the tares will be burned. That which is good in man, will endure for ever ; while that which is evil, will perish.

But what is this fire, which will burn up the tares ? It is the fire of remorse, the fire of evil passions. And can there be a more raging fire in the human breast, than that which these direful materials can kindle ? It will burn, until they are consumed. And when the evil is destroyed, will not the misery be destroyed with it ? The tares, the evil passions, at once the fire, and the materials making the fire, are *within* the children of the wicked one. These alone constitute them so ; and these alone, strictly speaking, bear that character ; though the individuals, the persons themselves, in whom they reside, are spoken of under this designation. But this must be, in consequence of the evil things *within* them ; for the children of the wicked one could not be the tares, if these tares, these evil things, did not dwell in them ; any more than the children of the kingdom could be the wheat, if this wheat, or these good things, did not reside in them.

But all that is evil will be destroyed. And will not the misery connected with it, be destroyed? The *will* will be preserved. All that is good will be preserved. *Will* will not all the happiness connected with it, be likewise served? Destroy *evil*, and *good* naturally rises up in place. And with *good*, it is invariably found that *happiness* is naturally connected. Evil and misery, therefore, will naturally vanish; and goodness will universally reign. *Will* all things will be subdued unto Christ, and God will be in all.

Such appears to be the grand consummation pointed in this parable. And its *spiritual*, more than its *strict* *literal sense*, should be taken.

(Lecture III. to be concluded in our next No.)

LECTURES ON ENGLISH HISTORY.

PART VII.

THE period comprised under the term "dark ages," rare by common consent, from the seventh or eighth century to that of the beginning of the fifteenth. During this term, between seven and eight hundred years, it is generally supposed that the human intellect was nearly a blank, arts, sciences, philosophy and religion, were buried in the rubbish of barbarism and superstition, that ignorance was the leading characteristic of the time, and that not worthy of the human mind appeared or could flourish. *It* is the inference drawn from a superficial view of the progress of events, but it is by no means warranted by a close inspection. Gross darkness never wholly covered the world, though often there were very near approaches to it. Still it was a twilight, and it advanced towards more perfect light. Many men of subtle and penetrating intellects arose during the most unfavourable periods for the display of their faculties, and, from what they really effected, gave evidence of what they might have performed had times and circumstances facilitated their researches, and enabled them to make rapid progress. We smile at the apparently futile labours of those who are technically denominated "the schoolmen," and a perusal of their works would now be justly regarded as one of the severest penances that could be imposed. *Many* of them were men far in advance of their age, and their *wire-drawn* distinctions, their logomachy, or war of words, were useful exercises at the time; they were less

the forlorn hope of literature, whose bodies were left in the ditch, yet who made a breach in the fortress of ignorance, through which we have entered and found a sure footing, so that we can demolish the walls at our leisure, or, to use a simile of Bishop Berkeley's, they put "a crop into the ground and we have ploughed it in for a dressing." Honour to the seraphic and the subtle doctors; we owe them a much larger debt than ignorance and our vanity have suffered us to pay, but we should no longer delay the acknowledgment. Duns Scotus and Thomas Aquinas were no ordinary men, and, compared with the mass of their contemporaries, deserved, in a great degree, the high-sounding, and to our ears, the most extravagant titles wherewith they were greeted.

Nor was religion quite at so low an ebb as has been generally represented in those times. We have already seen, that mingled with great superstition and many nefarious practices, there was no small amount of piety, genuine and sincere good feeling, and right conduct at that period. The Papal power was never all paramount in England; the good sense of the people, their jealousy of foreign interference, the high spirit of the nobles, and the frequently disputed succession of the kings, tended greatly to diminish implicit deference to the decrees of Rome, and every now and then some gifted spirit made its appearance. Some individual, ardent by nature, gifted with eloquence, and whose lips had been touched by a coal from the altar, started from the ranks, and declared boldly what he knew of the oracles and the purposes of God, and strongly, permanently, influenced the minds of numbers. Such was the case of Wickliffe, who has been termed "the morning star of the Reformation." He was pious and learned, of ready speech, zealous, energetic, yet not fierce; his preaching made the deepest impression at Oxford, of which University he was a member, and where he held a fellowship. He completely exposed the ignorance, hypocrisy, and impudent knavery of the begging friars, a numerous and powerful fraternity, and gained much favour with all ranks by his earnest and successful endeavours to put down many of the crying enormities which prevailed in the Church. His great patron was the celebrated John of Gaunt, Shakespeare's "time honoured Lancaster," son to Edward the Third, and at that time Regent of the kingdom. He resolutely defended Wickliffe from the persecution of the Romish clergy, and his protection, was, for a long period, all powerful. No express law for the persecution of heretics had

then been enacted ; for the writ *de comburendo*, or for their burning by the secular arm, was not enacted till the reign of Henry the Fourth. Wickliffe, therefore, though much harassed, could not be tried for his life, and he was suffered to quietly die in his bed, in his beloved village of Lutterworth. Forty years after, as is well known, his ashes were dug up, by a decree of the Council of Constance, and ignominiously burned, the relics being thrown into the river Avon. Wickliffe translated the Bible into the vulgar tongue, a very wonderful work for a single individual in that age ; but as few, comparatively speaking, could then read, and as the art of printing had not been at that time discovered, the boon was not of that benefit which he had fondly desired.

Nor was it in religion alone that the mind made progress at this period. Poetry was successfully cultivated by several, such as James the First of Scotland, who for many years was a prisoner at Windsor ; Gower, and more especially Chaucer, whose works will ever be popular, as containing just and varied views of human life and character, as well as the most delightfully graphic delineations of manners as then prevailing. Chaucer and Wickliffe are said to have been at one period of their lives very intimate. Their several writings were very instrumental in fixing our language ; they abound far less with obsolete words than might have been expected.

The fourteenth century may well be termed the age of inventions ; for three of the greatest, those which have been the most powerful for good or evil to mankind, were made during this period, Printing, Gunpowder, and the Mariner's Compass. Each has exercised, and appears destined yet to exercise a mighty influence on human affairs. Printing, the noblest, because the most directly intellectual of the three, is of almost boundless importance ; the treasures of thought hitherto locked up were dispersed, the scantiest streams now swelled forth, filled every channel, and irrigated the parched land till it became a pool ; manuscripts of the classics, mouldering in the worm-eaten oaken presses of the monasteries, once more saw the light, and, by the aid of the press, their contents became generally known. A stimulus was given to literature such as never before was experienced ; the Bible, literally a sealed book, was made public, and great was the joy. In connection with its reappearance, an amusing incident is related in the life of Faust, the Dr. Faustus of vulgar tradition : Going to Paris, in the exercise of his vocation,

he began to circulate copies of the Bible from his own press. As he sold these much cheaper than manuscript versions, the scribes began to be alarmed, fearing that their occupation was gone; but when they found that Faust could multiply his copies to equal any demand, and that the characters in each were precisely similar, they raised the cry of heresy and magic, asserted that the whole was effected by diabolical agency, and that the red letters in the title page, were traced in the blood wherewith he had signed the compact delivering his soul to Satan. The affair was investigated by the Parliament of Paris, who, superior to popular superstition, honourably dismissed the printer, and left him free to defeat the monopoly his adversaries had hitherto enjoyed. The first English printer was William Caxton, whose press was set up in the Chapter house of Westminster Abbey, and the first book supposed to have been printed in England was a small thin folio on the game of Chess. The dreadful conflicts of the Roses occurring about this period, must have exercised a very depressing influence on the infant art here, but it flourished in Holland and Germany, and the peaceable reign of Henry the Seventh was very favourable to its development in England. It was not, however, till the reign of Elizabeth that its resources were fully appreciated, and put into constant requisition. The court aspired to literary reputation, the undying words of Sydney, Spenser, Shakspeare, and Bacon, were made familiar through the press; whilst, on the other hand, complete employment was given to it by the fierce and implacable controversies between the Puritans and Episcopalians. The Bible also, which had now become a common household book, was sent forth in edition after edition. A new translation called "the Bishop's Bible," because the bench of bishops had in it the principal share, appeared under royal authority; the Puritans publishing at the same time the version made by the reformers at Geneva, and which they judged the more faithful of the two.

The invention of printing, with the consequent distribution of the Bible, naturally introduces allusion to the Reformation. As far as England is concerned in this signal event, the unbridled passions of Henry the Eighth seem to have been the proximate cause. There must have been, however, a deep and strong under current, or the surface of the water could not have been moved so greatly. The King's disappointment with regard to the dispensation from Rome, annulling his marriage with Catharine, caused his long pent up

wrath to explode, and he at once proclaimed himself Supreme Head of the Anglican Church, retaining also the title of "Defender of the Faith," which a preceding Pope had conferred upon him for his reply to Luther. A subservient Parliament, at once, recognized the Monarch's claims, and pronounced the papal claims to dominion spiritual or otherwise, over the English hierarchy, as null and void. The thunders of the Vatican were directed towards the recusant Sovereign, and his subjects were absolved from their allegiance; but unsupported by the temporal arm, they were powerless; they irritated, but did not alarm. Henry was anxious still to maintain a reputation for orthodoxy, yet made it high treason to deny his supremacy. Hence he burned both protestants and catholics, the first as heretics, and the last as traitors, and not unfrequently they were carried in pairs, the papist and the lollard to be consumed at the same stake, the catholic complaining that the heaviest part of his punishment was the companionship to which he was doomed. Henry was a capricious tyrant. Even Burnet reckons him among the bad kings, but not as one of the worst. The Reformation advanced or was retarded according to his humour, but Cranmer was its steady friend, though compelled to a temporizing policy. The king continued to be steadily his friend, and more than once by the exercise of his prerogative shielded him from the malice of very powerful enemies. Cranmer was a man of generally good intentions and of a placable temper. It was said of him, "Do my Lord of Canterbury an ill turn, and you make him ever your friend." His one great fault, great for one in his situation, was timidity. This caused many unworthy compliances, and at length his recantation; but he nobly redeemed all by the closing, through dreadful scenes, of his life.

B. M. B.

It is well to learn that there is beauty and pleasure in every thing, and to multiply, in this way, our delightful associations with the things of the universe around us. It is a habit of mind favourable to moral progress, and to devotional feeling.—*Dr. H. Ware, Jun.*

CHRISTIANITY AND HUMAN NATURE.

No I.

It is very interesting to contemplate human nature, in the varying circumstances in which man is placed, and the consequent modification of his common nature. As viewed in different climes, and under differing forms of social life and government; as viewed either in savage or civilized life, we see, indeed, shades of difference, and interesting characteristics or peculiarities in this or that portion of humanity, but a common nature in all. Surely, it is satisfactory, that we can thus trace all to a common origin; see the same mighty hand of power and skill in all; and, as we exclaim, whether of the untutored Indian or polished European, "how fearfully and wonderfully made," we cannot doubt that the Maker has great and gracious purposes involved in such an issue from his hands, and that he will not fail to accomplish them.

Though Christianity has not yet accomplished its mission of universal influence and rule, I cannot but think we have an evidence of its truth, and that *such* is its design and purpose, in the common nature of man. Striking as are some varieties of the human race, there is the same humanity in all; the same integral, essential nature and properties in all; and the great Maker of all may be said to have made his first Revelation of Himself and his will in the common heart of Humanity. That same great common Heart is at once a work of God, and a temple of God. It is a holy place wherein dwells that which speaks of divinity of creation, and divinity of purpose. It contains eloquent preachers and teachers which instruct in high and holy things, and prompt to thoughts and feelings which have no rest till they have found God, and abide with him; thus evincing that they originate in God. *Passions* lie folded up there in that small yet limitless treasure-house; passions that possess a vast capacity of good and evil, in their sway over the will and ways of man. There lie also instincts of emotion, of sympathy and affection, involving in their nature an infinity almost of weal and woe, of enjoyment and suffering; there lie impulses and energies, and enthusiasm which raise, which strengthen and ennoble man's intellectual powers; excite to the highest daring, and most heroic virtue, lead upward to the Saint and the Sage, the Philanthropist and the Martyr. In this same heart of man lies the "Witness of

Christian faith;" the ever existing testimony to the religion of the Christian Prophet, while that heart remains what it ever has been, what it now is. If this can be controverted, the pretensions of Christianity are void; as a religion of such pretensions must imply a direct appeal to such a heart; and, in its spiritual and moral framing, must be in powerful and perfect accordance with the properties of that heart.

It may be objected, that these remarks seem to imply, that the heart is the whole of man; at least, all in his nature of any importance in the religious question. It is true, we do view religion as having most to do with those affections and passions of man which ever act powerfully upon the judgment and the will, give temper and tone to his moral and spiritual character, and constitute him, in fact, whatever he is individually and characteristically, towards his Maker or his fellow men. The human heart is *one*, the human head is *many*; man feels uniformly; all men essentially the same; but he reasons variedly, and changes hourly. He may have devout affections, but not devout reason; as no conviction of his intellectual powers is otherwise than a present idea or conception, ever liable to change its relative position to the light of the mind, as the shadows of objects shift theirs in the light of the sun's progress. But without aiming at any curious or metaphysical inquiry, our meaning is, that Religion affects *that* primarily in man, which is the same in all men, his affections. And that the Religion of Jesus challenges our acceptance and obedience on this ground; namely, that it addresses human nature on the side most important to human virtue and happiness; and manifests its divine truth and excellence by its perfect accordance with his sympathies and sentiments; with his hopes and fears; and every passion most exciting to his soul, and most essential to his welfare. Though the *intellectual* man merely, seems, comparatively, little concerned in Christian teaching, new and important discoveries are made to his mind, and some grand doctrines revealed to him for his credence and faith. It is beautiful to observe how happily these doctrines, the Fatherhood of God, the pardon of Sin, of Heaven and Futurity, are fitted to give the mind of man, the trust, the "Confidence," which is to form the "Substance," of his Faith, realize to him those higher interests which certain instinctive passions of his nature seem to demand; and, without which, that nature and *his place in God's creation is inexplicable*; and also, without *which he can never reach the satisfaction and happiness*

which he must desire and yearn after, by his very nature and position. Though it may be thought that there is little in the doctrines of Revelation to exercise man's understanding, in the other departments of science, yet there is a greatness and a grandeur in them truly elevating and ennobling to the mind contemplating them; and the greatest minds that have been, and are, have found, that a reverent faith in the sublimities of Christian Doctrine, has not only harmonised with, but greatly raised and dignified, the pursuit of all other knowledge and science. Thus then, because Christianity is not science, appealing specially to the reason or intellectual powers of man, it is not so of weakness and imperfection, as though *below* reason, but for its very greatness, and the height of its excellence. Reason was inadequate to the discovery of its doctrines; and reason, humbled and in abeyance to holy faith, receives them; and to a mind so adjusted, never we believe, was there wanting a persuasion of the celestial character of Christian doctrine, man's great honour and happiness in Christian adoption, and the wondrous fitness of these sublime discoveries of Revelation to form the base, or constitute the frame and setting of the moral and spiritual economy of the Gospel. Let the faithful Christian frequently fix his mental view on this phase of his religion; he will see the congruity, the agreement between the doctrines proffered to his faith, and the rule laid down for his character and life; he will see how beautifully range side by side, Christian piety and virtue, with the revealed Christian heaven and the God of heaven; he will feel himself the power of this inward evidence; that it cannot be gainsaid by the caviller; and that while as a truth, it might convince the most cautious and searching mind, it rises supremely above such, and every higher grade of human intellect. We believe indeed, that it has strengthened the conviction of Christian truth in many minds, to observe, how happily these same sublime and affecting doctrines which are revealed to our faith, are fitted to give the sentiment of trust and assurance in life; in fact, to constitute all the significance and reality of life; and also to bear on their high and holy power, the message of pardon and peace; the "Glad tidings of great joy" to the sons of men; and that inculcation of piety and virtue to the heart of man; that revealing of his inward self to himself, and that rich supply of the wants and wishes of his spiritual nature, which Christianity alone proffers him; and which, as it will never be adequate to all his necessities, so must it appear to

him as most true and impressive in its agreement with, in its sanction from the sacred sublimities which Christ vealed to his followers.

It has been well observed, that as there is nothing Christianity hostile to any supposeable case of intellect progress in man, so also is it strikingly and unquestionably true, that we cannot even conceive of man's improvement in his spiritual life, in the purity and elevation of his nature, but as a movement in the Christian direction; an advance and rising in the Christian spirit and character and whenever our view is lifted up to the height, the perfection of pure and spiritual excellence, we have an image before the mental eye, an ideal in strict analogy and beautiful accordance with the character of the Saviour, and the spirit of his religious and moral teaching. Men *will* progress; their minds will open, strengthen and sharpen. Whatever their faith, their intellect will advance; and may challenge scepticism to disprove that whatever eminence he reaches as a rational being, the spirit and morality of Christian faith will meet him there; occupying already high ground; and, in purity, refinement and elevation, only equalling his lofty rise of mental attainment, but lifting his view still higher, and opening a perspective of still further reach and improvement. There can be no question of the auspicious influence of a pure religion on the human mind; the power of the devotional temperament in clearing the eye of the mind as well as elevating the spirit, and enlarging the whole range of mental capacity. Shakespeare, Milton, Bacon, Boyle, Newton, Pascal, Fenelon, Priestley and Channing have felt and recorded it. How beautiful and affectingly we read it in the blind bard:—

“And chiefly thou, O Spirit! that dost prefer
Before all temples th’ upright heart and pure,
Instruct me, for thou knowest:—

—what in me is dark,

Illumine! what is low, raise and support!

That to the height of this great argument

I may assert eternal Providence,

And justify the ways of God to men.”

He of Avon somewhere has it thus:—“Now, God praised, who to *believing* souls, gives light in darkness, as well as ‘comfort in despair.’” Elsewhere, he observes “He that of greatest works is finisher, oft does them by weakest Minister;—So, holy writ in babes hath judgement shewn, when judges have been babes.” If this, b

if religious faith and a devout spirit be both the inspiration and strength of the gifted mind ; if genius is thus sublimed, and talent thus raised, and man's consecrated powers carried forward to their highest and holiest aim, we may say Christianity is attested and approved ; for whether we place the precept or the pattern of the Saviour before us, we attain the conviction that what he taught and what he exemplified as the true spirit of human affection, will ever tend to raise man's rational powers to their best estate. Few, perhaps, of the general readers of our immortal Shakespeare are aware of the very many beautiful expressions of religious sentiment, of devotional feeling and moral truth, which must have been prompted by his own Christian faith ; his knowledge of the scriptures ; and his deep sense of the sublimity of its doctrines, and beauty of its precepts ; and it is very interesting to imagine the blending of Christian conviction, belief and sentiment, with the wondrous structure of his mental powers ; how all would be enriched, raised and hallowed by them. As many of your readers with myself, doubtless, have felt, that Shakespeare's Christian faith was sincere and earnest, so have they felt the exquisite beauty of the commixture of his Christian sentiments and notions with the Bard's sweet fancies ; his treasures of thought, his character portraits, and the whole charm of his magic drama. Monstrous indeed, a late literary attempt to prove *Him* to be an Atheist. Is it not because Christianity is true and divine, that we have mental wealth like the Drama of Shakespeare ; a Poem like that of old blind John Milton, Raphael's Cartoons and Handell's Messiah ? We at least are not ashamed to avow, that we seem to have new illustration and fresh corroboration of our Christian faith, in the contemplation and study of those immortal works

W. M.

BOERHAAVE :—PRAYER.

A FRIEND of this celebrated man, who had often admired his patience under the greatest provocations, asked him by what means he had so entirely suppressed that impetuous passion, *anger*. The doctor answered with the utmost frankness and sincerity, that naturally he was quick of resentment, but by *daily prayer* he attained that mastery over himself.

It was his custom, which he never violated, to spend the first hour of every day in prayer, though patients from every country in Europe applied to him for advice.

NATURAL THEOLOGY.

No. VII.

OMNIPOTENCE AND OMNISCIENCE.

A GLANCE has now been given, most hurried and brief it must be confessed, at the motions of the Heavenly Bodies, at the structure of the Human Frame, at the Formation and Habits of Birds, Insects, and Vegetables, and at the past revolutions of the Globe which we inhabit; and on every side to which we turned our wondering and delighted eyes, we have been encountered by innumerable proofs of Design and Contrivance. By these proofs we are compelled, by the very constitution of our nature, to infer the existence of a Designer and Contriver; to conclude, that not from blind unreasoning Chance, but from an Intelligence of the most exalted character, proceeded ourselves and all things by which we are surrounded; to be convinced that there is a God, the Maker of the heavens, the earth, the sea, and all that in them is. The Universe, however, not only informs us that it had a Creator, but reveals to us something about His nature and disposition, it imparts intelligence worth the gleanings, concerning some of his mental and moral characteristics.

Perhaps the feeling which first arises in every man, who looks round him and above him into creation, is a conception of the vastness and infinity of the *Power* by which all things were at first fashioned, and are now sustained; and accordingly the earliest attribute we learn to ascribe to the Deity, is that of OMNIPOTENCE. Confining our view even to the surface of our Earth, we are awe-struck with the manifestations of surpassing strength and might, in the mountains upheaved, thunder and storm guided, cities and islands shaken to their foundation by earthquakes, and the apparently lawless and resistless potency of the great deep, swayed at will by the mere fiat of the Creator. But even this idea, vast as it is, is augmented to a degree that is absolutely overwhelming, when we consider the dimensions of our planet, and the velocity of its revolution round the sun. What power was requisite to launch upon the ocean of space a body, whose superficies is about one hundred and ninety seven millions of square miles; and to retain it there, wheeling along at the rate of sixteen hundred thousand miles *per day*, or above sixty thousand miles *per hour*, or above one thousand miles *per minute*! Dealing with such large numbers, the mind becomes confounded; it may assist, therefore,

ing definiteness to our ideas, if we state that a railway engine, travelling night and day at the speed of thirty miles an hour, would take a full quarter of a year to go over the distance which is accomplished by our earth, in its way through the heavens, in the brief space of a single day.

Yet God gave our globe its present motion on the day of creation, and through century after century, age after age, millions of years after millions of years, it has continued in the same path, and whirling at the same speed, until now.

But the Earth is only *one* body pertaining to the Solar system. Reckoning also Mercury, Venus, the Moon, Mars, eight Asteroids (for two more have been added by Mr. Keeler, and as many by Mr. Hind, within the last four years) Jupiter and his four satellites, Saturn and his eight, Uranus is six, and the lately discovered Neptune and at least one more, we have not less than thirty-six bodies in motion about our Sun. Some of these are of immensely greater proportions than that on which we dwell; thus Neptune is at least two hundred and fifty times larger than the earth. Mars, as Mercury and Venus, travel in their orbits at a greater velocity than that of our planet. If, then, marvelled at the Power which originally gave, and still continues, to our own globe its rapid movements, can we expect that further display of it anything less than *Omnipotence*, which originated and conserves the various motions of the whole thirty-six Planets, Asteroids, and Satellites, that compose the Solar System.

The Solar System itself is now considered to constitute a part of that magnificent galaxy known as the milky way. William Herschell, in examining it with his twenty-foot telescope, found that not less than one hundred and sixteen thousand stars passed through his field of vision in almost a quarter of an hour; and from that fact, coupled with similar observations, he concluded that the whole of that resplendent zone lined above twenty millions of stars. Each of these is a sun, and each of these is the centre of a system; and supposing that each of them to be surrounded by only as many planets, primary and secondary, as pertain to the solar system, we have twenty millions of suns with seven hundred and eighty millions of bodies moving around them; and all these bodies were put and are retained in motion by the Power of God. This is at length the beginning of some adequate idea of OMNIPOTENCE!

But our Milky Way, vast as it is, can only be considered as constituting a very small portion of the whole stellar universe, even as far as it has been revealed to us by the best optical instruments yet in our power to employ. Scattered at various distances throughout the heavens, but still within the reach of our telescopes, are many cloud-like appearances, which have been called *Nebulae*, and whose nature has long been a puzzle to Astronomers. Until lately they were supposed to be collections of a soft and diffused matter, called "starry dust," out of which, when condensed and conglomerated, the different heavenly bodies are composed; so that it was conjectured, that we actually beheld around us new suns and systems in the process of formation. One of the most remarkable of them is located near the sword-hilt in the constellation of *Orion*; and it has lately been resolved by Lord Rosse's Titanic Telescope, not into grains of "starry dust," but into an innumerable multitude of stars. In fact it is itself a *Galaxy similar to our Milky Way but of immensely vaster proportions*. About three thousand of these *Nebulae* have been observed and catalogued; and doubtless all of them are equally resolvable as that in *Orion*, did we but possess instruments capable of accomplishing a work so sublime. In other words, the universe, so far as man has yet been able to examine it, consists of at least three thousand *Galaxies*, each, computing by our own, with its twenty millions of suns, and seven hundred and twenty millions of planets. The Creator formed these enormous hosts of suns and systems; He fixed and maintains them in their present relative positions; He gave and preserves to them all their peculiar motions. These considerations enable us to form some faint idea of what OMNIPOTENCE is, so far as man has yet been able to number the globes which it created and upholds.

It were idle and presumptuous to suppose that man has yet discovered, or that he ever will discover, the full extent of the stellar universe. Suppose we could reach the remotest *Nebula*, which now appears as an indistinct speck even to the most powerful of our telescopes; suppose we could travel to the most distant sun it contained, and turning our backs on all that is now known to exist in the heavens, could look forward in a completely new direction into immensity; it is most probable that we should behold suns upon suns, constellations upon constellations, and galaxies upon galaxies, as numerous, as vast, and as magnificent as

he had left behind. In fact no limit can be assigned, fancy, to the extent of creation; and, as all depended existence and its motions, and still depends for its existence, on the Power of the Creator, no limit can be assigned, even in fancy, to that Power; and we say well that things which he has made" declare him to be **AL-
Y, OMNIPOTENT.**

view so long dwelt upon of the inconceivable extent of the universe, enables us, moreover, to form an idea, however faint and inadequate, of the **OMNISCIENCE** of the Great Being who willed it into existence. He must *know*, perfectly, all that He has made. He is of necessity acquainted with all the innumerable globes which crowd the firmament, and with the various kinds of matter to be found in each, and with all the properties of that matter, and with all the effects produced by the action of those properties. He must be completely familiar with the nature, the structure, the habits of all the living beings on the earth, the animals or vegetables, the number of whose species is to be reckoned by hundreds of thousands; for He created the nature, the structure, and the habits. And if other Planets connected with our system be also inhabited, it is rendered highly probable by their possession of mountains and valleys, land and water and an atmosphere, night and day and seasons, heat and light and colour; He must know the physical, intellectual and emotional peculiarities of all the creatures who dwell there, for from Him all these peculiarities were derived. Multiply the animals and vegetables of earth by thirty-six, and we approximate the number existing on the planets of the Solar System; multiply these by thirty millions, and we approximate the number belonging to the Milky Way; and multiply these again by three thousand, and we approximate the number belonging to the Stellar Universe, so far as we have discovered its extent, and suppose it to be only as abundant in its various portions, as is life on this our Earth. Of all these, God must know the nature, the organisation, the habits, the instincts, the feelings, the effects, their effects upon other things and beings, and the effects of other things and beings upon them; and He must of necessity have all this knowledge, for this simple reason, that He could not impart aught, without first having imparted it.

As we have contemplated the Divine Knowledge in relation to Space, but it is similarly related to Time.

and *Prescience* is but a sub-division of *Omniscience*. It is evident, that when the Creator formed inorganic matter and its nature, plants and their natures, animals and their natures, man and his nature, He must have foreseen all the results of their actions upon each other, in different language, all the events of every kind and character, which should at any time occur in every spot of the universe; for these results are the necessary effects of those various natures, and those natures are the products of his Volition, and He could not will, without possessing a knowledge of what He willed. Knowledge of all the beings and wants that now exist, that have existed, and that shall exist, thus pertains to the Most High, and this knowledge is styled by us **OMNISCIENCE**.

Religion has no better friend than Science. With every new discovery of the extent of creation, or of the qualities of the objects and living creatures by which we are surrounded, our conception of the attributes of God is proportionally exalted; and while our notions of His perfections can never be complete or adequate, they are each year destined to become truer and worthier.

C. Y. M.

EDUCATION, NATIONAL EDUCATION,

THE EDUCATION OF THE ENTIRE PEOPLE OF ENGLAND, WITHOUT
DISTINCTION OF SECT OR PARTY.

THIS great subject has been most ably, lucidly, and powerfully brought before the inhabitants of **LEICESTER** by its present respected Chief Magistrate, William Biggs, Esq. In the Town Hall, on the 23d of April, a crowded assembly convened to hear the Mayor deliver a lecture on Education. It was replete with information, statistical facts, sound argument, benevolent aspiration, Christian principles and spirit. We gladly avail ourselves of an excellent report of the lecture given in "*The Leicester Mercury*," to select its most important details. They merit the widest circulation, they demand most attentive consideration.

Mr. Biggs proposed to lecture that evening on the subject of Unsectarian National Education. He was induced to do so in consequence of his official position having brought him in daily contact with crime and its consequences, and having so strongly and painfully forced upon his mind a conviction of the close connection which existed between ignorance and crime, and the equally intimate connection between the education and morality of a people. It was a singular and melancholy fact, that England, though so far advanced in civilization, political power, and the arts and sciences, should be so far

her countries as to rank only fourth or fifth in the scale of
 It only required, in his opinion, more attention to be
 he question, to have this state of things remedied; and it
 this view that he now begged to call their attention to what
 as the Lancashire Plan. The objects of that plan might
 briefly stated: To obtain an Act of Parliament for the
 ment of schools all over the country, such schools to be
 by local rates, governed by local authorities popularly
 and to exclude all theological or sectarian tenets from the
 on communicated. Society recognised this duty to educate,
 ut partially, even in this country; for here, in our work-
 t least, the children of the poor were educated as a duty,
 ut very imperfectly. And had those children, a large por-
 hom were the children of vice and crime, higher rights and
 on society than the children of the honest poor? Again, in
 ns and gaols. Before it became an inmate of them, the out-
 l might go on unheeded in its career of ignorance, vice, and
 But let it once be detected in the commission of an offence,
 en sent to prison, where the schoolmaster and the chaplain
 to work to give that instruction, which, if given previously,
 ve preserved it from contamination and disgrace. Why,
 , was not this done before, why was it so partially done,
 this duty performed in particular instances, when it ought
 een done to the whole?

contended for this not merely as a duty. It was also expe-
 it was the interest of society, in an economical point of view,
 te the people. Education, as he had before observed, was the
 urity for the morality of a people, and therefore the strongest
 d of property. At present, owing to our neglect of this
 cost of prosecutions and the maintenance of prisoners was
 s; and if more efficient means of education than those in
 were not soon devised, our expenditure for gaols, prisoners,
 sports, would go on increasing to an alarming and over-
 g extent.

aines had lately stated at a meeting at Manchester, as he had
 re than once before, that the number of children educated
 oluntary principle, in this country, was much greater than
 Mayor's) official experience led him to think was the fact.
 m the American, as well as Prussian statistics, they found
 ll the children at educational ages, i. e. from five to fifteen,
 der course of instruction, 1 in every $4\frac{1}{2}$ persons would be
 l: so that they might fairly assume, that, in any country
 e proportion was under this, there the means of popular
 n were deficient. Mr. Baines, however, in his statistics,
 m all the children in the *infant* schools as day scholars, as
 om day to day; and though this was not a correct mode, he
 yor) would give him the benefit of it. But as to Sunday-
 ducation, no one surely would say it was sufficient for the
 the people. There was no one who valued more highly
 (the Mayor) the noble exertions of the Sunday-school teach-
 oughout the land; than whom a more ingenuous and self-
 band it would be impossible to find; and whose voluntary
 were, in the *absence* of any settled and general system, as
 as they were exemplary. But Sunday-school instruction
 but once a week, and he believed, that, taking their average.

stay at five years, one-half of the children taught in these schools did not attend altogether more than 260 days, or three-quarters of a year. And ought the British nation to be satisfied with such a provision for the mental wants of the rising generation? In the year 1818, Mr. Brougham moved for some returns of the amount of population, and the extent of education. From these returns it appeared that the population then was 11,898,167. Taking the average number which ought to be educated at 1 in $4\frac{1}{2}$, this would give 2,532,914 children receiving education. Instead of this, it appeared that the number in infant and day schools was 674,808, and in Sunday-schools, 477,222: making the total educated, 1,152,028. The number of children, therefore, then uneducated, was 1,380,889, or calculating day-scholars alone, 1,858,111, who of course grew up without the least education. Fifteen years after (in 1833), Lord Kerry moved for fresh returns on the same subject. The population by that time was 14,400,000. Taking the same average, the number of children in process of education ought to have been 3,200,000. The number in infant and day-schools was 1,276,947; in Sunday-schools, 1,548,890; total educated, 2,825,837; leaving uneducated, 375,263, or, if only day-scholars calculated, 1,923,153.

We now come to the year 1846, the time of the publication of the Minutes of Council on Education. From 1831 to 1841, the population had gone on increasing, as the meeting have seen, at the rate of $12\frac{1}{2}$ per cent. every ten years. Taking this, therefore, as the rate of increase from 1841 to 1846, it would make the population of England and Wales, at the latter period, 17,038,041; and dividing this again by $4\frac{1}{2}$, to ascertain the number of children at educational ages, it would produce 3,786,231. Now, Mr. E. Baines, after stating that the rate of increase in numbers, and day-school accommodation, had gone on from 1818 to 1833 at the rate of 111 per cent, assumes further that the number of day scholars had increased from 1841 to 1846 to the extent of 600,000. Add these to the number educated in 1833, and it would make a total of 1,876,947 day scholars. He further states, in his various letters, that the increase in Sunday scholars from 1818 to 1833, was at the rate of 264 per cent, and that the whole increase of school accommodation for the last thirteen years, can scarcely be less than 70 per cent. Now, allowing him his premises, and applying this rule to the probable increase of Sunday scholars, it would produce, from 1833 to 1846, an addition of 1,084,223 scholars, or say 1,000,000 in round numbers. Adding these again to the amount of Sunday scholars reported to be in course of education in 1833 (i. e. 1,548,890), it would make a total of 2,548,890. If these Sunday scholars and day scholars are now added together, it will make a total of 4,425,837; or, in other words, it will show that there are 639,606 children being educated more than there are in the country to educate. So that there is evidently a fallacy somewhere. But supposing, for the sake of the argument, that for the last thirteen years, the number of Sunday scholars has not increased beyond the corresponding amount of day scholars during the same time, or increased only 600,000, even then the Sunday scholars, when added to the day scholars, would make a total of 4,025,837; or, again, 239,606 children in process of education more than there are children in the country to educate. So that Mr. Baines, in his anxiety to prove his case, to show that there is a large and sufficient provision for education in the country, has really

so much. If his paper statistics are to be relied upon, all children in the country are already educated, and more than all. We know that this is not the case. Every one of us, and particularly those who are public men, know full well that there are many and extensive deficiencies on all hands; but Mr. Baines, by his previously-written statements, confutes himself. He says in 1818 the proportion of scholars to population was 1 in 17; in 1827 it was 1 in 11; and in 1846, 1 in 8. So that, if it were only now, little more than half the children could really be educated, because if *all* were educated, it would be 1 in every $4\frac{1}{2}$ of the population. So that his statistics are contradictory. It shows the folly of relying upon paper statistics in preference to the evidence of common senses and our own practical experience. Again: if we take day scholars only as those who are receiving anything like effective education, we shall again find that half the juvenile population are uneducated. Now, the day scholars in England and in 1846, according to Mr. Baines, were 1,876,947; the *whole* children educating in Ireland at schools of all sorts, was 1,000,000. Assume, further, that two-thirds of the juvenile population in Scotland were in progress of education (*i. e.* 400,000), and it makes a total of 2,900,893, or not quite half the children in the country receiving anything approaching to an effective education, in fact, 3,346,927 without any education. The members present read to the meeting the following statement drawn up by the truly excellent and indefatigable Minister of the Domestic Affairs, Mr. Dare, as to the state of Education in that

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average age of admission at the Church and Dissenting daily schools is from five to seven years; and the average time of remaining at school is scarcely more than two years. An experienced informant informs me, that, from extensive inquiries over a wide rural district, he finds that the attendance at National schools is less than at day-schools.

The old *charity* day-schools in this town are the most effective. The pupils are not admitted so young as above stated, and are obliged to continue a certain period. The average time of remaining at day-schools appears to be less than two years: in the worst cases children are at school only a few weeks.

There is room at the British Boys' and Girls' Schools for at least 100 more than attend. This is advanced as an argument by dissenters that there is a good supply of educational means. I think this is the strongest proof that there is something defective in our present state of education. The causes of this non-attendance may be found in the poverty and ignorance of some, and in the depraved habits of others, who care nothing for the welfare of their offspring.

The Domestic Mission and Ragged Schools, the attendants of adults of both sexes, and children of all ages. Their attendance is very uncertain and irregular. There is great need of reformatory institutions, but that only shows the lamentable condition of the population as regards their mental culture.

The teachers of the schools for the lower classes give it as their opinion that there are more children who do not attend, than *attend school*. This is no doubt the case, as the preceding statistics abundantly prove. There ought to be 12,000 at effective schools staying there from seven to ten years. There are not 6,000. *There are 6,000 here for five years.*

"What more need be said? Is it any wonder that neglect costs much more than we expend on education? or that gaols, dungeons, and silent systems, burden the land?"

"What is the remedy? Purely secular, i. e. unsectarian education, compulsory attendance, a certain portion amongst others of *industrial* schools, where the branches of staple trades requiring juvenile labour may be carried on, a legalized rate, and elective or municipal local boards, to overlook education, as other departments of social polity are overlooked, and evening schools at the same places, to instruct the adult, and carry forward the rising generation to something worthy of the name of education."

At a recent meeting at Manchester of the Lancashire Public School Association, Mr Watts observed, "that in the New England States, 1 out of every $4\frac{1}{2}$ persons was in progress of education, while in Manchester (containing a population of 300,000), including every class of schools public and private, there were only 21,000, or 1 in every $14\frac{1}{2}$." So that, if all were educated in New England, there must be *one* educated to *two* uneducated in Manchester. In Mr. Hill's valuable work on National Education (1836), again, he found that Mr. Dunn (Secretary of the British and Foreign School Society), was "of opinion, that if the provision for educating the poorer and working classes should remain in its present imperfect state, not more than one-half of the rising generation will ever learn even to read, with sufficient ease to use the power with comfort and pleasure to themselves." So, with respect to London and its neighbourhood, the British and Foreign School Society estimated in their report for 1833, that not less than 150,000 children were growing up in London without education. In the Barbican district, with a population of 18,000, not more than 300 children were supplied with gratuitous and effective daily instruction. In Bethnal Green (a poverty-stricken district), with a juvenile population under fourteen years of age, of at least 12,000, not more than 2,000 enjoyed the advantage of daily instruction. In St. Pancras (with a population exceeding 100,000) there was not provision for more than 3,000 children.

With respect to Ireland the evidence was very brief, but very conclusive. The return of the population as furnished by the Commissioners, of Public Instruction in 1834, was 7,943,940; or, in round numbers, 8,000,000. Divided by $4\frac{1}{2}$, this would give 1,766,431 children as receiving instruction. Instead of which, the returns of the commissioners for the following year, showed that in all the schools in Ireland, the number of scholars of all kinds was only 633,946; leaving 1,132,485, or two to one, growing up without education.

In a small volume entitled "Lectures on the Social and Physical Condition of the People, especially in large Towns," by various ministers of Glasgow (published 1849), he had found an account of the state of education in Norfolk. In that county there were 750 parishes, more than two thirds the number of the parishes in Scotland. "Their average population (it was said) appears to be little more than 500 souls, and the churches lie so close to each other, as to appear at every turn of the road, or the coast. Yet the Educational Inspectors appointed by the Church of England in their Report state 'Very few of either sex can read or write. An opinion prevails, that those who remain of the preceding generation, more can

possessed these acquisitions. A female has officiated as clerk parish, for the last two years, *none* of the adult males being able to read or write. In another parish, the present clerk is the only man in the parish of a labourer who can read; and in another of 400 souls, the present school was established two years ago, no labourer could read or write." From *Porter's Progress of the Nation* (1843) valuable yet painful information was to be gleaned, as to the state of education in this kingdom. In Monmouthshire and in 1839, 48 males out of every 100, and 69 out of every 100 females, were unable to write their names. In the counties of Lancashire and Lancaster (same date) 40 per cent. males, and 65 per cent. females were unable to sign their names. In the whole of England and Wales, out of 367,894 persons married during 1839-41, there were 103,836 who could not write their names: that was 122,458 males and 181,378 women who had to make their marks! Out of these numbers, the percentage of those who could not write was 10 per cent., with one exception, in the agricultural counties, and smallest in the metropolis.

In March last (1849) a meeting was held at Manchester of the Lancashire Public School Association, at which Mr. Watts stated that out of 12,000 children in Salford, only one-third were receiving a factory degree of education; and that out of 60,000 in Manchester; only 21,000 regularly attended school. So that in Salford and in Manchester 39,000 children, were at this very time growing up in ignorance, the raw material of pauperism and crime, the future denizens of our workhouses and prisons. Upon the foregoing and similar facts, Mr. Potter makes the following forcible and striking remarks:—

"One tithe of the expense that has been incurred to so little effect during the present century in punishing criminals, had been employed for *preventing* crime, by means of education, what a different country would England have been, to that which our official records show it to have been." And again: "It would be difficult to conceive, if we had not the facts before us, that any country calling itself civilized, and boasting itself to walk in the light of Christianity, could have so totally neglected the all important subject of education, as did the Rulers of England up to the beginning of the present century."

To further to show the extent of ignorance in this country, and its connexion with crime, the Mayor made further quotations from *his Progress*, from which it appeared that in the six years, 1835-40 there were 14,241 males, and 3092 females, under sixteen years of age, committed for trial in England alone; and that in those six years, there were committed for trial in England and Wales 16,333 persons (male and female), of whom 129,441, or more than 75 per cent. were uninstructed persons. The proportion of offenders in England and Wales in 1841 was 1 in 573 of the population; while in 1831 it was only 1 in 742, a difference in favour of the latter, it was fair to attribute in great part, if not entirely, to the general spread of instruction in that country, as compared with this.

In the Middlesex Sessions, Mr. Serjeant Adams stated that no less than 500 children between 7 and 12 years of age, had been summarily convicted as reputed thieves, and that all the magistrates present for them was to send them to prison for six weeks, or two

months, at the expiration of which they must return to their old pursuits again, to gain a subsistence. In the agricultural districts, the children went out to work at a sadly early age, sometimes having to tend the sheep very soon after 6; while, it was found in the northern circuit, that of those who did attend school, the average age of the boys on entering school was seven years, 10 months, 2 weeks, and 6 days; of their leaving, 8 years, 8 months, and two weeks, showing an average stay at school of 9 months, 3 weeks, and 1 day, a stay so short as to produce no useful results. Mr. Watkins concluded his report on a part of the northern district (in the neighbourhood of Leeds) in these words:—"I think it would be no exaggeration to state, that half the whole number of children in these places have no instruction at all; that they live almost like the beasts that perish, and it must be feared die like them."

He now came to the Charity Schools. It appeared that the education given in these schools was quite as good as at the day schools; but he objected to its being bestowed as charity. It was a right and a duty. Every child had a right to education, in the same way that he had a right to look for food and clothing from his father; and if the father were too poor or too indifferent and depraved to perform this duty, then society was equally bound as a duty to step in and see that the child was educated.

To the assertion that a plan of universal education would increase the Rates, the local taxation, Mr. Biggs rejoined, and suppose it did, who would have the question of the education of the children of the working classes to be argued on so sordid a ground? Who would set money against the inestimable advantages of education? Take the case of Negro Emancipation as an illustration. We paid £20,000,000 to effect that righteous object, *i. e.* we were paying £666,000 interest on the sum, and should have to pay it for ever. And was there a single person present who would, if he could, take back his portion of that sum, because all had not been effected that we hoped for from that measure? But the rates would not be increased. A great saving would be effected by the decrease of juvenile depravity, by the lessened gaol and police expenses, by the lessened expenses of prosecutions and transportations; while there would be, in addition to the consequent greater security of property, a vastly improved state of morality among the people. As he had already said, he wanted to see our money spent on school-houses, and not gaols.

The last objection was one which was very strongly urged the other day at Manchester by Mr. Hugh Stowell, who, he believed, was a minister of the Established Church, "that education without religion is valueless." As though the Lancashire Educators and their supporters, any more than Mr. Stowell, doubted the value or importance of religion in the proper formation of character. The chances were, that all the Lancashire reformers Mr. Stowell has addressed, had as great an anxiety for the Christian religion as himself: the difference between them was, that Mr. Stowell and those who supported him, would only educate those whom they could induce to be educated upon peculiar or sectarian principles. *All those beyond the pale of the particular faith to which he or they belonged, would be abandoned to utter and hopeless destitution. Proselytism would be the first consideration, and education secondary. The Manchester educationists, on the contrary, would educate*

population. They would give *all* the population a *daily* in for a series of years, at the same time that they would the parents, or the minister, or the Sunday-school teacher till chose to labour in his vocation), the inculcation of any n views of revealed religion, which he or they considered important. The Lancashire Plan would *not* exclude religion; l only exclude those sectarian views of it, on which collisions reements might arise. The Bible might be used as a school : selections be made from the Bible, in which all sects and could agree, in which all the moral and religious duties of mon Christianity could be introduced. All this might be of arrangement when the educational committees met. "By education," said the Manchester patriots "we propose to verything from the Scripture which is not theological, or does not favour the tenets of any religious sect." So that ho object to, or would call this proposed system of education ly or godless education, might bring the same accusation the majority of day schools as at present existing. It was *aptandum* way of dealing with the project, which was un- of any candid or ingenuous mind.

e now, I trust, satisfactorily shown the value of Education ; y of Society to Educate ; the deficiency of Education in d ; the deficiency in Leicester ; the superiority of a National er isolated efforts ; and the superiority of the Lancashire what is called the Voluntary System in Education. I now you the following conclusions at which I have arrived :— there is an awful deficiency of education in this country, quantity and quality.

thousands are growing up without any education whatever, 1 of vice and crime, future tenants of gaols, workhouses, and colonies.

it is our duty as Christians and citizens, by any and every a, to prevent the continuance of this great social evil.

the present machinery for education is not adequate to : ALL the population, that therefore new means ought to be

none are so effective as a National plan like the American ashire plans, where education is everywhere supported by tea, and managed by local authorities popularly elected.

nothing stands so much in the way of the entire education people, as the mutual distrust and strong sectarian feelings rchmen towards Dissenters, and Dissenters towards Church- and it some instances towards each other.

in order to overcome these feelings, higher and more en- ed notions of duty must be encouraged, and above all CHARITY e exercised towards each other.

deal to all fathers who are anxious for the education of their n ; to all patriots who wish to preserve our free institutions ; hilanthropists who wish to leave the world better than they it ; to all capitalists who are anxious for the security of y ; to all working men who are anxious to rise in the scale of ty, and to give their children an education which shall qualify o do the same ; and to all Christians of all grades and sects and eties of opinion, to merge all minor and sectarian differences,

to unite together in the true spirit of Christian charity and Christian love, and one and all to endeavour to agree upon some adequate plan for the universal education of the people.

EVIDENCES OF CHRISTIANITY.

No. VI.

THE MIRACLES.

The progress of our argument, in support of the Divine origin of Christianity, has now brought us to a point at which it becomes necessary that we should turn our attention to a consideration of the Christian Miracles, which are to many minds the one great and unfailing proof, which, beyond all else, gives authority to the teachings of Jesus; while to other persons they present a perpetual difficulty and stumbling block, almost powerful enough to make them prefer to give up Christianity altogether, rather than to receive with it these supernatural occurrences so closely intertwined with its early records.

There seems to have been much unnecessary difficulty made, and a good deal of needless mystery affected on this subject. Viewed in itself, apart from perplexing doubts and entangling questions, it is simple. We have certain ancient writings, which we call the four Gospels. We have sufficient evidence, as has been shown in former papers of this series, to convince us that these writings are some of them the work of those who shared in and witnessed the events they record, and some of them of those who were intimately connected with such eye-witnesses. We have every reason, from the character of their works, to think that they tell the truth, and to believe what they say. They profess to narrate the actions and teachings of a certain individual whom they call Jesus Christ, and they say that this Teacher inculcated the principles of action and feeling which their writings ascribe to Him, and worked certain miracles as a proof that His doctrines were communicated to Him by God.

Now, the first question which comes before us is this: Does the fact that the Gospels contain the record of miracles prove them not to be credible histories? It has been said, The idea of a miracle, of a departure from the uniform working of nature's laws, is so totally opposed to experience, that the narrative which professes to record such a thing *thereby* proves its own want of foundation. But, it is scarcely *requisite* to point out the folly and dogmatism of going to *the examination* of an ancient writing, and saying, before

and, if it tells me what I have never myself witnessed I will not believe it. This is what we do if we settle that miracle is impossible, and argue that the Gospels cannot be true records because they narrate miracles; for who can set limits to God's power, or determine that His agency must always necessarily follow the same uniform course of operation as that which *we* behold? He who gives us life, can restore it after it has been for days suspended. He who rules the winds and waves, can, momentarily, from a storm produce a calm. He who breathes into man the inspiration of understanding, can restore reason to the maniac, at any moment when His wisdom sees fit to do so. There is no reason then, *a-priori*, from the nature of the case, and apart from all evidence to pronounce miracles impossible. All that we can reasonably require, is that there should be strong proofs of their reality; and these we have. We have already proved that the Gospels are the work of those who *could* not be mistaken, and that they honestly record the impressions produced on their own minds; we now see that the "supernatural" part of the Record is no evidence of the want of substantial correctness in the whole of it, and we therefore may conclude that what the Gospels declare to have happened did really happen.

Jesus Christ then did really go about in the Holy Land, more than 1800 years ago, preaching glad tidings to repentant sinners, rebuking hypocrisy and checking sin, warning the careless of an approaching judgment, consoling the weary with offers of rest and peace, teaching men to see in one another brethren, and to look up to God, as their universal Father. The events of which we so often read, and of which we perhaps think more as if they were some beautiful fiction, or the echo of some marvellous tradition, borne hither from the far off Eastern clime, than as if they were true, strict, exact history; these events all happened. The widow who wept behind the bier of her only son, when he was being carried out to be buried, *did* receive him again, alive, and strong, from the Master's hand. The man who had been blind from his birth, *did* learn what there is of beauty and wonder in the visible universe, when Jesus gave him sight. The sorrowful sisters, who stood by their brother's grave, *did* see him come forth from the tomb at the summons of the Christ. The crucifixion, the resurrection, the ascension *are facts*, significant in themselves, beautiful and interesting in imagination, and powerful because they are

" true. Thus the miracles are so interwoven with every part of the history of Jesus, that you must receive them as true, if you believe that there is any truth in any part of the Gospels. So receiving them, as simple, plain, unvarnished accounts of what really did take place, what effect will they have on our minds; how will they affect our estimate of the Christian Religion; what light will they throw on the teachings of him who performed them?

In reply to such questions, it is sometimes said, "the miracles, however true they are, do not, and cannot prove the truth of doctrines, or give force to moral exhortations. There is no logical connection, between a truth and a miracle; for a teacher to restore sight to the blind, does not prove him to have any peculiar knowledge about God, or any enlightened views about duty. The presence of Deity is not more manifested in the restoration of life to the dead, than in the continuance of life to the living. There is as much to wonder at, as much to show that God is here, in all the natural world around us, and in our own bodies and souls, as in any of the miracles recorded in the New Testament."

This argument, however plausible in itself, depends entirely on a misapprehension of the meaning of the word miracle. It is no *wonder* that God should restore sight, or hearing, or strength, or life to any human being; it is no wonder that God should still the raging tempest, or should increase a few loaves and fishes till they were enough for the multitude. It is quite true, that these acts do not prove any especial presence of God; in Him we all live, and move, and have our being. Every leaf that rustles in the breeze, every flower that perfumes the gale, every insect that glitters in the sunshine, proves His agency to be at work, as much as the cure of the diseased, or the resurrection of the dead. But the most wonderful act of Divine power, if unaccompanied by any human instrumentality, is not a *miracle*; we do not give this name to any occurrence, however much it may differ from the common order of God's operations, which happens without any human being fortelling it. This is the essence of a miracle, that a man should be able to know the exact moment when this uncommon act of Divine power will be exerted. Thus, to take an example; *here is a man, now arrived at middle life, who has been blind from his infancy*; God could at any time give him *sight*. We should not call it a miracle if the blind man we

suddenly to be able to see ; but, Jesus Christ declares the exact moment when it is to take place. As soon as he speaks, God acts, and this power in the man to foresee the intentions of the Deity, is the wonder, and constitutes the peculiarity of the case.

A miracle then is AN EXTRAORDINARY AND UNUSUAL ACT OF DIVINE POWER, EXACTLY FORETOLD BY A HUMAN BEING. The fact that it is extraordinary and unusual, is enough to prove that it could not be foretold by any lucky guess, and the acquaintance displayed by the man, who is commonly said to work the miracle, with the intentions of the Divine Mind, proves that there must be some close and intimate communication between them, and therefore gives authority to all the teachings, and sanction to all the doctrines, which proceed from him.

For there can be no close and intimate connection and communion between God and Man, without the human mind being thereby purified and enlightened, and the human conscience quickened ; and doctrines of superior power and high truth, and precepts of surpassing excellence must be the result. From the miracles, then, we conclude that Jesus Christ was the *inspired* messenger of God. The exact meaning of this word inspired, must be remembered, in order that we may properly understand all that is involved in the assertion. A man, who is anxious to do his duty, finds that the more he succeeds in performing it, the more pure from defilement and free from sin he is, the greater support and comfort does he derive from the exercise of prayer. The wicked man loses the power of prayer ; the thoroughly corrupt and depraved *cannot* pray, he may utter the words, but he cannot have the feelings, which really constitute the act. Thence we may perceive that the better any one becomes, the more fervent will be his prayers, the closer his communion. Jesus Christ was without sin, pure from all guile. His communion with God was therefore far closer and more intimate, than that of any other man has ever been ; by this communion, God gave him knowledge, feelings, thoughts, such as can flow only from Deity, and thus Jesus was inspired. Through him, therefore, we draw nigh to God. Our sins and impurities unfit *us* to receive, as immediate communications, as he received ; we have forfeited the inspiration, which might have been ours had we prepared for it as he did ; but we can learn from him ; we *can* derive from his teachings, as recorded in the New Testament, a knowledge of God, as our Father, and a per-

ception of His will concerning us; we can study his character as a model for our imitation, and thus let him exercise a spiritual influence over us, such as he would have had if we had been with him when he was on earth.

If we bow to the spirit of the Gospel as the perfection of human progress on earth, if we make its teachings the daily support for our spiritual life, if we found our ideas of God, and man, and duty, and futurity, on the words of Christ, in their general scope and bearing, not in the letter of any one particular passage, then we receive Christianity, and show our faith in it as being of Divine origin.

M. D. W.

NOTES OF A NATURALIST.

JULY AND AUGUST.

JULY is generally the month of heat and sunshine. The landscape generally looks warm and dry, and the pastures brown. The foliage of trees is rich, the majestic trees seem filled with a soft shadowy twilight. July is the great haymaking month. The mower goes forth before sunrise, that, 'ere the day's burning heat begins, his toil may be mainly performed. Accompany him. See the charm of a July morning. Go out before sunrise.

"All is so still, so sweet in earth and air,
You scarce would start to meet a spirit there."

The whole landscape is soft and clear, the air cool and refreshing, the scent of the hay from the fields and slopes around embalms the passing zephyr. The sun is at length about to rise. The dews feel the coming radiance, and ascend (as we call it) by anticipation. At length one streaming pencil of golden light appears in the horizon. The dewdrops sparkle as gems at your feet. By and bye, half the sun's disc is above the horizon, fields here and there receive his beams and lay like sheets of burnished gold; the eastern windows of the cottages in the West glare with rich reflection, every pane beams and blazes like a beacon fire, the trees as well as buildings also appear in golden light on their eastern sides. The fogs are dispersed, except here and there they may be seen lingering over the current of rivers and streams; the woods, the fields, the streams all appear rich with the sun's rays, looking vigorous, and rising as if from repose, "like giants refreshed with new wine." Then the cottage chimneys begin to send up their curling smoke, the farmer and labourer are seen taking forth the cattle, and all gradually begin the toils of the day.

One of the most remarkable things now, is the silence of the birds. July and August are called the mute months. With the exception

ry casual song from the lark in a fresh morning, and from the
 the bird or thrush at sunset, or the monotonous wail of the yellow-
 mer, the silence of birds is now complete. The grove is silent.
 Cuckoo is gone, the Nightingale enchants no more. The young
 ods of Swallows now fly abroad in numbers, and young birds of
 er kinds are seen in all directions. Among insects the Lady-bird
 Lady-cow (*Cynthia Cardui*) is in August common. This insect
 been wronged, in being accused of participating in causing the
 ghts in apple trees, because it is generally seen upon blighted
 le trees. Why is it seen there? Because it feeds upon that
 ght, both when perfect and in its larvæ state. Instead of causing,
 was sent to check and destroy the blight. It also destroys the
 plant blight. Do not, then, let us foster prejudice against this
 utiful insect, but rather address it in that beautiful song, from
 German, of which we are wont to sing in England but the se-
 nd verse :—

Lady-bird! Lady-bird! pretty one, stay,
 Come sit on my finger, so happy and gay,
 With me shall no mischief betide thee;
 No harm would I do thee, no foeman is here,
 I only would gaze on thy beauties so dear,
 Those beautiful winglets beside thee.

Lady-bird! Lady-bird! fly away home,
 Your house is on fire, your children will roam,
 List! list! to their cry and bewailing!
 The pitiless spider is weaving their doom;
 Then Lady-bird, Lady-bird, fly away home,
 Hark! hark! to thy children's bewailing!

Fly back again, back again, Lady-bird dear;
 Thy neighbours will merrily welcome thee here,
 With them shall no peril attend thee;
 They'll guard thee so safely from danger or care,
 They'll gaze on thy beautiful winglets so fair,
 They'll love thee and ever befriend thee.

*Lady-bird, Lady-bird, whither fly you,
 To rest on the rose, or sip of the dew?
 Lady-bird, Lady-bird, come to my bower,
 It will shade you from Sun, and defend you from shower.*

ious tribes and species of insects continue to sport in the Sun in
 1 months. The beautiful butterflies, the fritillaries, bees and
 ps in the day time, and the moths in the twilight and night. In
 ust the Swallow kind begin to congregate: they assemble in
 numbers on the roofs of lofty buildings, and sometimes on the
 nd, previously to their annual migration. In August the nest
 e harvest mouse (*Mus messorius*) may be found attached to the
 ws of vegetables in corn fields; they are very fond of fixing it
 hose of beans or peas, with which it sways backwards and

forwards when they are agitated by the wind. It is the only English mouse that elevates its nest above the ground; they are sometimes found in the shape of a pear with a long neck, at others round, the size of an orange. Vipers now bring forth their young. They are distinguished, by being viviparous, from snakes who deposited their eggs in dunghills or in the ground. They are rare in England, especially in the North. The writer of these notes saw a fine large Viper on Langley Dale Fell last month (July 14th) crossing the cart road; it was about two feet and a half long, with brown and black scales, which look well in the sun: he hissed as I approached him. I attacked him with my whip, which he darted upon vehemently; we had several severe meetings. After I had apparently killed him, my little boy, who was with me, very much urged me to convey him home, in the gig bottom, as a treasure; but I well knew the marvelous vitality of the viper, and dreaded his resuscitation and reanimation. So we left him by the wall side. Glow-worms are numerous on fine evenings in July and August. It is not only the glow-worm that will not bear inspection when its lustre is lost by the light of day, but all those luminous insects that bear the same phosphoric fire about them, such as the hawthorn fly of the West Indies and of China, of which there are several sorts; some of which carry their light in a sort of snout, so that, when they are seen in a collection, they are remarkably ugly. In Italy there is a flying glow worm called *Lucciola*, a much more worthy and acceptable guest there than General Oudinot's fiery Frenchmen, the tools of tyrants, yet with the cant of liberty on their lips.

The agricultural operations of July cause the weather to be a source of great anxiety to the farmer. Animals are evidently sooner sensible of the ensuing change of the Atmosphere than we are, and from their appearances, and apparent sensations, we may in many instances determine what changes are likely to take place.

The following have been set down in Peasant observations as general rules. They are taken from a very old set of weather maxims.

When the Raven is observed early in the morning at a great height in the air, soaring round and round, and uttering a hoarse croaking sound, we may be sure the day will be fine, and may conclude the weather is about to clear and become fair.

Also, when the Swallow is observed to fly high, the weather will probably be fair.

On the contrary, when the Swallow or Martlet are observed to fly low and dip the tips of their wings in the water, as they skim over its surface, we may conclude that rain will ensue, and probably before the expiration of twenty-four hours.

The clamorous quackling of Ducks, Geese, and other water fowl is a sign of Rain.

Before Rain, Swine appear very uneasy, and rub in the dust, as do Cocks and Hens.

Before Storms, Kine and also Sheep assemble at one corner of the field, and are observed to turn all their heads toward the Quarter from whence the wind doth not blow.

The appearance of Sea Gulls, Petrels, or other Sea Fowl in the inlands, indicates stormy weather. In fine weather the Bat is observed to continue flying about very late of an evening.

In Autumn, before Rain some Flies bite, and others become very troublesome, and Gnats are more apt to sting. When flocks of Wild Geese are observed flying in a westward or southern direction in Autumn, it indicates a hard winter.

The floating of Gossamer, and its alighting on the rigging of ships, foretells fine weather.

The clamorous croaking of Frogs indicates rainy weather.

The appearance of Beetles flying about of an evening in summer indicates that the next day will be fair.

Before Rain, Dogs are apt to grow very sleepy and dull, and to lay all day before the fire.

Before Rain, Moles throw up the earth more than usual.

The appearance of rare foreign birds in this country, such as Rollers, Hoopoes, &c., indicates hard weather.

When Spiders are seen crawling on the walls more than usual, Rain will probably ensue.

The much barking of Dogs in the night, frequently indicates a change in the weather.

When the Trees and Hedges are very full of berries, it indicates a hard winter.

The abundance of Woodseare and Honeydew on herbs, indicates fair weather, as does floating Gossamer.

It is said in Wiltshire, that the Dunsickles or Moor Buzzards, alight in great numbers on the Down before rain.

Before Storms, the Missel Thrush is observed to sing particularly loud and to continue so till the commencement of the rain, from which circumstance it is in some places called the Storm Cock.

It is a sign of rain when Pigeons return slowly to the Dovehouses.

When Bees do not go out as usual, but keep in or about their hives, rain may be expected.

Before Wind, Swine run squeaking about as though they were mad; which has given rise to the notion that pigs can see the wind.

Before Rain, the Pintados called Comebacks, squall more than usual, as do Peacocks.

The early appearance of Woodcocks, Snipes, Swinepipes, Field-fares, &c., are the prognostications of severe winters. When the dew lies plentifully on the grass in the evening, the next day will probably be fine; when there is little or no dew, probably wet.

Spring flowers have given place to a different class of plants. The Climbers mantle the hedges and bowers. The beautiful Milk Vetch (*Vicia Sylvatica*) is in full flower in the early part of July

in some hazle copses in the North, and is particularly luxuriant and beautiful (when seasons suit) in the Flatt's ravine, near Barnard Castle. Several of the Galiums familiarly called White and Yellow Ladies' Bedstraw, adorn the hedges and hedge-banks with their delicate and minute flowers, rendered showy by the vast numbers which are crowded upon one stalk. The wild hop, the bryony-clematis or traveller's joy, the large white Convolvulus and the Honeysuckles, also contribute to hang with beauty every bush and shrub. The large space which it would occupy, prevents us from inserting a full Catalogue of flowers for the two months, but we may just notice amongst the more beautiful and attractive, the Bogbean or buck bean, (*Menyanthes nymphæoides*) a member of the gentian family, a most lovely fringed flower, one of the most beautiful of the British wild flowers, found in ponds in heathy and peaty districts in the North, the *Campanula rotundifolia*, (the hare bell of the poets and blue bell of the botanists) the *Campanula glomerata*, and the *Campanula pyramidalis*, beautifying the hedge rows and fields, and occasionally found imported into the garden; the various species of Mallow, the red and white Convolvulus, the scarlet poppies, corn cockle and azure bugloss which adorn the corn fields; the wild roses which grace the hedges, and of which there are several beautiful British varieties; the Enchanter's nightshade in the woods, the beautiful thistle flowers, especially those of the Melancholy plume thistle, the Yellow loose-strife, the varieties of the Epilobium or willow-herb, the three beautiful English heaths, (*Erica tetralix*, *cinerea*, and *vagans*,) the Stonecrops adorning even the old mossy wall, the purple loose-strife, the Snap-dragons on the ruins and towers, the Bartsia on the waste and moor, the Vervain, the St. John's worts, the Cotton grass, those curious members of the Orchis family, *Orchis pyramidalis*, and *hircina*, *ophrys apifera*, and *arachnites*, *Epipactus latifolia*, and *palustris*. The ferns also put forth their peculiar attractions and curiosities. The Mullein rears its gigantic form, the hawkweeds and knapweeds on the hedge banks and rims of corn fields, the small flowered fumitory, the golden marsh saxifrage (*Saxifraga hirculus*) with *hypnoides* and others adorn some moors in the North, especially in Teesdale. But it would be a serious encroachment upon the space of this little periodical were I to enumerate but half the floral gems of July and August.

In August the Corn harvest begins. Nature has perfected some of her most important operations. The mellowness and maturity of beauty spreads over the landscape. The mower sweeps down the barley and rustling oats, the sickle (implement of olden as well as of modern time) cuts the wheat. The farmer is ruling and rejoicing in the field, the busy shearers from the gossiping matron to the blooming damsel are there with the children gleaming amid the sheaves. Then we have the phenomenon of the harvest moon, rising several nights successively almost at the same time, immedi-

ately after sunset and remarkable for its beauty. Its rising is peculiarly magnificent, the effect of it being greatly increased by the serenity and transparency of the atmosphere. The phenomenon, as far as the times of rising is concerned, is caused by the position of the moon's monthly path at that time with respect to the eastern side of the horizon. The full moon, then being in or near the first of *Aries*, and that part of the ecliptic making a more acute angle than any other part with the eastern side of the horizon, so that its successive points rise rapidly one after another as the sphere revolves, it necessarily follows that the moon's daily advances of thirteen degrees make a less difference in her successive times of rising than when she is moving through a part of her course which is less oblique to the eastern horizon. This circumstance, of course, must happen every month, because every month the moon is in or near the first of *Aries*, but as it is only in autumn that it coincides with the time of full moon, it is only then that the phenomenon is particularly remarked.

During August several shrubs and trees, particularly some hedge horns, and the Oak and Elm put forth shoots and new leaves and enliven the sombre woods, and the darkening hedge-rows.

In July, Bream and Trent fish spawn. Grayling leaps well at flies, especially at small flies. Trouts can be tickled with the hand under stones and banks in hot days. The Chub now will take any fly, or beetles with the legs and wings off. He is very fond also of grasshoppers and humble bees. The Salmon now makes good fishing with fly in the Northern streams, or he may be taken in nets, in traps, by the line, or the spear. In July, evenings are best for fly-fishing. The orange fly, small dun white, wasp fly, black hackle, shell fly, black blue dun, palmer worms and cockchafers do well, also, the usual June flies. In August the flies are the same as July, also the ant fly, the fern fly, white hackle, Harry-long-legs, and the browns and duns of May.

Towards the end of the month, symptoms of the year's decline begin to appear. It is a month at once speaking to us by the rich harvests of the earth, of gratitude and love to the all-beneficent God, and reminding us also of life's onward progress and our future destiny. The first fades appearing on the leaves, the ripened corn, the transparent air, the magnificence and peace of the autumnal eve, the harvest moon riding in majesty and grace, all speak in power, all send forth a still small voice to the soul of man.

"'Tis well when ought can wake the heart,
To love and faith whose trust is right!
'Tis well when conscience is not seared,
And the low whisper can be heard,
'That breathes thro' nature day and night."

G. B.

REGISTER,
RELIGIOUS AND PHILANTHROPIC.

AUGUST 1, 1849.

WEST RIDING YORKSHIRE, UNITARIAN TRACT SOCIETY. — The thirty-fourth anniversary was celebrated at Huddersfield, June 13. The Rev. J. K. Montgomery of Torquay, Devonshire opened the worship, and Rev. J. Gordon of Coventry, preached from John iv. 35, 36. Rev. W. Turner of Halifax presided at the meeting for business, which was afterwards held in the Chapel, when the Reports of the Treasurer and Secretary were read. Subscribers 148; tracts and books sent out 2,572. The social repast was held in the Gymnasium, chairman, Rev. J. Owen, of Lydgate; vice-president, W. Hornblower, Esq., of Huddersfield. The Rev. W. Turner spoke to "Civil and Religious Liberty;" the Rev. E. Higginson, of Wakefield, to "the West Riding Unitarian Tract Society." He aptly inquired, "What is spiritualism without intellectualism? How can you separate spirit from the intellect and moral powers, powers of duty and powers of feeling? Mr. Turner will excuse me if I go back to my college life; but, I must attribute it to him that we did not learn to image a spiritual faculty or being, destitute of intellect or of moral feelings. We thought, when we had traced our human being in the powers of understanding, imagination and perception, duty and affection, we had got a complex idea of the spirit that is in man. How then can we throw away the powers of intellect and of religious feeling and affection, and adhere to a spiritualism? It is either nonsense or idleness in any one to profess it. Among some people there is less Scriptural knowledge, less inquiry into book learning, and a disposition to depreciate it, and to come by shorter cuts to knowledge, by intuition and spiritual perception, than others who have laboured a long time to bring out of acknowledged principles results worth keeping." The Rev. C. Wicksteed, of Leeds, in proposing thanks to Mr. Gordon for his sermon, gave utterance to much true thought, and wisely deprecated the carping and criticising spirit, which depreciates all effort if not fashioned after its own especial model, or directed to its own pet object, generating oftentimes the listlessness and apathy which does nothing for human well-being. "Some might be most interested in Sunday Schools, some in Domestic Missions, some in Schools for the Outcast, some in their Tract Societies, some in the Unitarian Association, a direct theological agency, and some might even be building up their old chapels; this last might not be the greatest of earthly works, but, considering that there was not too much life among us, we should think it was a pardonable immorality. Let us only regret, not the various forms of good, but only the doing no good, and the carping at others who were doing what their hand found to do. All these various interests and undertakings are signs of action and vitality among us; and, each cheering each, let us go on our several paths, and thus find, at length that by individual activity and zeal we have promoted the general good." Mr. Wicksteed is right. These disputings are sheer folly. Whilst waiting for unanimity of purpose in a given action, the world is perishing in ignorance, error, and sin. Let each do what he can, with those who are likeminded, for the removal of any portion of the enormous mass of iniquities in

which are rife in Society, and he merits the God speed of every true hearted disciple of Christ. The meeting was also led by the Rev. J. Gordon, J. Kenrick of York, J. H. Ryland, J. P. Cannon, J. K. Montgomery, the chairman and vice-chairman, Messrs. Schwann and Wheeler.

INGHAM NEW HALL HILL UNITARIAN CHURCH.—On Sunday, June 17, the Rev. J. Scott Porter, of Belfast, conducted the religious services on the fifteenth anniversary of the Sunday Schools connected with the congregation. The meeting was of an interesting and meritorious character. There are in the schools 132 Girls, 243 Boys; 13 Teachers in the first and 35 in the last. The Library contains 770 volumes. In connection with the schools there is also the Birmingham Unitarian Teachers' Society. A Tea party was held on Monday, June 18, Mr. Green, chairman. About two hundred present. Various addresses were delivered by Messrs. M. Green, Prime, Fearn, Simmons, Gargory, Suter, J. Lloyd, and Crick. Revs. James Cranfield, H. Hutton, T. Bowring, S. Bache, E. Bristow, of Birmingham; J. Porter, W. McKean of Oldbury, J. Lunn of Coseley. The service closed with Hymn and Benediction.

NOTTINGHAM AND DISTRICT UNITARIAN MEETING.—This Meeting of Ministers first assembling in 1798, held their Anniversary at Nottingham on the 20, and 21. The religious services on Wednesday evening were conducted by the Rev. C. C. Nutter of Lincoln, the Rev. B. T. Stannus of Sheffield, preaching from 2 Corinth. iv. 1. On Thursday morning prayer was offered by the Rev. P. Wright, of Stannington, and the sermon by the Rev. T. Hunter of Chesterfield, was on Matt. ix. 36. 38. Dinner was provided in the Magistrate's Room at the Exchange, kindly granted by the Mayor; C. Esq. of Ruddington Grange, presiding. The subject of Education was spoken to by the Revs. H. W. Crosskey of C. Berry, J. Dare of Leicester, B. Carpenter of Nottingham. The meeting was provided in the large School Rooms, two years since erected by the Nottingham Congregation. A numerous assembly was gathered. The Rev. B. Carpenter, chairman. After Tea a hymn was sung and the meeting was addressed on various subjects of interest to Unitarian Christians, by the Revs. C. Berry, E. O. Jones, of Loughborough, P. Wright, C. C. Nutter, T. Hunter, J. Dare, T. C. Hollis, W. H. Crosskey, J. G. Teggin of Mansfield, J. Stannus, and Messrs. Enfield, Eames, Perry of Nottingham, and Messrs. Vickers of Stannington. An Anthem was given in the evening, and the meeting concluded by joining in a hymn, and in prayer offered by Rev. B. T. Stannus.

LANCASHIRE AND CHESHIRE PROVINCIAL MEETING.—This Assembly was held in the time of the Commonwealth, and continued ever since, held its two hundred and fourth annual meeting at Chorley, Lancashire was the gathering place, Rev. J. Madge, of Manchester prayed, and the Rev. W. H. Herford, of Manchester preached from 2 Corinth. v. 17. The sermon appears to have possessed stirring interest. Among other things Mr. Herford said, *It is time that we, like Paul, should leave the Jews (the Jews) to themselves, and go out to the Gentiles who dwell at the gates of the world, and know not of God or of a Saviour. Masses of people*

around us have no Religion beyond the untutored feelings of nature. To them we must be Missionaries, telling them of their duties as well as their rights, and reminding them of the all important truth that the evils which spring from within, are far worse and more destructive than all outward ills. We must push our views of Christianity by preaching from them. We should take with us the spirit of the Gospel, and go forth with the New Testament in our hands. We need enthusiasm for common truth, passionate attachment to the simple principles of Christianity. Thus sowing, we shall reap. The harvest is great, but the labourers are few. It should be our prayer and endeavour to be worthy to bear the sickle among them." There is much truth mingled with some error in these remarks. Of the labour indicated, as well as of that proposed to be abandoned, it may justly be said, These ought ye to have done, and not to leave the other undone." They both constitute duty to us. They cannot, we think, be severed. Urged has our denomination been to these united labours of love, over and over again. Our various Associations were projected for these purposes. The Missionaries of the Unitarian Fund, the Kent, and Lancashire, and Scottish Associations, went about with these aims. "The untutored feelings of Nature" are not the proximate cause, however, that "masses of people around us have no Religion." The corruptions of Christianity, the bigotry and oppression and immorality of professing Christians, have been and are the prolific sources of the irreligion which we mourn. The Missionary must clear away the rubbish, ere the soil will be prepared for the seeds of Divine truth. He must show that Christianity knows nothing of the corruption, the oppression, the bigotry, the immorality. He must uproot as well as build up. Not to one class only must he address himself, but to all. If tares are continually sowing, his wheat seed may perchance be choked. Go should he to the Gentiles, yet not leave the Jews to themselves. Gather them all should he into the fold of Christ.

Twenty six Ministers of Lancashire and Cheshire were present, as also the Rev. Dr. Montgomery of Dunmurry, Ireland. At the close of the worship, the Minister of the Chowbent congregation, Rev. A. Macdonald took the chair. Thanks were voted to the Preacher, moved by Rev. J. J. Tayler of Manchester, seconded by Rev. J. H. Thom of Liverpool. Rev. J. Ashton of Preston read a communication from T. Ainsworth, Esq., Cleator, Cumberland, expressing pleasure at the arrangements of last year, which had carried out his request of having Unitarian worship conducted once a Month at Cleator, by various Unitarian Ministers, and offering £60 for the same purpose, in the current year. The Rev. J. H. Thom suggested a Committee for considering plans for new Chapels and Congregations in the district, and Rev. Dr. Montgomery heartily approved of more organization. Rev. A. Macdonald read a paper on the Causes of the alleged alienation of the Working classes from Christian institutions. The suggestions advanced appeared worthy of attentive consideration. The Ministers and friends afterwards dined together, and the following day the business of the Widows' Fund connected with the Provincial Meeting was transacted.

HANOVER SQUARE CHAPEL DAY SCHOOLS FOR BOYS AND GIRLS.—
Friday, June 22, these Schools were examined, Mr. and Mrs. Harris being present. The improvement manifested in the Boys' School,

has had the advantage of Mr. Joseph Ridgway's superintendence as Master, was very striking indeed, especially considering the period he has been connected with it, and augurs well for the future. The Girls' School does great credit to the continued labours of Miss Carr, the Mistress. The children were addressed by Mr. Harris on their several duties, singing engaged in, and prayer at the meeting.

UNITARIAN CHRISTIAN SOCIETY.—June 27 and 28, the 19th annual meeting was held at Norwich. Wednesday morning and evening were devoted to the objects of the District School Association, the first anniversary being held in the afternoon at four o'clock when the Report was read, and a religious service being conducted in the evening, when the Rev. M. C. Gascoigne of Framlingham prayed, and a sermon on Revelation xxi., was preached by the Rev. H. Solly of Cheltenham. After tea was provided in the Assembly Rooms, about one hundred persons being present, the Rev. J. Crompton of Norwich presided. The speakers were the Revs. H. Solly, H. Squire of Norwich, T. Madge of London, W. Selby of Hapton, H. Knott of St. Edmunds, Messrs. E. Taylor, R. Taylor of London, J. Stevens of Norwich, who all addressed themselves to the subject of Education, viewing it under its different aspects, from its relation to crime, the exercise of civil rights, human improvement and peace. The meeting was closed by the chairing prayer.

Religious services of Thursday were begun by the Rev. H. Solly, the Rev. T. Madge preaching from Ephesians iv., 4-6. The meeting for business was subsequently held, H. Bolingbroke, Esq., presiding, the Report read by the Secretary, Mr. Dowson, in which were included statements from every Congregation in the District, regarding the objects of the Society. Rightly did the Report state "that those objects are by no means sectarian in any bad sense of the word, and do not hinder us from co-operating with Christians in any plans of usefulness or benevolence, so far as they will permit us to do so without compromising our own principles of Religious truth. On the other hand, we do feel that earnestness and diligence than have hitherto been manifested, in relation to the faithful discharge of our duty, as depositories of the sacred truths of unadulterated Christianity, as representatives of sturdy Reformers of past ages, and as humble disciples of the mild and benevolent Jesus." Yes, union with other Christians is most desirable in the prosecution of common purposes of good, and yet that union be obtained at too great a sacrifice. The hands of those who, after such union to the abandonment or abeyance of our own principles, is as irrational as sinful. It has been often said by members of our denomination, yet seldom thoroughly acted upon. Bible Societies, Temperance movements, Anti-slavery Societies, Asylums for the blind, Peace institutions, the Education of the people, have had our aid, and the aiders been insulted, rebuffed, repudiated. More Christian dignity and manliness of conduct would have become us better. We have our own work to do, and others have theirs. The hateful spirit of prejudice and intolerance has to be exposed, put down, uprooted, or ever there can be no true or philanthropic union. Our own Institutions should be fully supported, our own principles held aloft, for they are the

foundation of all good, all right, all happiness, and if measures in advancement of other objects can afterwards be benefitted by us, let our help not be wanting. As Mr Madge beautifully remarked in his speech at the dinner meeting in the Assembly Rooms at Norwich, "the duty of every faithful Unitarian Christian to that Religion from which he derives alike his liberty and charity" is "to give it the homage of their lips, by openly professing it in the face of an adverse world; of their hearts, by cherishing an ever-expansive love to God and man; and of their lives, by offering them a willing sacrifice to truth and righteousness."

The dinner was attended by about one hundred friends and members, Edward Taylor, Esq., chairman. The meeting was addressed by most of the individuals already named, with the addition of Messrs. Mottram and Youngs; and afterwards the whole assembly adjourned to tea, at the house and garden of H. Bolingbroke, Esq.

KENT AND SUSSEX UNITARIAN ASSOCIATION.—The annual meeting of this Association was held at Maidstone, on Wednesday, 18th July. The services were introduced by the Rev. J. O. Squier of Deptford, and the Rev. R. E. B. Maclellan of Canterbury delivered, from John iv. 8, 9, a discourse on the character of Christ considered as a Doctrinal Revelation, which gave great satisfaction both from the imputation of the topic which it brought prominently forward, and from the mode in which the subject was treated. After service the meeting for business was held, at which Reports were read from several Congregations, that from Canterbury, especially speaking of many accessions to the worshippers of the one God the Father, in that celebrated city. Much discussion subsequently arose as to the propriety of continuing the publication of the "Quarterly Friendly Visitor," which matter was at length left to the determination of of the Committee of the Association. In the event of their decision being in the affirmative, it was the unanimous wish of the persons assembled, that greater prominence should be given for the future, to the characteristic Doctrines of Unitarian Christianity.

At two o'clock the members and friends dined together at the Star Hotel, the Rev. E. Talbot, of Tenterden, presiding, and the Rev. J. C. Means, of Chatham, acting as vice-chairman. The leading sentiments were the Queen; the Kent and Sussex Unitarian Association; the preacher of the day, for which Mr. Maclellan returned thanks; our pious Nonconforming Ancestors, spoken to by Rev. J. O. Squier; Sunday Schools, advocated by Rev. J. C. Means; our Elder Brethren, the Jews, enlarged on by Rev. R. E. B. Maclellan; the Churches in the Wilderness [the small societies of Unitarian Christians in the Weald of Kent], replied to by Rev. C. Saint; the claims of Unitarianism on our love and support, maintained by Rev. W. Stevens; Civil and Religious Liberty, descanted on by Mr. Cumming; and good wishes for all earnest and serious Inquirers, acknowledged by Mr. Wells, late a local preacher among the Wesleyans, but now seeking what truth there may be in the Unitarian expositions of the Gospel. The several addresses delivered were unusually bold and fervent, and, in these times when many are advocating the placing our distinctive principles in abeyance, it was cheering as well as refreshing to hear such great and proper importance attached to the duty of openly and fearlessly avowing our convictions before all men.

THE CHRISTIAN PILOT,

AND

GOSPEL MORALIST.

8.

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VOL. I.

DO THE WORKING CLASSES APPEAR SO LITTLE INFLUENCED AND INTERESTED BY THE PUBLIC ADMINISTRATIONS OF RELIGION?

At the Lancashire and Cheshire Provincial Meeting, held at
on June 21, this paper was read by the respected Minister
of the congregation, the Rev. Archibald Macdonald, M.A. It gave
rise to considerable discussion. The excellent and true-hearted
Minister has obligingly placed it at our disposal. Without admitting
the existence of the state of feeling which occasioned the
paper or pledging ourselves to the accuracy of all the assigned
facts of its supposed existence, we think the subject deeply deserv-
ing of attention and thought. We cannot but think the corruptions
of the Ministry, with the oppressions and bigotry they have induced,
and the great power in alienating men's minds from the Religion
of the Bible, and that these causes should have been more fully brought
before the PUBLIC.

It is probable that there is some foundation for the ex-
pression of opinion which is heard from many quarters, that
the Public Ministration of Religion fails, to a large extent,
to interest and attach the great Mass of the People. This
depressing fact is confessed at public meetings, deplored
in religious periodicals, and discussed in weekly journals.
It has been referred to oftener than once, in my own recol-
lection at the annual meetings of our own denomination.
Being then, that there is some ground for a complaint
so general, it becomes interesting to ascertain the
causes of such a state of things, and to consider, if possible,
how they may be remedied. True, it is a very wide topic, and
which great diversity of opinion may prevail; and therefore
it may not be easy to be found and applied.
Nevertheless, if there be time for it, it is very worthy to en-
quire into the notice of this Provincial Meeting; and even if little
could be contributed toward ascertaining the causes, or
even if it is yet something to have it marked out as an
object of attention; that by the effort and concentration of
useful minds, light may be struck out, and a corrective
gradually and effectually applied to a state of things
which must deprecate.

It is less with the view of suggesting anything new, than with the object of starting the topic and bringing it before this meeting, and in consequence, also, of a promise given, perhaps too readily, in another place, that I, with great deference, submit these too brief hints, or fragments of ideas.

The state of things to which reference is now made, is not the result of one cause but of very diversified causes.

1. Religion, under one most comprehensive aspect of it, may be regarded as a process of Spiritual Self Education. It is appreciated, felt, understood, and acted out, only as our intellectual and moral nature is cultivated and exalted. Now, in how few, comparatively, of the race, or the community, have man's nobler powers received any adequate development? There are, on the other hand, the pressing wants of the animal nature, earliest felt, constantly repeated, accompanying us ever. If the great things of God are to be spiritually discerned, it is not difficult to see how those, who with a nature little cultivated, and faculties little unfolded, and having, for the most part, to struggle for a bare animal subsistence, should have, perhaps, little opportunity, and less inclination, for attending to the higher interests of the mind. It is not forgotten that of old, "to the poor was the Gospel preached;" but it still remains true, that *that* preaching will take effect only with the advance and growth of our moral nature; and most of those who have made the trial, will confess the difficulty of introducing spiritual thoughts and principles among the unspiritualized masses. Only the most crude and rudimentary lessons can be imparted, while the culture of the general mind remains so much in abeyance.

2. The spread of what are called Infidel Publications among such masses, is another very powerful cause of irreligion. A cheap press has given them a wider diffusion than was possible in former times. Then it is so much more easy to remember a doubt, or an objection, briefly and pointedly expressed, than to retain the answer, which is generally longer and more elaborate. The impulse given to Unbelief, by the first French Revolution, has, perhaps, not yet spent itself. To say nothing of the false doctrines that have been offered to men in the name of Christianity. There are so many things, particularly in the Old Testament, as commonly read and interpreted, which invite objection, that we need not wonder if an unlettered, superficial, uncritical infidelity is found among the multitude.

3. The tone of that part of the press which claims, more

ly, to represent the Working Classes, is, to a large degree, opposed to Religion, to Christianity, and more particularly to the Clergy administrators of religion. The schism between the Upper and Lower Classes has aggravated this ; and the "animus" of Socialist and Chartist Lecturers so far as they have possessed any influence with the Working Classes, has been commonly in the same direction. The hostility which has been maintained for the political enfranchisement of the millions, has been, on the whole, probably, favourable to the tranquilising and loftier tone of religious liberty. So much of the time and attention has been directed in the excitement of political contest, that men have been indisposed for the quieter themes and objects of the social life.

The vague impression of the illiberality of the Clergy, their general hostility to the political rights of the Working Classes, has, somehow or other, extensively established itself. The Clergy, instead of being regarded as friends of Inquiry, Education, and Progress, are generally set up as timid and hesitating advocates of whatever would preserve the old landmarks, transcend their existing standard of war with the temporal interests of their profession. A Clergyman's advocacy of religion does by no means tell for much as that of a layman ; he is viewed with the suspicion that attaches to a special pleader ; complete frankness and honesty of avowal are not expected of him ; he is considered to be under professional bias, and as belonging to a class of men not moving in the van of Inquiry, Progress, and Liberty. The suspicion which attaches to the retained ties of religion, unfortunately is extended to religion itself.

Of the three professions usually classed as learned, it is generally believed that the Clerical is the latest to adopt fresh ideas, or any improved modes of acting.

The impractical nature of much of what is delivered in the pulpit, its slight adaptation to the wants and exigencies of the age, and to the everyday interests and duties of men, might be supposed, small interest among the millions. The antiquated nature of many of the topics which are among the staple of preaching, has even a soporific effect. The Clergy are not interested in several of those antiquarian, minute, and unphysical matters which engage the preacher, fresh from the halls of learning, or coming out of the chamber of literary studies. Controversial theology seems to have more charms for our ancestors than for the hard working

men of our day. And while the preacher may be very energetic in combatting objections, or forms of infidelity, which he has studied in books, the minds of those who take any concern in religion as an object of study, are applying themselves to altogether another part of the subject. The defences and statements of religion, written aforesaid, fail often to meet the difficulty, precisely as it presents itself, now. It is unsafe to ignore this, and it is worse than dangerous to attempt to give it the go by.

6. Sectarian differences, and the battles of theologians, are of course, an old handle against Christianity, to say nothing of the deplorable spirit which they have often evoked. Spectators cannot but suspect the heavenly derivation of that, which is defended by weapons so obviously earthly and carnal. The mere fact of so much difference of opinion, is, however, to many who do not look beneath the surface, an unanswerable argument against the truth, not, indeed, of all religion, but against the truth and trustworthiness of what is offered as such, with every various phase of denominational zeal. "Let the learned gentlemen," say they, "settle the differences among themselves, and then we will hear them further of this matter."

7. There is also another stumbling block, yet more obvious, than theological controversy, antiquated topics, and unpractical preaching, namely, the inconsistent and unworthy lives of so many of the professors of Christianity. Christians, by profession, are so little distinguished from "the world that lieth in wickedness," by any mental or spiritual superiority, that people feel justified in asking, what good has their Religion done to them? Christians are not marked out from the world by that superiority which ought to distinguish those, who heartily feel, and believe, that they are in possession of a heaven sent religion. The question then arises, Are they in earnest? Is Christianity anything more than a profession? a traditional something, that has come down to us from our ancestors, like a bit of the true cross, or the seamless coat of Christ, or a mantle that may indeed hide a multitude of sins? The many are keen-sighted to detect insincerity. The term "Saint," originally so glorious, has now passed into a term of reproach and ridicule. So rarely do we see exhibited that most glorious of all arguments for religion, the living argument of a behaviour worthy of the Gospel.

8. Some have thought that they found in the general coldness of our services, the isolation in which each dwells by

himself alone, the little interest that is taken in each other by members of the same religious society, a powerful cause of the alienation of the poorer classes. Wealth and Poverty, Education and Conventional forms, separate men in the world; but in the Church of God, where all should meet as men and brethren, there is desiderated more of the spirit of brotherhood. There may be something in this, but it is probably not among the most operative of causes. It is possible, too, that the form and manner of our religious ministrations may be capable of improvement, so as better to adapt them to our own time and state of civilization. On this no opinion is offered at present.

9. But one may clearly note among the signs of our times, a growing indifference to all mere forms; more directness and practicalness; an attempt, however little successful, to get at the root and spirit of things. In one of our learned Universities, it is true, an endeavour has been made to revive a defunct ceremonialism, and to put us off with dry bones, instead of the fresh and living spirit of religion. But this elaborate superstition, this solemn trifling of the college, has not found much acceptance outside, among the Working Men of England. Only it is not surprising, if, while such mere amusements engage the learned leisure of our University Doctors, that the Working Men, seeing Religion identified with robes, and offices, and beads, and baptisms, should smile at the whole as an excellent farce; and feel all the more strongly that this kind of thing can never bring a daily bread of wholesome nutriment for *their* minds.

10. There is one cause to which I have not yet adverted, but which appears to me, perhaps, the most powerful of all, in producing this presumed estrangement of the Working Classes from Religion. I refer to the mistake of confounding the Bible with Religion, the testimony with the thing testified. Religion denotes the sentiments and the conduct befitting our relation to God: it is apprehended by our spiritual and moral nature. Man's spiritual faculties, then, are to him the immediate ground of Religion. On the other hand, many suppose that the ground and authority of religion are to be found only in a book. Inordinate claims have been set up for this book. All degrees and kinds of Inspiration have been challenged for it, from that which is called Plenary, down to that which simply recognizes it as credible history. This has been very injurious to that Religion which is a reasonable service. Any cursory reader of the book may

discover that it is not absolutely without defect, that it is a composite work, of very various, and unequal materials. But let an intelligent working man sit down to the reading of the Bible, with the prevailing vague notions of its perfectness and authority, and he will meet difficulties in the letter of every page; he cannot ignore if he has heard them, the difficulties which are owned equally by antiquarians, commentators, controversialists, and the hostile criticism of unbelief. Every science, and almost every department of knowledge, furnish matter of perplexity, and matter of proof, that the Bible is not the sort of book which the Church has supposed, and attempted to make it. If the important distinction between the *Record* and the Religion, the *history* of Religion and the substance of it, is not made, what is likely to happen, and what has probably happened in thousands of instances, but that any defect, and any plausible objection that tells against the book so thought of and read, is supposed to tell against Religion itself? This comes of idolizing the Bible, resting Religion solely on testimony, placing it in parchment, paper, Greek or Hebrew criticism, on the mere written outward word, instead of that inward, unwritten spirit of God, which is ever nigh to the human spirit, has never withdrawn its inspiration, and is upon us in the measure of our purity and fidelity.

It is not for me to suggest the correctives to this condition of society, supposing it really to exist. I have ventured, with submission, and as succinctly as I could, to enumerate heads of thought, and probable causes. It is possible I may have omitted considerations, which some will deem more prominent than those now specified. Some may even question whether there is abroad among our population, any widespread irreligiousness, beyond what has always existed. I have been informed by more than one intelligent working man, that there is among his class, a profound spirit of reverence, combined with a spirit of inquiry; that the working men are libelled when they are represented as generally unbelievers, or favourable to infidelity; and that, if alienated from the Religion of the Churches and Sects, it is because they are seeking for something more satisfying and more simple. This I have been *told*, but my own individual observation inclines me to the unfavourable estimate. I imagine there *is* a great falling away. We are in a period of transition, and exposed to the dangers of such a period, its activity, its crudeness, its appetite for destruction, its aspirations after better things to come. I imagine that all churches and de-

nominations (not, certainly, excluding our own,) need improvement and revival. The masses are every day drifting away, more and more, from the old land marks; old things are passing away; but we may not venture to say, "behold all things are becoming new."

A. M.

ILLUSTRATIONS OF PASSAGES IN THE NEW TESTAMENT,

WHICH REFER TO CLIMATE, PLACES, OFFICES, SENTIMENTS, MANNERS,
AND CUSTOMS AMONG THE JEWS IN THE TIME OF OUR SAVIOUR.

LUKE ii. 25, "There was a man in Jerusalem, whose name was Simeon; and the same was just and devout, *waiting for the consolation of Israel.*"

Waiting for the consolation of Israel. That is, expecting the Messiah. The expression is derived from a custom among the Jews, of reading the 40th chapter of Isaiah on the Sabbath after the fast in which they commemorated the burning of the Temple by Nebuchadnezzar. The chapter begins with the words, *Comfort ye, comfort ye my people, saith your God.* Hence the predicted Messiah was called *the consolation of Israel*; and hence the custom among them, at that time, of swearing by their desire of seeing *the consolation of Israel*. So eager indeed, at that time, were their expectations, that every impostor who promised to accomplish their hopes, was immediately surrounded with followers, who hazarded all which they had to support him. Of this expectation among the Jews, there are several intimations in the gospels. See John i. 19—24. Luke iii. 15. John xxiii. 50, 51. But of its extent and its influence we shall form more correct conceptions by recurring to the testimonies of profane historians.

"That which principally encouraged them to the war," says Josephus, "was an ambiguous oracle, *found likewise in the sacred writings*, that, about that time some one from their country should obtain the empire of the world." Antiq. B. ix., chap. 2, sec. 2, and B. vi., chap. 31.

Two heathen historians have likewise mentioned the same thing. Suetonius, in his life of Vespasian, says, "there had been for a long time, all over the East, an opinion firmly believed, that it was in the fates, [in the decrees, or books of the fates,] that at that time, some from Judea would obtain *the empire of the world.*" Lib. viii, sec. 4.

After relating many calamities of the Jews, and prodigies, which preceded the destruction of Jerusalem, Tacitus says, "the greatest number of them had a strong persuasion, that *it was recorded in the ancient writings of the priests, that the East should prevail, and that some coming from Judea, should possess universal dominion*, which ambiguities foretold Vespasian and Titus. But the common people, according to the accustomed course of human passions, having interpreted in their own favour this grand prediction of the fates, *could not be reclaimed to the truth*, even by all their adversities." Hist., vol i. chap. 13. Celsus, also, an enemy of Christianity, who flourished not long after the middle of the second century, arguing in the character of a Jew, says, "how could we, who had told all men there would come one from God, who should punish the wicked, despise him if he came?" Without, at present, referring to the pre-conceived sentiments of the Jews concerning the Messiah, we have endeavoured only to show the prevalence of the expectation of his coming. See Beausobre, and L'Enfant's Introduction to the New Testament, in Watson's Tracts, p. 222; and Lardner's works, vol. i., pp. 132-133.

Matt. ii. 23, "*He came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene.*"

Nazareth was a small town in Galilee, about twenty-seven leagues from Jerusalem. It was built upon a rock, on one side of which was a precipice, from which, we are told, its inhabitants would have thrown our Lord, because he upbraided them for their unbelief. How contemptible the place was in the opinion of the Jews, appears from the inquiry of Nathaniel, *Can any good thing come out of Nazareth?* and scarcely less, from the more general expression of the Sanhedrim, or great council of the nation, *Art thou also of Galilee? search and look; for out of Galilee ariseth no prophet.* In this national sentiment of the Jews, we find the most satisfactory illustration of the text. By all the Jewish enemies of Christianity, the title Nazarene, or Nazarene, was applied as an expression of contempt to our Lord, because he had resided in, and therefore came from that city; and the circumstance of his having lived there, was one reason why they rejected him. Now the Evangelist says, that the reason why he dwelt in Nazareth was, *that it might be fulfilled which was spoken by the prophets, he shall be called a Nazarene.* But where is this prophecy?

Chrysostom thought that the passage was lost. But Jerome and others remark, as it is indeed most probable, that Matthew does not refer to a particular passage, but to what several prophets had said in *effect*; and from the reference to the *prophets*, says that Father, it is evident, that he did not take the *words* from Scripture, but the *sense* only. The *prophets* may therefore be said to have predicted, that he should be a Nazarene, when they said that he should be despised, and reproached, and rejected; (See Psalm xxii. 6, and lxix. 9; Isaiah liii. 3—5; Zechariah xi. 12, 13). And he certainly was, among other reasons, because he had resided in Nazareth.

Some have thought that the word *Nazarene* was derived from a Hebrew word which signifies a *branch*; and that the same, in its application to our Lord, implied that he was that *true branch*, of which Isaiah, Jeremiah, and Zechariah have spoken. Others refer the name to the Hebrew word, which the Jews applied to those who were separated to God as Nazarites. But though he was separated to God, in the highest possible sense, our Saviour certainly was not such a Nazarite as either Samuel, Sampson, or John. But that his followers of Jesus, in the days of the Apostles, were in contempt and reproach, called *the sect of the Nazarenes*, we have the best testimony, (Acts xxiv. 5,) After they had taken the name of Christians, the opprobrious appellation was given to those, who, retaining the doctrines and ceremonies of the Old Testament, differed from other Jews in this only, that they professed to believe that Jesus was the Messiah. See Hammond and Whitby on the text; Beausobre and L'Enfant's Introduction, p. 270; Jennings' Jew. Antiq., vol. i. pp. 425-427.

Luke ii. 42, "When he was *twelve years old*, He went up to Jerusalem, *after the custom of the feast.*"

We do not find that the age is prescribed in the Mosaic law, at which parents were required to bring their children to the passover. When they were twelve years of age, however, the Jews thought themselves bound to carry them to the feast; and it was in compliance with this custom that our Lord, at that age, accompanied his parents to Jerusalem. The law provided for the instruction of children, concerning the institution and purpose of the ordinance; (Exod. xii. 5, 26, 27,) and when they were brought to it, the oldest person at the table addressed them upon the subject, always citing carefully the expressions, *it is the sacrifice of the*

Lord's passover, who passed over the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.

The Jews had three great anniversary feasts:—1, The Passover.—2. The feast of Pentecost.—3. The feast of Tabernacles. At each of these, all the males were to appear before the Lord, at the national altar; and the object of this union, was partly to strengthen their attachment to one another; partly that as one Church, they might worship together; and likewise to secure them against the influence of the customs of their idolatrous neighbours. Of the institution of the Passover, we have an account in the twelfth chapter of Exodus. The name is derived from the fact, that the destroying angel *passed over* the houses of the Israelites, when he slew the first-born of all the Egyptians.

A reference to a few of the customs, against which it was necessary to guard this people, so prone to adopt the manners and the worship of the nations around them, will be sufficient to show us the propriety, and the importance of this institution. But concerning this and other peculiarities of the Old Testament, much, without doubt, was known at the time of their appointment, which is irrecoverably lost; but which if known, would enlarge our views, and confirm our convictions of their great utility.

But it is proper to premise, that the passover was celebrated "*at evening, on the fourteenth day of the first month.*" (Lev. xxiii. 5.) The Jews had a civil, and an ecclesiastical year. The civil year began in the month Tisri, which answers to our September and October; the ecclesiastical in the month of Nisan, which agrees to our March and April. The passover was kept in March, and it was expressly enjoined, that the whole of the lamb, except the blood which was found at the foot of the altar, should be either eaten or destroyed. The feast continued seven days, on each of which, sacrifices peculiar to this festival were offered. The days which succeeded the first evening, were called the feast of unleavened bread; no other bread being allowed, during the seven days, to be found in their houses. Upon the morning of the first day of the passover, the master of the family threw a piece of bread into the fire, to give notice that the days of unleavened bread *had begun*. The paschal lamb was required to be *a male*, probably in opposition to the customs of idolatrous Gentiles, who considered sacrifices of the female kind, as the most

valuable, and the most acceptable to their gods. It is also said that a male lamb was commanded to be killed and eaten with so much solemnity, about the time of the vernal equinox, in opposition to the idolatry of the Egyptians, who, at the season of the sun's entering the sign of Aries, paid solemn worship to the creature, by whose name that sign was distinguished. Rabbi Abraham Seba says, that this feast of the Egyptians being at its height on the 14th day of the month Nisan, God ordered the killing and eating of a lamb at that time, as a sensible evidence, that *he could not be a God, whom the Israelites could eat.*

A similar reason we find for the prohibition, "*eat it not raw, but roast with fire.*" (Exod. xii. 9.) The Syriac version renders the clause, "*eat it not raw, eat it not while it is alive.*" The Egyptians never roasted any of their meats which they offered to their gods; but if fire were used, it was to boil them. It is also said to have been a custom of the heathens, in their feasts of Bacchus, which, according to Herodotus and Plutarch, had their origin in Egypt, to tear and to eat the raw flesh of the victims which they offered.

It was required, that if any of the paschal lamb should be left, it should be burned. The law extended to all sacrifices, except to those which were voluntary, which might be retained to the next day. But the Pagans often kept what remained of the flesh of their victims, which they carried to their houses, and from which they believed they should derive most important advantages.

It was forbidden that a bone of the paschal lamb should be broken. But they who celebrated the feasts of Bacchus, not only ate the raw flesh of their victims, but tore and broke their limbs to pieces.

It was on the first evening of this feast, that our Lord afterwards instituted the ordinance of the supper; and as not only the festival itself, but the lamb which was sacrificed, was called the passover, so *Christ our passover*, we are told, *was sacrificed for us.*

When a family was not large enough to eat the whole of a lamb, the master of the house invited whom he pleased to join with him in partaking of it. These assemblies were called *brotherhoods*, and the guests *companions* or *friends*. How cutting, then, was the reproof of our Lord to Judas, *FRIEND, betrayest thou the Son of Man with a kiss?* the traitor having committed this greatest of crimes so soon after having eaten the passover with him!

The guests leaned on their left arms, upon beds, round a table, on which was set the lamb, with bitter herbs, unleavened bread, and a dish full of a kind of sauce, in which they dipped the bread and herbs. This was probably the dish, into which Judas dipped with our Lord. The pictures which we have of the last supper, and some which are otherwise very interesting, are erroneous in the postures which they give to our Saviour and his apostles. When the guests were thus reclining about the table, the master of the family, or some one who represented him, took a cup of wine, mixed with water; and after he had given thanks to God, drank it; and then gave a cup to each of those also who were with him. In the paschal supper, this presentation of the cup was repeated four times. When the second was given, they began to sing; and six psalms were sung before they separated from the supper. From the testimony of Luke, (chap. xxii. 17—20) it is very obvious, that our Lord gave the cup *twice* to his apostles; and, as Mark says, that "*when they had sung a hymn, they went out into the Mount of Olives,*" it is probable that only *one hymn* or psalm, instead of *psalms*, was sung, before they went out. When wine was first used on the evening of eating the paschal lamb, or why, is not known; but the fact that it was then drank, accounts for our Lord's choice of it, as an emblem of his blood, which was to be *shed for the remission of sins*. But one humble, penitent, and grateful observance of the institution, will give far more satisfaction to a good mind, because it will be far more conducive to holiness of affections and conduct, than the minutest knowledge of those circumstances of the ordinance, which the sacred writers have omitted, and of which they have therefore deemed it unimportant to inform us.

As the Lord's supper was instituted on the evening of the passover, unleavened bread must have been used in it, as there was probably no other in the city. The Latin church therefore, thought itself bound, in the ordinance, to use only bread which was without leaven. But the Greek church, thinking that the Lord's supper was instituted on the night *before* the passover, kept it with leavened bread. Strange as it may seem, this was one of the causes of the great and long continued schism between these churches. Happily, it is not one of the causes which exist among ourselves. But *are we* sure, that in the day of our final accounts, the *circumstances*, which separate us from others, will appear to be of higher importance?

Let us keep our feast, not with the leaven of malice and wickedness, but with THE UNLEAVENED BREAD OF SINCERITY AND TRUTH. (See Lewis's orig. Heb., v. 3 and 4, l. 462 and seq; Jennings' Jew. Antiq., v. 2, p. 166 and eq.; Patrick on Exod. 12; Beausobre and L'Enfant's Inrod., p. 212 and seq.; Saurin v. i. Diss. 47, sur les evenemens les plus Mem. du Nouv. Test.)

LECTURES ON ENGLISH HISTORY.

PART VIII.

WE willingly throw a veil over the atrocities of the reign of Henry's eldest daughter, "the bloody Mary," as she is universally and truly called; but it must not escape our notice that in her reign began the feud between the English Reformers, that has continued, under various aspects, to the present day, if, indeed, we may not trace it back to the short sunshine of prosperity under the reign of her brother, Edward the Sixth. But when Mary ascended the throne, the reformers of all shades who could arrange their departure from England, fled to the continent, to enjoy that liberty of conscience they were deprived of here. Some went to Frankfort and others to Geneva. At the former place dissensions speedily arose on the use of the liturgy, vestments, &c. Dr. Cox, a great stickler for forms and ceremonies, insisted on strict conformity to all that had been established in the reign of Edward. Jewell and others opposed, on the ground that the reformation had been very imperfectly carried out, and desired to abolish the old vestments, which they held in the utmost abhorrence. The Genevan model of worship, under the sanction of the magistrates, was introduced into the large church of Frankfort, but Cox and his party insisted on making the responses in their accustomed manner. This caused much confusion at the time, and made a breach never after to be healed; for, on their return to England, on the accession of Elizabeth, the distinction of Episcopalian and Puritan was immediately made. The Queen loved pomp, was very fond of power, and hated innovation. She had sense enough to perceive that the nation in general favoured the reformation, and she was also greatly flattered by being considered as the head of the Protestant interest in Europe. Still her ideas of religious liberty, and even of toleration, were of the narrowest kind. The maintenance of her prerogative was the first and most sacred of duties in her estimation, and she had

a nervous dread of whatever had a tendency to diminish it. Frequent meetings, preachings, and discussions, had, as she conceived, this tendency. She had chosen a religion for her people, and she was determined they should not deviate a hair's breadth, for passive unreflective obedience was their highest duty. Hence the Puritans, though sufficiently loyal and submissive, were her aversion and dread, and she lost no opportunity of oppressing them. They were harassed in the High Commission Court and the Star Chamber, were fined, imprisoned, scourged, mutilated, and put to death, and this, more or less, was the policy of her whole reign. A sort of halo has been shed on the reign of this Queen, but it is a false one, not reflected from the sun of heaven. A very foolish old song has told us of the "glorious days of good Queen Bess:" it is gross impertinence, and conveys an abominable falsehood. For though, as already alluded to, some of our greatest names adorn this period, the condition of the people was very wretched, and ignorance, crime, want, and misery abounded, in a degree scarcely credible to those who have not made the history of their country their study.

The true glory of Elizabeth's reign must be recognized in its literature, which was original, racy, and of chiefly imaginative kind. Sir Philip Sidney was the most accomplished person of his time, and was justly celebrated for his judgment, his wit, his eloquence, and the fertility of his intellectual resources; he appears, also, to have been extremely amiable, and possessed of the nicest sense of honour. His *Arcadia*, a pastoral romance, though little suited to the taste of the present day, has numberless beauties; and in conjunction with his sister, the beautiful and clever Countess of Pembroke, he translated the Psalms, a version, which, for fidelity to the original, and for the noble as well as musical English in which it is conveyed, ranks far higher than any made before or since, and leaves the old version with its ruggedness, and the new with its insipidity, immeasurably behind.

Spenser's is also a name, that the lover of English poetry will ever dwell on, with fond affection. He died at a comparative old age, and it is said, notwithstanding the favour of the Queen and Court, that he died in great poverty. Sidney patronized him till his own death. His "*Faery Queen*," the work by which he is principally known, is an allegorical poem, of great length as it is, but intended by the poet to have been far longer. It is justly said of it that it has "great beauties, a sweet and harmonious versification, and a fine imag-

tion; yet does the perusal become so tedious that one never wishes it, from the mere pleasure which it affords; it soon comes a kind of task reading, and it requires some effort and resolution to carry us on to the end of the long performance." Spenser was for some time Secretary to the Lord lieutenant of Ireland, and in that capacity resided there for few years. He has given us a very truthful and graphic count of the state of affairs there, and the manners of the people as they came under his cognizance.

So much has been said of Shakespeare, "sweetest Shakespeare, fancy's child," and so widely are his works diffused, at little more than a bare notice of him is necessary here. He belongs not to the age of Elizabeth but to all time, not England but to the world. His knowledge of the human heart, and of the often hidden springs of action, was vast, and almost unrivalled. His fancy was pre-eminent, yet exceedingly chaste, and in his apparently most extravagant conceptions, unity of purpose and consistency of character are ever discernible. Pity that he did not take more time to purge the gold from the dross, too much of which remains to disfigure and offend. His beauties, it must be acknowledged, outweigh his defects, and many of the latter may well be placed to the grossness of his times. Still his faults are many, and ought not to be lightly passed over. I am his very warm admirer but not his idolater, nor, to swim with the stream of his unreflective votaries, will I blind myself to prurientes, which may have gratified the depraved tastes of those for whom they were originally written, but which would have been far better omitted in subsequent editions of his works.

Elizabeth was the last of our Sovereigns who retained undisputed possession of what were considered the prerogatives of the crown; for although her immediate successors, James and Charles, frequently exercised them, and indeed attempted to stretch them beyond what she would have deemed advisable, yet it was amidst continual protest, denial, and struggle, and it ended in the temporary downfall of the monarchy itself. Many of these prerogatives were in the highest degree odious and oppressive, and none more so than that of monopolies, by which freedom of trade was shackled, and enormous prices paid by the people for worthless articles. These monopolies were sold to the highest bidder, who thus purchased a right to fleece the community at his pleasure. A considerable part of the royal revenue arose from this source, and the *Queen seems to have made it very profitable to her.* "She

was," we are told, "attentive to every profit, and embraced opportunities of gain which may appear somewhat extraordinary." The direct taxes appear to have been small in amount, and by no means regularly levied, but there can be no doubt that this indirect and most uncertain mode of taxation, pressed with much greater weight on the community.

It was in this reign, that the experiment, on an extended scale, was first made of a compulsory provision for the poor. To this the well-known distich alludes, said to have been composed on the occasion :—

"Hang sorrow and cast away care,
The parish is bound to maintain us."

Before this, and in the reign of her father, some steps had been taken in this direction, but its principal object, as that of many preceding statutes had been, was to prevent vagrancy, and the provisions partake of the extreme barbarity of the times: thus, "a sturdy beggar is to be whipped the first time, his right ear cropped the second time, and, if he again offend, on conviction at the sessions, *he shall suffer death* as a felon, and an enemy of the commonwealth." The occasion of the various enactments was the number of poor persons, fed by the various monasteries, and, on their dissolution, thrown neglected on the world; these appear, at least many of them, to have wandered over the land with various tales of distress, and not to have been scrupulous in their means of obtaining a living, hence the common appellation of *sturdy* beggars; many demanded and enforced by the strong hand, what had been denied to their whining and apparent wretchedness. Vagrancy is expressly prohibited by every statute, and such as were deemed vagrants were to be "grievously whipped, and burned through the gristle of the right ear with a hot iron, of the compass of an inch about;" and in the 39th Elizabeth, it was enacted that a beggar of this kind should, "on his apprehension, be openly whipped until his body be bloody, and shall be forthwith sent from parish to parish, the next straight way to the parish where he was born." In all cases death is awarded as the punishment of the third offence.

Sanguinary as our laws and manners were under the Tudors, the police of the kingdom was very imperfect, and crime of every sort abounded, it might be said, nearly unchecked. The streets of every large town, and especially of *London*, were every way unsafe by night, and hardly less so by day. They were paraded by bands of armed ruffians, often the retainers of some powerful nobleman, and they

executed summary vengeance on all whom they imagined inimical to their patron. Housebreaking and highway robbery were of every-day occurrence. In the reign of Henry the Eighth, *seventy-two thousand* "thieves and rogues, besides other malefactors," were executed. In Elizabeth's reign, we are told, "only between three and four hundred a year were hanged for theft and robbery." This severity was very far from abating the evil, for honest old Strype assures us that in the County of Somerset, a fair sample of the kingdom at large, "the fifth part of the felonies were not brought to a trial, the greater number [of felons] escaped, from superior cunning, the remissness of the magistrates, or the foolish lenity of the people."

B. M. B.

THE PARABLES OF CHRIST.

LECTURE III.

The Tares and the Wheat, MATT. XIII. 24-30; *The Grain of Mustard Seed*, MATT. XIII. 31, 32.

(Concluded from page 300.)

ANOTHER parable Jesus put forth on the same occasion. It is that of *The Grain of Mustard Seed*. Matt. xiii. 31, 32.

"The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

"*A grain of Mustard seed*," says *Livermore*, "is so small, as to be proverbial for its littleness. Matt. xvii. 20. This is not the plant known to us by that name, but the mustard tree, not annual, but living and growing several years." When it arrives at its full growth, it is said to be "the greatest among herbs." That is, comparatively of herbs proceeding "from so small a seed." It sometimes becomes a tree "so large," says the writer just mentioned, "that a man might climb it, as he would a fig tree;" and it has been known to be "so tall and spreading, as to cover a tent with one of its branches." We may, therefore, see, according to the words of our Saviour, that "the birds of the air might come and lodge in the branches thereof."

The parable is an illustration of the commencement and progress of the Gospel. It began with a despised Individual, residing in a despised and insignificant place in Judea.

It was embraced by a few other despised individuals, countrymen of its Founder. It gradually extended itself on every side, until at length it became the established religion of the Roman Empire. This was a sad circumstance, certainly, and contributed not to its honour or welfare. But it serves to show the fact, how widely it was then diffused. From that time to the present, it has spread more and more. And though Christians are not so numerous as some other denominations, yet where is there *one* other religion, that is so widely extended in the world? Most others are confined to particular places, while the Gospel is professed in all the different quarters of the globe.

The prophecy, therefore, contained in the parable, has, up to the present time, been remarkably fulfilled. The Gospel has been like a small seed, which has become a large tree, extending its branches widely on every side; so that the birds of the air may lodge therein. "Under the mighty power of the Christian kingdom," observes *Livermore*, "multitudes have found refuge and protection." And, ultimately, "it will become a tree, whose branches will overshadow the whole earth, and the leaves of which will be *for the healing of the nations*." The past, hitherto remarkably fulfilled, gives promise, that, in the future, all will be fulfilled. "How sublime," says the writer above alluded to, "was the faith of Christ in the power of his Gospel! For, though small, it contains the germs of a wondrous and mighty growth. It grew silently, but it grew rapidly. It was of God, therefore it flourished. Beginning in an origin so obscure, that the world looked with contempt upon its pretensions, coming from a mechanic's abode in the despised city of Nazareth, in the rude province of Galilee, in the conquered land of Palestine, and borne to other countries by men whose nation was the scoff of other nations, and who themselves held the lowest place of society among their countrymen, it spread, it prevailed, it won attention, admiration, obedience, till it became *the greatest* of the religions of the earth."

And hence, we have a striking evidence of the truth of our holy Religion. The prediction of its Founder is thus far verified; and, therefore, the Founder himself must have been divinely commissioned, and his religion must be divine. See with what cool collectedness, and yet with what *undoubting* confidence, Jesus foretold that this would take place, *notwithstanding* the most formidable and mighty obstacles *that were before him!* See how remarkably it has thus far

en accomplished, and by what humble means! Think
 all this; ponder it well in your minds; and then say, if
 is not "the Lord's doing, and marvellous in our eyes?"
 Thus the parable confirms and strengthens our faith.
 and it is an encouragement to us to persevere steadily in
 e good cause of truth and righteousness, in which we are
 gaged. What could be less likely to succeed, according
 human probability, at the commencement, than the Gos-
 l of Christ? It owed nothing to worldly influence and
 wer. The world, in fact, was arrayed against it. Yet
 twithstanding every opposition that could be brought to
 ar upon it, the wealth, the power, the persecution of the
 rld, violence, suffering, and death, it braved all dangers,
 rose superior to all difficulties, it spread in every direction,
 d triumphed over death and the grave. The cause was of
 od, and therefore it prospered and triumphed. And history
 ounds with instances to show, that the righteous cause,
 oner or later, has been crowned with success. We have,
 erefore, only to ascertain that the cause is good, in order
 be encouraged in our efforts to promote it, and to be in-
 ired with the hope that it will finally prevail. For that
 ick is good is of God. That which is of God will be
 ssed by him. And that which he blesses, will, in his own
 od time, and according to his own wise counsels, be fully
 omplished. Let us then not be weary in well doing;
 in due season we shall reap, if we faint not.

CHURCH OF ENGLAND CATECHISM, AND CHILDHOOD.

My little pupil, indeed, rewarded my attention to the utmost of
 r power, by her affectionate attachment, and by her innocent,
 yful vivacity, and she really was one of the most interesting chil-
 an I ever knew. The Baron had desired, that during his absence,
 ould hear her the Church Catechism; and one morning, as she
 s repeating it, coming to the exposition there given of what is
 lled the Apostle's Creed, namely, "First, I learn to believe in God
 e Father; secondly, in God the Son; thirdly, in God the Holy
 ost," she paused of her own accord, and counting with her little
 gers "one, two, three; now how is this? my Bible says there is
 t one God, and my Catechism says there are three?" "My dear,
 erever they contradict each other you must depend upon your
 ble." "Oh, very well," she replied, and seemed perfectly satisfied.
 is conversation I did not fail, after his return, to repeat to her
 her, commenting upon it as it appeared to deserve.—*Mrs. Cappe's*
memoirs.

THE DAHLIA.

THOU camest from distant lands, a beauteous flower,
 Glowing with splendid tints ; yet, though so fair,
 Inferior in form, in gorgeous dyes,
 And delicate shades, to those which now adorn
 Our gardens with their varied brilliancy.
 Yes, glorious proof of man's industrious skill,
 Thy perfect shape, rich hues, and elegance,
 Declare how false that dark theology
 Which says, God sent his creature man on earth
 A vile, depraved wretch, incapable
 Of good, a sinner even before his birth.
 No ! God is good, He is benevolent ;
 And innocent, as weak and ignorant,
 Man enters life ; posses'd of awful strength,
 For evil or for good, for bliss or woe.
 The Great Artificer of countless worlds
 Calls him to a high destiny, to aid,
 Even to aid his God, as a co-worker
 In making rich and beautiful the earth.

But is this all that man is framed to do,
 To improve the loveliness of flowers, to build
 His habitation, cultivate the ground,
 Or tend his flocks for food ? No ! higher far
 His calling. He must cultivate his heart
 And its affections, cultivate the powers
 Of mind that stamp him heaven's delegate.
 His great, his glorious task it is to be
 Co-worker with his God, in calling forth
 All the high faculties that folded lie,
 All the fair virtues that adorn this life,
 And which but reach their perfect bloom in heaven.

For ages has the Great Creator sent
 Many brave spirits, to cast wide the seeds,
 In "Time's vast seed field," of the noblest truths ;
 But man, alas ! blind man, mistaking them
 For noxious weeds, attempts to root them out,
 And plant, instead, a wild and poisonous crop
 Of errors. Dungeons, torments, flames, the axe,
 The sword, too oft have been the fate of those,
 The benefactors of the human race,
 Who strove to cultivate the God-given truths.
 But now a brighter day breaks through the gloom
 That long has shadowed the pure Gospel light.

Go onward with your labours, ye that love
 To embellish earth ; make ye it beautiful,
 Call forth its riches, flowers, fruits, and grain.
 Earth is your Father's gift to all his children ;
 And ye, whose higher aim is to improve
 The dwellers upon earth, on with *your* task,
 Your nobler efforts. Can a beauteous flower
 Be made by human culture lovelier still,
 And not the human mind, the human heart,
 Be also rendered lovelier ? Compare
 The untaught, yet noble savage of the wild,
 With man's great archetype, Jesus the Christ !
 Hope on, work on, ye labourers for our race,
 Ye God's appointed, his much honoured ones,
 Gifted with opportunities and power.

J. A.

CHRISTIANITY AND HUMAN NATURE.

No. II.

It may be observed, in further illustration of our subject, that no fair and ingenuous mind can read the historic facts of Christianity, as recorded in the New Testament, or of the early periods of the Christian Church in other histories, without an impression of the truth we are aiming to establish. The deep-seated and powerful instincts of human nature, the heart of man in all its urgent passions and gushing emotions, is perpetually presenting itself on the page of Scripture. In the most touching manifestation of its weakness and woes, its sufferings and sins, it is constantly recognized there. How does the Christian Prophet greet and address ! From his own heart of sympathy and love ; he sighs, he groans, he " weeps " at the spectacle of human suffering. And, whether it is in the alleviation of mental distress or daily affliction, his looks and demeanour, his words and deeds, all show that the peace and purity, the comfort and assurance of man's heart was the object of Gospel Grace and mercy. When, also, in the primitive era of the Church, Christian love led to the community of goods ; or when, with love stronger than death, and the devoted impulse of Christian faith, like a rock, and hope brighter than sun-light, the living Confessor and Apostle and Martyr moved to the cross the stake ; when the song and the psalm rose from the *burning flame* ; all showed what in human nature was most *rested in the revelations and spirit of the Gospel* ; and,

with how divine, how holy and affecting truth and wisdom, that Gospel was framed for the wants and wishes of man's heart.

In the previous observations, there has been no design, no aim at any subtle metaphysical argument, on the accordance between the spirit of Christianity and the essential nature of the soul of man; nor any intention to ground such a question on mere sentiment, on feeling, or imagination. We cannot but think that the subject admits of a simple inquiry and examination, which, to every ingenuous mind, must result in this conclusion, that such is the constitution of both, and fitness for each other, that they have had a common origin; and that he who made the heart of man, and who "looks upon the heart" planned, also, in his divine counsels, the Grace of Christian Truth expressly for the wants and weakness of the same heart. There is no other argument, either of the Reasonableness or Excellence of Christianity so affecting, so strong. It is ever appropriate as man is ever the same; it comprehends the facts and realities of the past, the present, and the future of human history and life; and, if man in his present state of refinement and intellectual strength, still carries a *heart* in his bosom, whose hopes and fears, joys and sorrows, weal and woe, cry out, loudly as ever, for the aid of Religion, the specific aid of Christian faith, piety and virtue, so may it be affirmed, that here rests a fixed evidence, one great availing miracle, the moral wonder and spiritual prodigy, to instruct, impress, and convince, while Man remains.

We think it vain for any one to urge, what, in the pride of intellect and knowledge, is urged by some, that Man's weakness will be conquered; his moral infirmities and wants be no longer felt under the growing power and perfection of his understanding; the heart will not only be ruled and guided, but strengthened by the head; and all its impulses and sensibilities no more nor less than right reason and true knowledge will approve. Fact and feeling deny this; the conditions of human life, and the very essence of human nature cry aloud that suffering will come, that sin and sorrow will prevail, and the heart of man ever be pervious to pain, as well as open to pleasure. The intellectual superiority supposed to lift man above suffering, has often exposed him to *greater suffering*; and is it not the natural result of high *mental culture*, and the refinements of greater civilization, to *make the sense of suffering more keen*? And, in the

man of greatest knowledge and deepest science, is there not the humblest sense of human ignorance, and of the weakness of human powers and efforts? That Christianity accords with this, as it really does, so graciously, so beautifully and affectively, we cannot too much nor too gratefully admire. Come unto me all ye that labour and are heavy laden, and I will give you rest," is language the heart of man can never be indifferent to, as expressive of that spirit of the Gospel, which his heart will ever need for its consolation and its peace. When an individual man, let him be a hundred times more Newton or a Locke, humbly laments the narrow limits of human knowledge, and the weakness of human faculties, and man's many deficiencies, can we conceive of anything like the revealings of the Gospel to reassure such a one; to open to his admiring view a loftier sphere, a wider expanse, an endless perspective, and faculties and powers exalted, strengthened and refined in correspondence with the wondrous change and elevation? For now we are the "Children of God, and it doth not yet appear what we shall be;" "Now we see through a glass darkly;" "We know in part only now, but then shall we know even as we are known;" "Eye hath not seen, nor ear heard, nor heart conceived the things prepared for them who love God."

May it not, then, be confidently affirmed, that however far man advances in his understanding, the Christian faith, in its spirit and power, will still be in front of his progress, and still sufficient for his moral wants and his heart's weakness; and, that in the sanctities and sublimities of the Christian Revelation, he will still find the highest source of his inspirations, and the true dignity and worth of his mental nature and powers? In connection with this subject, of the "Accordance of Christianity with the mind and heart of Man," my original intention was to consider certain points of Analogy in Revelation and Nature; but as that is done elsewhere, I will here only notice the following, namely, a like position of human nature with respect to *both*, reminding us of the axiom or maxim, that if two things equally agree with a third, they agree also with one another.

And it is deeply interesting, and equally affecting and instructive to contemplate a human being; Man, as he stands in the midst of Nature; a master, a monarch, a priest; with instincts and sympathies, with impulses and powers which form a contact union with nature; and certainly there is *more than a poetic meaning* in the assertion, that the con-

templative man will ever meet with whispering suggestions from Nature, where the Spirit of God ever breathes auspicious to his virtue, soothing his sorrows, and refining his pleasures. But I would chiefly observe now as a truth full of meaning and instruction, with respect both to man and nature, that when the former is most pure himself, he is most in *harmony* with the latter; that, to the pure mind, Nature speaks most eloquently, most lucidly and powerfully of the high and holy things most affecting man's happiness and honour. This is noticed here to remark the beautiful agreement of the truth with the character of Christianity. When we read the words of the Christian prophet, "Blessed are the pure in heart, for they shall see God," it is not the *strong* mind, but the *pure* mind which perceives and feels the truth best; and such a mind like the kindred one reading the Volume of Nature, has the mental eye cleared to read the whole Book of Grace; the benignity of its Author and origin; the beautiful oneness of the Sender and the Sent, the Mission and the Missionary; the *One Spirit* that speaks peace and pardon in the Gospel, and that breathes such sweet and gentle truths in the lily's whiteness, the balmy breeze, the verdant meadow, and refreshing rain. And however mysterious it may seem to the devout man, that, as he purifies his heart more and more, his understanding is enlightened, and he sees God and Heaven, and Virtue, Truth and Nature, with a more vivid clearness and certainty; and that *these* are the great realities of his being and life; while he reverently bows to the mystery of his own nature, he feels assured the design and end of that nature is thus revealed unto him, and that God and the wonders of his Providence and Grace are thus made one with his own soul.

As an important practical conclusion, we wish our Ministers and Christian advocates to be fully aware of their present position, in what it requires of them. Believing the reality of Christian evidence as it exists in history, miracle and prophecy, and urging it still on all suitable occasions, we would have them urge not less frequently the evidence which must ever be most appreciated, and felt as most impressive and conclusive. And, if it be true that the Christian scheme offers to man what he still needs, as much as he ever did, namely, for his *Faith*, what it is essential to believe, that he may either hope, or trust, or rely; and to *his heart*: with its affections and passions, what he must take

in and cherish there, alike for his peace and virtue; if it be also true, that, in the present position of the human mind, or in any conceivable increase to its strength and brightness, the Christian dispensation still meets the spiritual and moral wants of man, with full means and measure to aid his weakness, and hallow his strength; to keep him still from the delusion and danger of passion; to temper the severity of his suffering, and chasten and enhance his happiness and peace; if Christianity is still capable of making him a purer, a more virtuous and a happier being than he can be without its guidance and inspiration, let the advocate of Christianity dwell much upon it, and urge *this* as the standing, increasing, perpetual moral miracle of the religion of Jesus Christ. And while a heart beats in the breast of man; and, through his heart he suffers and enjoys as he now does, let the preacher be assured that such will be his powerful, unanswerable appeal to silence perverted wit, reason, or philosophy; and, together with the sophistry of scepticism, all the mystic refinements of the school, which makes Christianity little more than legend, fable, or romance.

W. M.

EVIDENCES OF CHRISTIANITY.

No. VII.

RECAPITULATION AND CONCLUSION.

AN attempt will be made, in the present article, to exhibit, in a connected form, the arguments which have been adduced in the six preceding papers of this series, in proof of the divine origin of the Christian Religion.

Christianity is the system of faith, practice, and hope, contained in the Gospels, and there inculcated as being the teachings of Jesus Christ, recommended by him, by both example and precept. On taking up the New Testament and reading these Gospels, every one is struck at once with the beauty and moral excellence of their contents. They recommend themselves to all the better feelings and nobler impulses of man's nature, and this is in itself a strong presumption in favour of the Divine origin of the Religion which contains them. There are some men, indeed, who are content to stop here, who require no further evidence, to lead them to embrace and hold fast Christianity. But to many minds *this is not sufficient*; those especially who have *corrupted their souls, and deadened the powers of their minds*

by vicious indulgences, and those who have accustomed themselves to look on religion with doubt and suspicion, do not find any firm support for their faith on this agreement of Revelation with the dictates of consciousness. Such men, and probably the great majority of mankind, require something to speak to them with authority; to gain obedience even when it contradicts impulses, which habit has made almost nature; to give them a hope, which nothing earthly can remove, because it is founded on none of earth's powers, but on God's unchanging word. They, however, will acknowledge that the unrivalled beauty and excellence of the moral system taught by Christ, its originality, the fact that it differs fundamentally from all that went before it, and is superior to them; its universal adaptation to the wants of humanity, in every age and clime; they will acknowledge that these are strong *presumptions*, in favour of the point, for which we are now arguing.

Our next step is to take a survey of the books which profess to contain memoirs of Jesus Christ, and which the titles declare to have been written by his contemporaries, two of them by his personal followers. Are they such writings as we should expect from such authors, do they bear marks of the age, place, and circumstances in which they profess to have originated?

A somewhat detailed answer has been given to these questions in number three of these papers; it is there shown that no one peculiarity can be pointed out in the Gospels inconsistent with the authorship which Christians claim for them; that the language in which they are written is such in style and phraseology as can be accounted for on no other supposition; that the knowledge they display of geography, history, manners, and customs, is so complete and unerring that it could be possessed only by those who lived in the times and country of which they write.

We then look at the writings of the early Christians; we find allusions to the gospels, quotations from them, ascription of them to Matthew, Mark, Luke, and John, in the principal writers of the 4th century after the birth of Christ; we read in Eusebius, A.D. 270, that after the most diligent and careful investigation, he is brought to the conclusion that the Gospels have been universally received among Christians, not only in his own age, but in the preceding period, as far back as he was able to carry his inquiry; we have four other authorities, men living in different parts of the world, North

Africa, Egypt, Gaul, Asia, who declare that in their time (about 175 years after the birth of Christ) the Gospels were known, and received as of authority, throughout the Christian Church. To have become thus widely known, thus generally received, they must have existed for at least 50 years before, and no time is left in which forgery was possible, for the Gospels *must* have been written within 100 years of the death of Christ, and during that time no one could have falsely assigned them to Apostles and companions of Apostles, without the imposition being immediately detected.

It appears that we are justified in concluding from these two classes of evidence, the internal and external, that the four Gospels are the work of Matthew and John, the Apostles, Mark the companion of the Apostle Peter, and Luke the friend and associate of the Apostles.

We are now in a position to receive the evidence of the Evangelists; having ascertained that the records of the Gospels are really the testimony of certain persons, we are called on to inquire, have we reason to believe or to reject their testimony? In a court of justice, the judge directs the jury to depend on the evidence given, "if the witnesses appear to you worthy of credit." Belief is refused to the testimony of witnesses on one of two grounds, their bad character, which makes it probable that they are careless about the truth, or the incredible nature or contradictory details of their evidence. Does either of these reasons exist, why we should refuse to believe in the testimony of the writers of the Gospels? On the contrary, their blameless lives, their bold adherence to truth and duty in the face of prosecution, their lofty courage, and the pure morality which they inculcate, all conspire to make us rely upon their assertions; while the style of their narratives, calm, clear, simple, free from exaggeration, with no aiming at effect; full of gentle persuasiveness, agreeing in all their parts; and with minor differences, such as will occur in the testimony of several independent witnesses, containing, substantially, one and the same story, is in itself enough to make us yield full confidence to what they say. Besides, they had no motive for trying to deceive the world. They aimed at no earthly greatness, they exhorted men to honour not them, but their Master, they gained nothing by their Christianity but disrespect, abuse, and persecution, as far as this world is concerned. Can you for a moment believe that men will spend their lives in proclaiming abroad a set of lies, will write down a similarly false account, and

publish it as truth—and all for what? To gain a martyrdom for themselves, and to lead other men to fear God, love one another, and practice every virtue. It is incredible that men who had at heart the promotion of religion and virtue among mankind, and made this the object of their exertions, should be guilty of such deliberate deception; it is as incredible that they should persevere in such deception, when they perceived that the only possible result of it, in this world, would be their own loss and suffering. We may then surely conclude that the evangelists are sincere witnesses, desirous to tell the truth.

But a judge inquires into another point before he receives testimony as evidence, viz., was the witness so situated that he could fully see the transaction to which he speaks; were the circumstances such, that he could gain a full, clear, and certain acquaintance with the facts? If not, he may have every wish to speak the truth, but be mistaken; though he does not intend to deceive us, he may be himself deceived.

A moment's reflection will show us how favourable were the circumstances of Matthew and John, for noting the events they narrate. They were with Jesus in public and in private, among the multitude, and in comparative solitude; on the sea, in the stormy night, among the corn, under the bright beams of the morning sun; in the quiet upper chamber, in the garden beneath the silent stars; John followed the Master to the judgment hall, stood beside his cross, ran to his sepulchre, eat with him after his resurrection, watched him ascend into the clouds of heaven. Mark, if not a personal follower of Christ (which is probable, but not certain) received his information from Peter, whose opportunities of gaining knowledge concerning the life and teachings of our Saviour, were inferior to those of none of the apostles. Luke wrote in the very age in which Christ had lived, and had an opportunity of making inquiries, and receiving instruction from many who were eye witnesses. To such witnesses, who can refuse implicit credence?

But an objector may say, "these men narrate miracles, things contrary to all experience, and therefore incredible, and this is in itself enough to throw doubt over all their assertions." I have, in the last preceding article of this series, shown the true character of a miracle, and that to *deny the possibility* of such things, is to limit the power of *God*, to assume that *our* experience is the measure of *all human* experience, and to manifest a degree of unbelief on

ous matters, which is unknown in matters of science and philosophy. The miracles are not, therefore, reasons rejecting the records which contain them; the records, on the other hand, are sufficient ground for believing in the miracles.

The general conclusion is, that we may believe the facts recorded in the Gospels.

On believing, let us read them, and we shall find that Christ declares certain doctrines, inculcates certain duties, gives certain promises. How are we to know, we think that these doctrines are true and worthy of our belief, that these duties are incumbent upon us, and will conduce to our happiness, that these promises are faithful, and we may safely found our hopes on them. If Christ teaches one thing, and habit another, if he points to one path, and inclines to an opposite one, if his promises are pleasing, but we feel doubt and uncertainty about their fulfilment, what are we to give power, weight, authority to the words of Christ? His answer is, "the words are not mine, but the words of Him that sent me; my Father speaketh and I testify." Every one who believes in a God, believes that there is a wiser than man, that there is no error, no mistake, no imperfection in his dealings. If they are the words of God, they must be true, worthy of our reverence, implicit obedience, and constant love. But, we may in imagination say, Christ, how do we know that you are not mistaken in saying you have received communications from the Almighty, or that you may not be deceiving us in assuming to have a mission? And he answers, "If I do not the works of my Father, believe me not; but if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me, and I in Him." A man is not buried; no human foresight can predict that he is alive that tomb in which he has been now four days imbedded; Jesus says, "Lazarus, come forth," God gives him life, and immediately Lazarus comes forth. How could we know that God was about to exercise His power, in an unusual way, unless God communicated with his spirit, in an unusual and especial manner? Grant such communication, and you grant that the substance of Christianity, (not the words) came from God, you acknowledge the divine origin of our Religion.

It is truth which the mind of man possesses, is given him by God; the purer and holier a man is, the more of moral

and religious truth does he gain, because the nigher does he draw to his heavenly Father. Christ, by being *free from sin*, became one with God, received intimate and extended influence from His Holy Spirit. We, by our sins and impurities, are prevented from learning all he did, immediately from God, but we can learn it through him, and thus making him our Mediator, he saves us from the consequences of our sins, by giving us a knowledge and hope, which those sins have prevented us from gaining for ourselves.

Those who see any weight in the arguments which have been adduced, will go to the Bible with fresh earnestness and interest. Amidst the variety of its contents, Christ will to them ever be the central figure. The Old Testament will attract them, as recording and exemplifying the gradual preparation of the Jewish mind for his coming; the Acts and Epistles will be read, as shewing the impressions he produced on his first followers. But the Gospels will be studied as the well spring of life. By such a study, with a remembrance of the peculiar phraseology, habits, mode of thought, and prejudices of the writers, a knowledge will be gained, when these external wrappers have been, one after another, thrown off, of the substance that lies beneath, namely, the life and teachings of Jesus Christ. We shall try to form our lives to a resemblance to that life; we shall make those teachings the basis of our religion. Then the light which shone from God's throne into the mind of Christ, will shine with reflected beams indeed, but yet with no mean lustre, into our minds also, and we shall bless God, as we reap the fruits of our Christian belief, that He has given us a revelation of His will and of Himself in the face of His Son Jesus Christ, our Lord and Master; and by reverent discipleship to the truths embodied in his teachings, we shall gain peace in this world, and in the world to come, which will make us value, as the foundation of our hopes for time and for eternity, the evidences, thank God, the convincing evidences of the truth of Christianity.

M. D. W.

PRAYER.

ALL is not done when we have spoken to God by prayer: our petitions are to be pursued with real endeavours, and our prayers are to be means and instruments of piety and virtue, and must be *subservient* to a holy life. If they are not the former, they are worth *nothing*; if they are not the latter, we but deceive ourselves.

Dr. Whichest.

READINGS WITH THE EARLY METHODISTS.

No. I.

WESLEY'S "THOUGHTS UPON METHODISM."

(GIVING A VERY SIMPLE ACCOUNT OF THE RISE OF METHODISM.)

1. I AM not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid, lest they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case unless they hold fast both the doctrine, spirit, and discipline with which they first set out.

2. What was their fundamental doctrine? That the Bible is the whole and sole rule both of Christian faith and practice. Hence they learned, 1. That religion is an *inward* principle; that it is no other than the mind that was in Christ: or, in other words, the renewal of the soul after the image of God, in righteousness and true holiness; 2. That this can never be wrought in us but by the power of the Holy Spirit; 3. That we receive this and every other blessing merely for the sake of Christ; and 4. That whosoever hath the mind that was in Christ, the same is our brother, and sister, and mother.

3. In the year 1729 four young students in Oxford agreed to spend their evenings together. They were all zealous members of the Church of England, and had no *peculiar* opinions, but were distinguished only by their constant attendance on the Church and sacrament. In 1735 they were increased to fifteen, when the chief of them embarked for America, intending to preach to the heathen Indians. Methodism then seemed to die away, but it revived again in the year 1738. Especially after Mr. Wesley (not being allowed to preach in the Churches,) began to preach in the fields. One and another then coming to inquire what they must do to be saved, he desired them to meet him all together, which they did, and increased continually in number. In November, a large building, the Foundry, being offered him, he began preaching therein, morning and evening; at five in the morning and seven in the evening, that the people's labour might not be hindered.

4. From the beginning, the men and women sat apart, as they always did in the Primitive Church. And none were suffered to call any place their own, but the first comers sat down first. They had no pews, and all the benches for rich and poor were of the same construction. Mr. Wesley began the service with a short prayer, then sung a hymn and preached (usually about half an hour), then sang a few verses of another hymn, and concluded with prayer. His constant doctrine was, Salvation by Faith, preceded by Repentance, and followed by Holiness.

5. But when a large number of people was joined, the great difficulty was to keep them together. For they were continually scatter-

ing hither and thither, and we knew no way to help it. But God provided for this also, when we thought not of it. A year or two after, Mr. Wesley met the chief of the society in Bristol, and inquired "How shall we pay the debt upon the preaching house?" Captain Foy stood up and said, "Let every one in the society give a penny a week, and it will easily be done." "But many of them," said one, "have not a penny to give." "True," said the captain "then put ten or twelve of them to me. Let each of these give what they can weekly, and I will supply what is wanting." Many others made the same offer. So Mr. Wesley divided the societies among them, assigning a class of about twelve persons to each of these who were termed leaders.

6. Not long after, one of these informed Mr. Wesley that calling on such a one he found him quarrelling with his wife. Another was found in drink. It immediately struck into Mr. Wesley's mind, This is the very thing we wanted. The leaders are the persons who may not only receive the contributions, but also watch over the souls of their brethren. The society in London being informed of this, willingly followed the example of that in Bristol, as did every society from that time, whether in Europe or America. By this means it was easily found if any grew weak and faint, and help was speedily administered. And if any walked disorderly they were quickly discovered, and either amended or dismissed.

7. For those who knew in whom they had believed, there was another help provided. Five or six, either married or single men, met together at such an hour as was convenient, according to the direction of St. James, "Confess your faults one to another, and pray one for another, and ye shall be healed." And five or six of the married or single women met together for the same purpose. Innumerable blessings have attended this institution, especially in those who were going on to perfection. When any seemed to have attained this, they were allowed to meet with a select number, who appeared, so far as man could judge, to be partakers of the same great salvation.

8. From this short sketch of Methodism (so called), any man of understanding may easily discern that it is only a plain scriptural religion, guarded by a few prudential regulations. The *essence* of it is *holiness of heart and life*; the circumstantial all point to this. And as long as they are joined together in the people called Methodists, no weapon formed against them shall prosper. But if even the circumstantial parts are despised, the essential will soon be lost. And if ever the essential parts should evaporate, what remains will be *dung and dross*.

9. It nearly concerns us to understand how the case stands with *us at present*. I fear wherever riches have increased (exceeding far

re the exceptions) the essence of religion, the mind that was in Christ, has decreased in the same proportion. Therefore I do not see how it is possible, in the nature of things, for any revival of true religion to continue long. For Religion must necessarily produce both Industry and Frugality. And these cannot but produce riches. But as riches increase, so will pride, anger, and love of the world in all its branches.

10. How then is it possible that Methodism, that is, the religion of the heart, though it flourishes now as a green bay tree, should continue in this state? For the Methodists in every place grow diligent and frugal, consequently they increase in goods. Hence they proportionably increase in pride, in anger, in the desire of the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away.

11. Is there no way to prevent this? This continual declension of pure religion? We ought not to forbid people to be diligent and frugal: we must exhort all Christians to gain all they can and to save all they can, that is, in effect to grow rich. What way then, I ask again, can we take that our money may not sink us to the uttermost hell? There is one way and there is no other under heaven: If those who gain all they can and save all they can, will likewise give all they can, then the more they gain the more they will grow in grace, and the more treasure they will lay up in heaven.
London, Aug. 4, 1786.

ON OPINIONS.

Londonderry, May 14th, 1765.

"DEAR SIR,

"Your manner of writing needs no excuse. I hope you will always write in the same manner. Love is the plainest thing in the world. I know this dictates what you write, and what need of ceremony?

You have admirably well expressed what I mean by an *opinion*, contradistinguished from an essential doctrine. *Whatever is compatible with love to Christ and a work of grace, I term an opinion.* And certainly the holding particular election and final perseverance is compatible with these. Yet, "What fundamental errors," you ask, "have you proposed with half that fervency as you have these opinions?" I have printed nearly fifty sermons, and only one of these opposes them at all. I preach about eight hundred sermons in a year; and, taking one year with another, for twenty years past I have not preached eight sermons in a year upon the subject. But, "How any of your best preachers have been thrust out because they differed from you in these particulars?" Not one, good or bad, was ever thrust out on this account. Two or three (but far from the

best of our preachers,) voluntarily left us, after they had embraced those opinions; but it was of their own mere notion. And two I should have expelled for immoral behaviour, but they withdrew, and pretended "they did not hold our doctrine." Set a mark, therefore, on him that told you that tale, and let his word, for the future, go for nothing.

"*Is a man a believer in Jesus Christ, and is his life suitable to his profession?*" are not only the main, but the sole inquiries I make in order to his admission into our society. If he is a Dissenter he may be a Dissenter still; but if he is a Churchman, I advise him to continue so, and for many reasons, some of which are mentioned in the tract upon that subject."—*A Letter of Wesley's, copied in his Journal, vol. iv., p. 237.*

1767, Nov., Monday, 30.—I took coach for Norwich, and in the evening came to Newmarket. Tuesday, December 1.—Being alone in the coach, I was considering several points of importance. *And thus much appeared clear as the day:—*

1. That a man may be saved who cannot express himself properly concerning imputed righteousness. Therefore to do this is not necessary to salvation.

2. That a man may be saved who has not clear conceptions of it, yea, that never heard the phrase. Therefore clear *conceptions* of it are not necessary to salvation: yea it is not necessary to salvation to use the phrase at all.

3. That a pious Churchman, who has not clear conceptions, even of justification by faith, may be saved: therefore clear *conceptions*, even of this, are not necessary to salvation.

4. That a mystic, who *denies* justification by faith (Mr. Law, for instance,) may be saved. But if so, what becomes of *articulus stantis vel cadentis ecclesie*? If so, is it not high time for us

Projicere ampullas et sesquipedalia verba,

and at once to return to the plain word, "He that feareth God and worketh righteousness, is accepted with him."—*Wesley's Journal, vol. iv., under date.*

CHRISTIAN PERFECTION.

"But how came this opinion into my mind? I will tell you with all simplicity:—In 1725, I met with Bishop Taylor's Rules of Holy Living and Dying. I was struck particularly with the chapter upon *Intention*, and felt a fixed intention to give myself up to God. In this I was much confirmed soon after by the "Christian Pattern," and longed to give God *all my heart*. This is just what I mean by perfection now. I sought after it from that hour.

"In 1727, I read Mr. Law's Christian Perfection and Serious Call, and more explicitly resolved to be all devoted to God, in body, soul, and spirit. In 1730 I began to be "*homo unius libri*," to study, comparatively, no book but the Bible. I then saw in a stronger light

man ever before that only *one* thing is needful, even faith that worketh, by the love of God and man, all inward and outward holiness; and I groaned to love God with all my heart, and to serve him with all my strength. In January 1, 1733, I preached the sermon on the circumcision of the heart, which contains all that I now teach concerning salvation from all sin, and loving God with an undivided heart. In the same year I printed (the first time I ventured to print anything), for the use of my pupils, "a collection of Forms of Prayer." And in this I spoke explicitly of giving the whole heart, and the whole life to God. This was then, as it is now, my idea of perfection, though I should have started at the word."—*Wesley's Journal*, vol. iv., p. 235.

"And with regard to perfection, have not they that hold it the same right to be angry with you for denying it, as you with them for affirming it?

"By Christian Perfection I mean, 1. Loving God with all our heart. Do you object to this? I mean, 2. A heart and life all devoted to God. Do you desire *less*? I mean, 3. Regaining the whole image of God. What objection to this? I mean, 4. Having all the mind that was in Christ. Is this going too far? I mean, 5. Walking uniformly as Christ walked. And this surely no Christian will object to. If any one mean anything *more* or anything *less* by Perfection I have no concern with it."—*Wesley's Journal*, vol. iv., p. 409.

ON CONSECRATED PLACES.

Sept., 1764, Monday 20.—I went to Canterbury, and opened our new chapel, by preaching, on *One thing is needful*. How is it that many Protestants, even in England, do not know that no other consecration of church or chapel is allowed, much less required, in England, than the performance of public worship therein. This is the only consecration of any church in Great Britain which is necessary or even lawful. It is true, Archbishop Laud composed a Form of Consecration: but it was never allowed, much less established, in England. Let this be remembered by all who talk so idly of preaching in unconsecrated places.—*Wesley's Journal*, vol. iv., p. 219.

THE TEMPERANCE MOVEMENT.

OUR present age is a stirring and a hopeful one, whether regarded by the Philosopher, the Patriot, or the Philanthropist. It is characterised, not only by important scientific discoveries, but by the adaptation of the truths thus evoked to human convenience and progress, of which our ancestors never dreamed in their brightest visions. It has seen, and is even now witnessing changes of government, struggles for freedom, overturnings of tyrannies, portentous as they are

sublime, but which, we doubt not, under the guidance of Infinite Wisdom and Love, will eventually lead to the happiness and exaltation of our race. It also beholds great principles of Moral Reform urged with an earnestness, and received by multitudes with a fervour, which fill us with the brightest anticipations respecting "the good time coming." Never before in the world's history, were such endeavours made to advocate the sacred causes of Education, Peace, Temperance, Mercy mingled with Justice in the treatment of wrong doers, and generally the elevation, physically, intellectually, and morally, of the great masses of the people. Of all these instruments for raising our brethren, none appears to us more important than the **TEMPERANCE MOVEMENT**. It seems to be a pre-requisite to the appearance and success of all the others. It is the Pioneer who must level the hills, exalt the valleys, bridge the rivers, and hew paths through trackless forests, before the march of the others can be effectually proceeded with against sin and sorrow, "conquering and to conquer." Temperance appears to be the root, whence, if it find a genial soil in society, if it be watered by self-denial, if there beam upon it the beautiful sunlight of sacrifice for others' good, if there breathe over it the delicious airs born of aspirations after other's well-being, will produce abundantly, as its proper branches, and as its natural fruit, Education, and Peace, and Enfranchisement, and Self-culture, and hundred other moralities.

Nothing keeps the Working Classes especially, down so completely, so hopelessly, as their attachment to Strong Drink, countenanced and patronized as it is by the example, though admittedly not so flagrant, of the classes immediately above them. We are ourselves convinced, that no reduction of taxation, however extensive, that no prosperity of trade, however enduring, that no augmentation of wages, however permanent, that no supply of the necessaries of life, however abundant, that no extension of political privileges, however universal, can materially improve, either the corporeal or the social condition of the great body of our countrymen, so long as they devote so large a portion of their earnings to Intoxicating Beverages. Will it be credited, and yet it is a truth undeniable as it is appalling, that *Sixty millions of Pounds sterling* are spent *annually*, in these kingdoms, in purchasing the means of this one contemptible and often brutal indulgence? If this vast pile of wealth were poured into the blazing crater of Etna, if it were "drowned in the

of the sea," we should not so loudly complain, nor so deeply lament. But we do not give it away without; and what do we get in exchange? Enormous loss of property, and of time, and of health, and of intellect, of morality, and of piety; and equally enormous acquisition of suffering, and disease, and ignorance, and crime, and religion. The working men's share of this outlay, must amount to nearly thirty millions, would enable at once to educate their own children, to connect them with our Mechanics' Institutions, to attend to sanitary measures, to provide themselves with comfortable homes, to be fully independent, and possessed of self-respect, and therefore of the respect of others, and to procure each man for himself, without any new legislation on the subject, a share in framing the laws by which they are governed. When the people become a sober, or rather, as far as intoxicating liquors are concerned, an *abstinent* people; when that day comes, but we much fear not till then, may we expect to see this other respects highly favoured Island, become the "Glorious England" which poets and romancers fable her to have been in the days of mediæval twilight. Well, then, it becomes the Working Classes especially to know, that reforms must have their birth *from within*; that, if they are to be of any elevation, they must, and they can, and they should be effected by themselves. It also becomes the Middle Classes, to exert the influence, not only of their exhortations, but what is infinitely more effective, of their example, to aid their humble brethren to heave off their shoulders this mountainous weight which now crushes them to the earth. Particularly does it become incumbent on those who profess to teach others the way to heaven, through Christ, to the Infinite Father, to withhold the greatest vice of our land and times, inasmuch as it is the hideous and prolific parent of nine tenths of the crimes which prevail. Unitarians, and Unitarian Ministers, have not stood aloof from this great movement, nor from any other; but while we admit and record the fact with thanksgiving, we should like to see them occupy the position to which both their principles and their acknowledged philanthropy entitle them, nearer the head of the Temperance movement. By no means with which we are acquainted, would Unitarian Ministers especially recommend, with such effect, our Unitarian theology to the respect and regard of the great *of the community*. Moreover, one of the sweetest of *our joys is the consciousness*, that, by denying ourselves

a pleasure or a comfort, we are preventing a weaker brother from falling into the gulf of ruin.

R. E. B. M.

AN HOUR WITH THE BISHOP OF HEREFORD;

OR,

GLEANINGS FROM DR. HAMPDEN'S WORKS.

DIALECTICAL science established that peculiar phraseology which we now use, in speaking of the Sacred Trinity as Three Persons and One God.—*Bampton Lectures*, p. 130.

The whole discussion [on the Blessed Trinity] was fundamentally dialectical.—p. 104.

No one can pretend to that exactness of thought on the subject of the Holy Trinity, on which our technical language is based.—p. 150.

There is much of the language of Platonism in the speculation on the generation of the Son, and the procession of the Holy Spirit.—p. 117.

The orthodox language, declaring the Son "*begotten* before all worlds of *one substance* (sic) with the Father," was settled by a philosophy wherein the principles of different sciences were confounded.—p. 137.

The divine part of Christianity is its facts; the received statements of doctrines are only episodic additions, some out of infinite theories which may be raised on the texts of Scripture.—p. 390.

The application of the term punishment to the *sacrifice* of our Saviour belongs to the Aristotelic philosophy.—p. 250.

The bane of this *philosophy of expiation* was, that it depressed the power of man too low.—p. 253.

Christ is emphatically *said* to be our Atonement, not that we may attribute to God any change of purpose towards man by what Christ has done, but that *we may know* (sic) that we have passed from the death of sin to the life of righteousness by Him (sic).—*Id.*

Atonement, in its true practical sense, expresses the fact that we cannot be at peace without some consciousness of Atonement made, not that God may forgive us, but that we may forgive ourselves.—p. 252.

The notions on which the several expressions of the Articles at large, and in particular of the Nicene and Athanasian creeds are founded, are both *unphilosophical* and *unscriptural*, belong to ancient theories of philosophy, and are only less obviously injurious to the simplicity of Faith than those which they exclude.—p. 378.

The speculative language of the Creeds was admitted into the Church of England, as established by the Reformers, before the *genius* of Bacon exposed the emptiness of the system which the

schools had palmed upon the world as the only instrument for the discovery of all truth.—*Ib.*

The Orthodox ought to have contented themselves with the *name* of original sin, to designate the moral fact of the *tendency* (sic) to sin, in human nature.—p. 224.

A positive deterioration of our carnal nature is a scholastic notion.—p. 225.

The idea, that the corruption of nature exists in infants, is the result of theory.—p. 221.

The notion that faith is a source of the knowledge of God, is derived from an Electic philosophy, in which the mysticism of Plato was blended with the analytic method of Aristotle.—p. 80.

The conception produced in the mind by speaking of grace *operating* and *co-operating*, grace *preventing* and *following*, is very erroneous.—p. 187.

The doctrine of the Sacraments is based upon the mystical philosophy of secret agents in nature, Christianized.—p. 314, 15.

The assertion of a real and true presence of Christ in the Eucharist, resulted from the original Platonism of the Church.—p. 72.

The use of expressions, being made a "member of the body of Christ," or being "incorporated" ("engrafted into the Church," Art. xxvii.,) as equivalent, is owing to the *confusion of ideas* prevalent in the early church on the subject of baptism.—p. 324, 5.

The decision as to the intrinsic *efficacy* of the right of baptism, can be only speculation.—p. 344.

Unitarians, in that they acknowledge the great fundamental facts of the Bible, do not really differ in *religion* from other Christians.—*Observ.* pp. 20, 21.

Revelation teaches only that God has manifested himself *relatively* to us as the Father, the Son, and the Holy Spirit.—*Sup.*

We are not to take *the words or propositions written by the inspired writers*, as the *substance* of the revelation, instead of looking to the authenticated dealings of God in the world.—*Observ.*, p. 14, (*first edition*).

All *opinion, as such, is involuntary in its nature*. It is only a *fallacy* to invest dissent in religion, with the awe of the objects about which it is conversant.—*Observ.*, p. 5.

Granting, for the sake of argument, that the dogmas of the Church are precisely what they were in the earliest age of Christianity; or that such a coincidence, if it existed, would be a test of a perfect theology (which I do not admit), it is evident, at any rate, on examination, that a great deal of the false philosophy of former times is involved in the expressions which convey them.—*Observ.*

REVIEW.

Death Punishment Indefensible; Man forbidden by God to take Man's life. By John Green. London, J. Chapman; Birmingham, Belcher, Allen, Osborne, Guest.

THIS is a plain, honest, commonsense, Scriptural appeal on the important subject to which it relates. It was delivered to the Congregation assembling in New Hall Hill Unitarian Church, Birmingham, a congregation founded by individuals long engaged in Sunday School teaching, and mainly ministered to by them. Amongst the most active and persevering of this energetic and praiseworthy band, has been the Author of this discourse, and we are happy to meet him in this field of labour also, as we have rejoiced to co-operate with him and his coadjutors in their other works of Christian usefulness.

The subject of Death Punishment for crimes in contravention of human law, is one in which we have ever taken deep interest. To our minds such punishment is barbarous, irrational and unchristian. Multitudinous facts prove its utter inutility in deterring from the commission of crime. It is at best but a bungling expedient on the part of Society to get rid of the criminal, and give itself no further trouble about the matter. The pernicious consequences to which it gives rise are great and flagrant. It has often had the effect of nurturing crime instead of destroying it. It has demoralized thousands. It has sanctioned vengeance, and repudiated mercy. It has set at nought the rightful objects of punishment, and sacrificed life at the expense of amendment and reformation. It is a violation of the Christian law, and an infringement on the prerogative of God. In every possible way has the truth of these assertions been demonstrated; argument has been exhausted on the subject, and yet strange to say, there are those who cling to Death Punishment and its melancholy exhibitions, with revolting tenacity, and law and Gospel are still strained to its upholding, whilst Authority defeated in argument contents itself with saying, It must be, and relying on its pliant majority in Halls of legislation, for a season sets at defiance right, and truth, and justice, and fact.

Therefore is it of importance that the subject should continue to be presented to the public investigation, and this discourse of Mr. Green's is a useful addition to the array of evidence which has been brought to bear upon it. Others have thought so as well as ourselves, for "several hearers of

various Congregations" to whom it has been preached, have joined in requesting its publication. Mr. Green examines the supposed Scripture evidence in behalf of Death Punishment, and totally demolishes it, showing it to bear an altogether different signification. The instance he adduces in his own personal observation of the debasing consequences of the exhibitions designed by legislative wisdom to promote love of morality and respect for human life, is striking and convincing.

"A few years since, I was within a few miles of, and approaching, an assize town. As I drew nearer, I the more remarked the number of people I met, on foot, in light carts especially, and by various modes of conveyance. It being before noon, and from their jollity, I supposed they were going to some country, and a neighbouring fair. They seemed to belong generally to the rural districts—though there were many, also, who showed that they were from surrounding towns, by their appearance of being mechanics, or dirty from their shops. The rural portion appeared generally to be dressed in their best, and to be going a holidaying. As I approached the suburbs, and especially as I entered its precincts, I supposed there must be a fair in the city I was entering. Yet the stream of the people were leaving, and preparing to depart. The streets were comparatively full; and the appearance was, that there had been some grand, and unusual, merry-making. All was hilarity and bustle. The public houses bore testimony with their numerous and joyous companies. With difficulty, my horse was put in, among other horses in the stable, where I stayed for his refreshment; and, for myself, had I required accommodation, it might also have been said, there was no room in the inn. The ostler, who seemed touched with the general manifestation which I had observed, and who, I considered, was partly intoxicated, kicked, on taking in my horse, against a man who was lying under the manger, along, before, and at the front feet of the horses. "What," says the ostler to him, "have you been helping to hang that woman this morning?" My spell was broken. In the guttural sound of intoxication, he muttered a coarse reply. My heart sickened. Oh! with the sight before me, and the levity of the remark, and the ribald jest, at the tragedy, which, I thus learned, had, that morning, in that city, been performed."

Religious Meditation: a Discourse by J. Crawford Woods, B.A.
Devonport, W. Wood; Plymouth, J. Fanning; London, J. Chapman.

THIS is the first published discourse of a young Minister recently settled with the congregation at Devonport. We welcome him to the work of the Ministry, and confidently trust that opening promise will be thoroughly fulfilled. The sermon is appropriately inscribed to Mr. Sylvanus Gibbs, a faithful and zealous labourer in the building up and maintenance of this religious society, the earnest and consis-

tent disseminator of Christian truth, and the practical exemplifier of its holy and sustaining power. The discourse seems to have originated in the efforts made in the neighbourhood of the Preacher, to revive the antiquated formalism of the State Church, peculiar Sisterhoods of Mercy, and monastic seclusion. Whilst pointing out with truthfulness the advantages mentally and morally arising from Religious Meditation, converse with the glorious and beautiful works of the Creator, the sanctity of silence, he rightly discriminates between occasional retirement from the bustle and throng of the world, to nerve the mind for action by self-scrutiny and communion with God, and the display, as marks of self-sacrifice, "of the trumpet of the Pharisee, the cowl of the Monk, or the crucifix of the Nun." Truly does he affirm, "There is ample opportunity for all of us, both to meditate religiously, and to act charitably, in the present constitution of Society. Men and women may be brothers and sisters of mercy, without wearing badges or assuming titles."

There is much vigour, freshness, and unction in this discourse, betokening Christian earnestness and zeal. We could have wished the omission of such words as "dynamics," "idiosyncrasy," and the like, thinking the employment of such terms quite out of place in a Christian pulpit, and that plain words to plain men best befit the preaching of glad tidings.

Our Older Sunday Scholars ; means suggested for their continued Improvement and Usefulness. A discourse delivered before the Manchester District Sunday School Association. By Franklin Howorth. London, G. Richmond, 53 Skinner Street ; Manchester, J. T. Parkes ; Johnson, Rawson and Co.

THIS is an admirable Discourse. It is founded on the cxix, Psalm, 9. It should be read by every Sunday School teacher ; it should be read by all who wish the instruction of the rising generation. Of the importance and value of the Sunday School, too much cannot be said. It has proved a blessed instrumentality. It has prevented evil, it has conferred good. It has blessed individuals ; it has blessed families ; it has blessed society. It has been as the battering-ram on the walls of ignorance, the Pioneer of civilisation, the harbinger of religious truth and moral action. That it has not effected all the good it might have accomplished, has been owing partly to circumstances it could not control, which craved the time for mere elementary instruction which

should have been devoted to higher aims ; partly to the inefficiency and irregularity of teachers, their not sufficiently magnifying their office, properly appreciating its worth and work, and thoroughly preparing for its discharge ; and partly by the discontinuance of attendance by the Scholars, just at the years when they could most have profited by the instruction to be imparted. To remedy these evils, so far as Older Scholars are concerned, is the object of Mr Howorth's discourse. He suggests, 1. the " formation of adult evening classes for their special benefit," in order to give them " an interest in intellectual and religious improvement, at the age when they usually leave the Sunday School ;" 2. Religious improvement classes or Prayer meetings ;" 3. " the formation, in every Sunday School, of Abstinence Societies ; 4. " the furnishing them all with opportunities of usefulness to others." A quotation under each head will illustrate the importance of these suggestions.

" Let us glance for a moment at the reasons for *special* efforts in behalf of our older scholars. Theirs is perhaps the most momentous period of life. They are beginning to throw off a regard to mere prescription and authority, and to inquire into the reasons of things. They desire to know why they should observe the rules imposed upon them in their childhood. They have, as yet, no principles founded upon personal conviction. Their religious views have been received mainly on the authority of parents and teachers. Questionings, doubts, difficulties, present themselves ; and in the solution of these their minds are open to the arguments of sophistry as well as of truth ; and they are exposed to the attacks of ridicule, which it requires much moral courage to withstand. There is also at their age an agreeable excitement in change, and a charm in novelty. The passions and the animal propensities assume an alarming power, and threaten the overthrow of every check to their impetuous and debasing sway. On the other hand, the principles of self-control and self-denial have scarcely been awakened into active vigour, or even into life. In the mean time temptations beset them on every hand, by day and by night, offering the allurements of gratification to stimulate desire, and the sanctions of example to lull the conscience. Companionships and friendships with those of their own age are now formed, and these associations often decide the character for life ; and the fear is, that those persons who promise them most licence, and who are the most dangerous will be the most successful in obtaining their confidence and sympathy. Now, can we calmly consent to give up our young friends from the Sunday School, under such circumstances of peril ? Shall we, without an effort, allow them to withdraw from its salutary influences to scenes and connections that will almost inevitably prove their ruin ? They cannot, it is true, be retained among the ordinary classes of the school. But must we, on this account, lose them altogether ? By no means. *Special classes must be formed for them with the accommodation of a separate room, where instruction exactly suited to their wants, their dan-*

gers, and their aspirations may be given them. Here may their doubts and difficulties on many questions in morals, metaphysics, and theology, receive a patient, indulgent hearing, and an intelligent examination, resulting either in the delight of new and enlarged views which clear the darkness away, or in the conviction of the wisdom of humble and reverential trust."

"Yes, it is religion—true, heart-felt, practical religion—that is at once the elevation and the guardian of our being. This is the blessed angel that is to preserve our youth, to sustain our advancing years, and to conduct us to heaven. For man's stability and highest good I have no confidence in any thing else, neither in mere secular instruction, nor in the pursuit of knowledge, nor in the cultivation of taste, nor in the study of art, nor in the worship of genius, nor in any of what may be usually regarded as the refining influences of the intellect and of the imagination. Religion is something more searching, more controuling, more purifying, more elevating than all. And, therefore, would we, with special emphasis, recommend the formation of classes in connection with our Sunday Schools for the express and direct purpose, by the blessing of God, of awakening and establishing religion in the heart."

"We have remarked, that, generally speaking, at present our Sunday scholars, after the age of seventeen or eighteen, leave our schools and places of worship altogether. There appears to be suddenly a mournful backsliding. Where are they? Where on the Lord's Day are those who have been from week to week the objects of our instruction and solicitude, for whom in public and in our secret retirement we have offered up before the Father of Mercies, sincere, heartfelt prayers? We look into the school. They are not there. We look into the sanctuary. They are not there. We look into their homes. They are not there. Where are they? Go on the Lord's Day evening to the public-house, the spirit-vault, the beer-shop, the music-saloon, and there you will find them with the newspaper for their bible, the landlord for their minister, and strong drink for their God. They have left the Sunday School, and they have entered another school: the school of vice; and the heavenly instructions of the former are awfully defaced by the sensuality and depravity of the latter. Sad, humiliating, heart-rending, are the results. Some, indeed, may, through the agony of remorse, be brought back into the right way; but many, many alas! are ruined for ever. They become the slaves of appetite, a bondage to themselves, a burthen to their friends, and a curse to the world."

"Every Sunday School, like every Christian Church, should be a centre of light and goodness, a fountain whence streams of knowledge and love should flow through the surrounding district. Every individual possesses his own peculiar talent, and a place ought to be found for the exercise of that talent, whether it be of instruction in a particular department of knowledge, or of effort in a particular field of benevolence or religion. Some will be fitted to teach in science or in literature on a week evening; some to direct an essay and discussion class; some to conduct religious, and others temperance meetings; and many may be useful in taking a district for the distribution of tracts. For the more full and efficient working of the various plans, committees might be formed who should mark out the fields of labour, and agree upon the part which each individual

d undertake, keeping in view that if possible a post shall be found very individual. Thousands, I believe, drop away from our day Schools every year purely from feeling that there is no place for them. There probably appears to them a sufficient supply of workers already, and no other office presents itself. The arrangements now proposed, however, present them with varied spheres of labour. And it is not, surely, too much to expect that they will be seduced to enter some department of labour suited to their capacity and taste. Thus whilst in one portion of their time they are (as in the highest class) freely receiving, in another portion they will be freely communicating good. In the act of blessing others we bless ourselves."

**REGISTER,
RELIGIOUS AND PHILANTHROPIC.**

SEPTEMBER 1, 1849.

BIRMINGHAM UNITARIAN TEACHERS' TRACT SOCIETY.—The thirtieth anniversary meeting of the above named very useful society, held in the Lecture Room of the New Meeting, Birmingham, on Friday evening, July 30th. The attendance was highly respectable though not so numerous as could be desired, the proceedings very interesting, and of the most gratifying kind. The Rev. Mr. Bristow, an old and zealous member of the society, was called to the chair, and the proceedings were commenced by the Reading of the Committee being read by the Secretary, a copy of which was presented to our readers. Resolutions in consonance with the objects of the meeting, were subsequently passed, and ably supported by Revds. S. Bache, and J. Cranbrook, Messrs. Figures, Mr. Redfern, Colman, and J. Lloyd, and some admirable observations were made by these gentlemen, on the necessity of adhering to the principle, of increased zeal in the diffusion of Gospel truth, and desirability that every means should be adopted to promote piety, a devotional temper, and a truly Christian deportment, that our conduct may reflect no discredit on our profession. The Rev. Hugh Hutton, Mr. John Green, and the Rev. Thomas Bowdler were re-elected to the respective offices of President, Treasurer, and Secretary; and thirteen gentlemen were associated with them as a Committee to manage the affairs of the Society. At the conclusion of the business meeting, an Address, according to custom, was delivered. This year the task devolved on the respected Chairman of the meeting, who proceeded to speak in a very animated manner on the fulfilment of our Lord's prophecies respecting the destruction of Jerusalem, and the irrefragable arguments to be deduced from the subject in favour of the Divinity of Christ's Mission, the overruling Providence of Almighty God. Thanks, by acclamation, were awarded to the rev. gentlemen for his valuable and

interesting Address, as well as for his excellent conduct in the chair, and the meeting separated much pleased, and, it is hoped, instructed also, by the proceedings of the evening.

REPORT OF THE COMMITTEE.

Thirty years since, the Society whose annual meeting now takes place sprang into existence, and amidst many vicissitudes and under many depressing circumstances, it has held on the tenor of its way, doing, as it is fondly hoped, much good, though of an unostentatious kind, and thus contributing to spread the pure uncorrupted doctrine of God our Saviour, as revealed by his beloved Son, the Lord Jesus Christ. During the lapse of so many years, a whole generation has passed away, most of the original promoters of this institution have been summoned from earthly scenes, and can no longer co-operate with us in the great work that was nearest to their hearts. "We a little longer stay," and having entered into their labours we are every way bound to contend, as they did, earnestly for the faith once delivered to the saints. We cannot believe that the day for active exertion is at an end, that, the victory being won, we have no more to do but to repose on our laurels, and raise the song of triumph and congratulation that neither sin nor error has any longer dominion over mankind; nor can we imagine, that, admitting the existence of evil, arising very much from low, partial, and every way unscriptural views of God, his providence, and his relation to his creatures, that this is best met by agreeing to sink all discussion on differences which undeniably prevail, and by treating every theological opinion as equally valuable or equally worthless. Firmly believing that the time will come when there shall be but one faith and one practice, each the purest and best of its kind, we yet see but one way to bring about this desirable result, to make our own faith more and more Scriptural, our own practice the best comment by walking worthy of our high and holy calling, and by thus, as lights shining in dark places, teaching men, by our good works, to glorify our Father in Heaven. Acting on these views, the successive Committees of this Society have ever directed their main anxiety to the catalogues which have, for the most part, appeared annually, being ever very desirous to select books best calculated to subserve the important purposes of informing the judgment, enlightening the understanding, mending the heart, and enforcing, by all the power of argument, and the sanctions of God's word, the necessity of that holiness of heart and life which can alone enable men to see the Lord. It is impossible to say how much good these silent yet eloquent messengers have done. The simple and lucid statements of Priestley, the nervous reasoning of Belsham, the devotional spirit of Cappe, the spirituality of Channing, the tenderly affectionate exhortations of Ware, each and all have contributed to form the mind, to regulate the affections, and to refine the soul. But their priceless writings would have been unknown to thousands who have rejoiced, and still rejoice, in the information and happiness thus imparted, were it not for Societies such as these, which have given us the means of learning the best thoughts of the best men, and in the best manner. The Teachers' Tract Society has aimed to go into the cottage and the humble dwelling of the artizan. It has sent thither those who have been ever ready to repeat their lessons, who have ever come at a call, and have said just as much, or as little, as was necessary for the time, or that then

was leisure to receive. Such are among the manifold advantages of books, and for such noble purposes have they been received and welcomed by the pious and thoughtful of all times. It deserves remembrance that but for the annual lists published by our Tract Societies, persons would in general be ignorant of the existence of many works of great value to us as a denomination, and their learned writers also would have had little encouragement to give their labours to the world. The Tract Society conveys information to those who most need it, to individuals who seldom, if ever, see our periodicals, and are, therefore, ignorant of books from time to time appearing. This society has peculiar claims on public support, because it aims to embrace all. There are very few indeed who cannot afford one shilling a-year in the purchase of books. Those who imagine they cannot, have only to make the experiment: less than one farthing per week will do it, and a very little self denial would effect the whole. The Secretary would be very happy to receive weekly pence, or otherwise to facilitate the arrangement, and at the end of the year, the period for the distribution of tracts, the full value or the subscription will be returned in books, and, let the Committee again say, in books of the best kind, and at the selection of the subscriber. This view of the matter is earnestly pressed on the minds of the friends present. Again, the Committee would venture to call attention to the great desirability of individual exertion in order to increase the number of subscribers. Let members converse on the matter, among their acquaintance, hand about their catalogues and lend their books, and very much benefit would result.

The operations of the Society have necessarily been much confined during the past year. The committee have printed a catalogue, and selections by the subscribers have been made from it. The Committee have great satisfaction in saying that not a single claim remains unliquidated. In some instances, but they have been comparatively rare, other books than those that were selected were sent to the subscribers. This has never been done willingly. In every case it has arisen from not being able to procure the books specified. Many, when written for to London, were not to be found there. One grand cause of this defect is about to be removed:—A Unitarian bookseller has established himself in the Metropolis, and that which has been long and earnestly desired is in progress of being effected, a depôt for the sale of Unitarian publications, together with an assurance to persons in the country, that their wants in this respect will be supplied.

The Committee once more earnestly request additional aid, arising from the accession of members, and they conclude with expressing a fervent hope that their successors in office, will, at the next annual meeting, be enabled to congratulate the Society on a large addition to that strength which can alone ensure permanence to any Institution.

Dr.

TREASURER'S ACCOUNT.

	£	s.	d.		£	s.	d.
Balance in hand	4	3	8	By various payments	12	12	11
Subscriptions for past				Balance in hand	4	2	4
year	12	11	7				
	£16	15	3		£16	15	3

OFFICERS OF THE SOCIETY, 1849-50.

President, Rev. Hugh Hutton; Treasurer, Mr. John Green; Secretary, Rev. Thomas Bowring; Committee, Revds. S. Bache, E. Bristow, J. Cranbrook, Messrs. Ashford, Barker, Earl, Figures, Green, Heath, Lloyd, Luckett, Prime, and Redfern.

The Congregation of Mead Row, Godalming, Surrey, held their anniversary meeting on Sunday, the 5th of August, when the Rev. Maxwell Davidson, the esteemed minister of the congregation, preached from the xcvi. Psalm 11, "Light is sown for the righteous, and gladness for the upright in heart;" and the Rev. Edmund Kell, of Newport, Isle of Wight, addressed the audience from Malachi iii. 16, on the advantages which result from virtuous and pious men meeting together for the purposes of instructive and brotherly communion. The congregations were large both morning and afternoon, friends attending from Horsham, Dorking, Petersfield, &c., in accordance with an old and excellent custom in this part of the kingdom, of neighbouring churches thus showing their sympathy in each other's welfare. After the afternoon service, about 120 persons of both sexes took tea in the chapel. The Rev. E. Kell was then called to the chair, and after the interesting Reports of the Congregation and Sunday School had been read by the respective secretaries, Mr. Cook and Mr. Sidney Evershed, various sentiments were proposed, with appropriate remarks, by the Rev. M. Davidson, Messrs. Evershed, Crosskey, Cook, John, William, and Isaac Ellis, and Mr. Pincock, of Newport. These sentiments had reference to—The venerated memory of our predecessors in upholding in this place the worship of God our Father; the responsibilities attaching to a Church which endeavours to prove that man can be religious without being irrational or superstitious; our sympathy with all Associations and Churches which endeavour, in the spirit of Christ, to reduce the vice and misery around them; the cause of general Education, trusting that the legislature and the people will ere long concur in an earnest determination to spread its blessings among all classes, without distinction of party or sect; prosperity to our Chapel Library and Sunday School; the friends from distant congregations whose sympathy has led them to attend on this occasion; our guest and chairman, whose active zeal and benevolence induce our best wishes for his health and happiness. The proceedings of the day were characterized by a healthful glow of zeal and brotherly love; and many, as they departed that evening from the house of prayer, strengthened by the exercises of devotion, and the commingling of pious friendship, "went on their way rejoicing."

REMOVALS AND SETTLEMENTS OF MINISTERS.

HUDDERSFIELD.—The Unitarian Congregation meeting in Bath Buildings Chapel, have given a unanimous and cordial invitation to Rev. John K. Montgomery, of Torquay, to become their Minister, which has been accepted by Mr. Montgomery, and he is expected to enter upon the duties in October.

Rev. W. A. Jones, M.A., of Northampton, to Bridgewater.

THE CHRISTIAN PILOT,

AND

GOSPEL MORALIST.

No. 9.

OCTOBER, 1849.

VOL. I.

THE TIMES OF REFORMATION.

SOCIETY is, in every age, composed of two classes of men, marked by very different, if not opposite characteristics, the lovers of the Old, and the seekers after the New. The former class includes the Antiquarians, who are so, not from habit or accident, but from very nature, who reverence, with a feeling of intuitive awe, every thing that carries back their thoughts to a bye-gone day, who turn, with a feeling of contempt, from all things, which have the freshness of youth impressed upon them, and value nothing, which the experience of ages has not approved, and the approval of successive generations has not stamped with worth. They are the enemies of all change, whose first question is, "what has been?" when they are called on to decide, what shall be; who dread every innovation, and shrink from every alteration, without pausing to consider whether it is an improvement or not. They form the conservative element in society, alike in common life, in politics, and in Religion, exerting an influence, which, prolonged from one age to another, connects the present with the past, and binds what will be, to at least some resemblance to what is. On the other hand, there are those, who shut their eyes to the past, and live only in the present. No lessons of History, no experience of former ages, no veneration of antiquity has weight with them; they see in the state of Society around them, in its concerns, and interests, and pleasures of to day, enough to occupy their thoughts, and employ their efforts, and they will seldom consent to pause, and select the useful and valuable parts, before they throw away the rubbish of antiquity; they aim at annihilating every thing, which is time-honoured, and think they can replace what they destroy by fabrications of their own.

These tendencies, which have been here sketched in their extreme developement, must not be, either of them, rashly asserted as totally mistaken or generally injurious. The

one keeps in existence an orderly and settled state of things; the other secures that there shall be a progress; the one produces sufficient agitation to beat off the rust of ages, the other gives sufficient stability to enable the machine of social life to do its work; the one destroys what is now cumbrous and worn out, the other checks the destruction, when it is extending to what is really valuable. Could the two be evenly balanced, either in a community or an individual, the state of Society, or of mind, which would result, would be productive of the highest degree of happiness. and would attain to the greatest excellence.

Any era in the history of a people may be marked by the preponderance of the one, or the other, of these tendencies; and by the power of reaction, the temporary prevalence of the one produces in turn an excess of the other. As we look down the stream of time, we may see their operation made manifest in the events of every age, and we shall generally be able, also to discern the advantages, reaped from each of them, even while we mourn the evils by which they have been accompanied.

It is not difficult to decide which of these two rival powers has the greater number of adherents, in the present day. If there is any one feature, more distinctly marked on our age than any other, it is the rapid changes taking place everywhere around us, the speed and facility, with which the new becomes old. A novelty of yesterday is an antiquity to day. In science, art, literature, and even in morality and Religion, the craving is for what is fresh, newly discovered, or newly invented; every one is anxious "to tell or to hear some new thing," and to many people, no greater stigma can be attached to any thing, than to call it old-fashioned. We are told, of the finest productions of a generation or two back, that they are passed by; we hear complaints of those, who study excellence and value rather than novelty, in the themes they choose, and the models they imitate, that they are behind the times; we find even the truths and precepts of Christianity, sometimes stigmatised as trite and commonplace, and new inventions are not seldom preferred to ancient facts, in theology, as well as in other things.

As far as this tendency, so apparent in the present day, is any thing more than an empty caprice adopted from fashion, and exaggerated by conceit, it has its root in the conviction, deep-seated in the public mind, and as we can all testify, well-founded, that there is much that needs change, and calls

for reform, amongst us. Allusion has been made to the excess and ridiculous exaggeration of this feeling, which is often observable, but it has an existence where it is not so exaggerated, and from the very fact that the extreme view is carried so far, it is natural to suppose that there is some sufficient cause, which fosters its growth; and when men refuse to receive even the good of the past, we must suspect that they have found so much bad in it, as to disgust them with it altogether.

There are in fact many views in which Society may be looked at, which make us sigh for the present, and shudder for the future, which are enough to set us seeking, with all our powers, how we can remodel and reform. If we view our National situation, politically, we see an excessive taxation, a diminishing commerce, an impoverished and complaining people; if we view it morally, we see ignorance and degradation rampant among the masses, vice and debauchery frequent among the higher ranks; we find wealth too often careless or selfish, poverty discontented and envious. No wonder then, that every one who loves his race, looks eagerly round to discover how things can be improved; no wonder that the cry for a change rises strongly, and sometimes fiercely, from those who suffer the most, and that each man, when he thinks he has found a means of amelioration, clings fondly to his fancied remedy, and pleads earnestly for its adoption to the exclusion of all others.

These proposed remedies may be divided into three classes:—the political, the social, and the religious.

The first of these has lately attracted the most attention, from its having been warmly espoused by great numbers of the people, and also from the adoption of it, having been in many instances, united with offences against the laws, both open and overt. The principle on which the advocates of this species of reform proceed, is this:—the evils under which we labour are the fruit entirely of bad legislation, of laws passed for selfish purposes, or with a mistaken purpose; the way to remedy the evil is to alter the course of legislation, and the best mode of doing this is to change the constitution of the country, so as to entrust the power of enacting laws to the representatives, not of property, but of population, in fact to adopt the broadest principles of democracy.

Now we must all acknowledge the reality of the evils complained of by the advocates of political reform, and must deplore the hardships and discouragements to which the poorer

portion of our population are exposed, Every feeling heart bleeds for them, every Christian spirit longs to solve the great problem, as to how they are to be relieved; but there are, at the same time, many of those who are among the best friends of their race, who hesitate about adopting the principles of which we are speaking, and who feel, that, even allowing that the present evils are the fruit of unwise legislation only, and that the classes, with whom have mainly rested the power and duty of forming laws, have not employed the power with uniform ability, or discharged the duty with unblemished honesty, yet it would be no remedy for this to transfer the power to a class, whose education is much inferior, whose morality is not purer, and who have shown, in many instances, a peculiar liability to be deceived and misled, by crafty and interested demagogues.

Whatever we may think of the question in debate, and the respective arguments of the two parties, recent events must convince every one, that there is little probability of any speedy and fundamental political change. And further, it is very doubtful, whether legislation alone, can, in the long run, effect a people's welfare. If we remember that all classes are so connected, that what is really good for one, cannot be bad for another, and that it would be no true *amelioration*, to cause a mere reversal of the present order of things, to take the property from those who have, and give it to those who have not, to make those who are now starving, opulent, and to reduce those who are now rich, to starvation; we shall perceive that it is not easy to point out any enactment, which would work the mighty improvement which we want. Where a people is really civilized, and distinguished by a good general morality, no bad laws can neutralize the good effects of these things; they may, for a time, lessen its happiness, they cannot make it miserable. And, in our present situation, what can political changes effect? They cannot regulate the price of labour; they cannot remove bad feeling, and create sympathy between class and class; they cannot give birth to habits of self-command, prudence, and foresight. By over-interference with industry and commerce, laws may do harm; by too minute a regulation of social relations, they may cramp individual effort; but no experience which we have had, and no theory which we can construct, will lead us to believe, that to political reform alone, or chiefly, we can, at the present crisis, owe our National salvation.

This fact is discerned by the advocates of the second class of remedies, to which I have referred, by those, who see in *social* reforms the panacea for every evil, the advocates of shortened hours of labour, increased education, and the improvement of the external condition of the people. They rest their hopes on sanitary regulations, schemes of national education, and the diffusion of practical information with regard to health, economy, and foresight, and would raise the national character, by improving the cottages, enlarging the gardens, washing the clothes, and bathing the bodies of the poor. They point to the facts, that extended means of recreation, more comfortable homes, and more vigorous health, will do much to allay discontent, and to increase moral feeling, and they show the sincerity of their convictions, by the efforts they use to effect their objects. These objects are very important, they merit all the attention they have received, or can receive, and yet, when you have secured a healthy residence, a plentiful supply of pure air and clean water for a man, when you have taught him to keep his body clean, and to select wholesome food, you have done no more than every wise man does for his cattle; and even if you go further, and prohibit him from labouring more than is good for his health, and urge and enable him to find innocent relaxation, you are still content with material advantages. The evil is, that he should require inducements to cleanliness, that there should be so great a temptation (from the low rate of wages) to over labour, that he should want assistance in the regulation of his domestic economy. Even if you go a step further, and try to educate, as long as this is confined to instruction in the lowest elements of intellectual training, (and this is all that mutual sectarian jealousies have hitherto left possible as a general plan), while the evil education of accident and circumstance continues to corrupt, it does not reach the root of the matter. It is the best of the schemes yet noticed, and has borne the best fruits, but it is not enough. By such instruction, you increase the probability, that the subject of it will be a virtuous man, and a useful citizen, but it is only an *increased probability*. The connection which has been often pointed out between ignorance and crime, is, only partly one of cause and effect. The increase or diminution of offences against the laws, depends more on the amount of employment, the means of subsistence, the price of provisions, than on the degree of education, (in the restricted sense in which we are now using the

word, as at present realized in this country,) and the evils which are under consideration are those pervading every class of the community, and felt more or less by every member of it; they cannot, therefore, find their cure, although they may be alleviated, by the increased instruction of the poorer classes of the people.

In the third place, there are the advocates of Religious reform, the meaning of which phrase differs according to the party who uses it. With some, it signifies the bringing over people generally from other sects to their own; with others, increasing the number of churches, and providing additional curates; with others, the fresh and more equitable distribution of ecclesiastical property; and with others again, the purifying and remodelling of Christian doctrine. There is a sense in which we may use the words, which makes religious reform all sufficient for what we want, strong enough to meet and overthrow all the giant evils which embarrass us, comprehensive enough to include in its blessings all the different classes, who feel different wants, and capable of healing the wounds, and drying the tears, and comforting the sorrows, which abound amongst us.

The reform which we do really want, is *an individual reform of character and conduct*, such as Christianity produces, when Jesus, sitting on the throne of man's heart, makes all things new within him. It is vain to strive to act on great masses, and to hope, as by the touch of an enchanter's wand, to transform the wretched, guilty, debased children of want and vice, into sturdy, self-relying freemen, at the call of political reform; or into healthy, self-respecting, neat, clean and decent human beings, by projects of social amelioration. Give the advocates of these things their due, accord them the praise of earnestness, sincerity, and benevolence; and yet you may conceive that they do not go to the bottom of the evil, are not treating the disease which all deplore, in a manner likely to effect its cure. It is no use trying to give a Nation all at once full grown institutions, either political or social; the true method is to train them, as individuals, to the point at which they become sensible of certain wants, and they will themselves give birth to what they require. A supply of books is useless to a nation among whom reading is unknown; means of cleanliness and recreation are of little avail, where there is no wish to be clean, no desire to find amusement; political equality, and popular liberty, can work only mischief, where there is not individual self-knowledge, and self-control.

The reform of individual conduct, and feelings, and character, surpasses all other reforms in magnitude, and would inevitably lead to them as its result. To check evil passions, evil customs, to lead men one by one, and one after another, to temperance, chastity, and self-command, to purify their tastes, raise their ideas of enjoyment, improve their estimate of duty, call forth their moral and religious affections, and finally infuse into their hearts the spiritual influence of the Gospel, may seem a long and wearisome task, but it is the only method by which Society can be elevated beyond its present level. The noblest edifice is composed of many stones, which are raised one by one; the most enlightened, and virtuous, and happy community must consist of individuals, each of whom has separately acquired these characteristics. We are too apt to be looking for great results, to want to act on many at once, but he, who, despising little things, aims at effecting a change in a larger field, will do little or nothing; he who is content to act on individuals, does well and thoroughly what he undertakes, and will, by perseverance, do much. To lay the foundation of self-control, to erect on it the superstructure of religion, and to make men around him thoughtful, reasonable, and pious, is the proper work, not only of every real Philanthropist, but also of every true Patriot.

By such a course, we are at the same time preparing the way for political and social improvements. The great prerequisite is the production of a certain proportion of citizens, devoid of selfishness, and gifted with powers of thought and reason. If the great majority of the working class were men of strict moral character, of temperate habits, of reflective minds, who could not, by any probable corrupt influences, be induced to swerve from the path of duty, and if the upper classes were at the same time generally disinterested and patriotic, there would be little difficulty in effecting such an alteration in our constitution, as would give to every citizen a voice in the management of public affairs. The reform of personal character must be confined to no one class; it must permeate the whole; but till this improvement has been effected, no wise man will wish to put power into the hands of those, whose number would seem to remove individual responsibility, who have little to lose by any rash steps they may take, and who, in their present state (*as a whole, individual exceptions are very numerous, but the majority would rule,*) would probably use their powers as

children use fire, to the injury of themselves, and all around them.

So again of social reforms, the readiest way of carrying them out, is to create an appetite and a longing for them, in the bosoms of those who require them. A people, among whom vice abounds, do not feel their wants; if you offer to supply them, if you *give* them the means of doing so, you effect little good; but when the mind awakes, and the moral regeneration takes place, they will seek for improvement of every kind, and if you afford them the power of *earning* what they feel they are in need of, you confer on them a real benefit. Alms of every kind, and under every form, are a questionable advantage; too much assistance becomes a real injury; they show the most kindness, who teach their fellow men how to help themselves; and this is done effectually in no way except the moral reform of individuals, through the agency of spiritual and practical religion.

The view which has been taken, is strongly and forcibly supported, by a consideration of the course adopted by Jesus Christ, when he had for his object the reformation of society, from a state, in many particulars, similar to our own. There was oppression, slavery, misrule, want, degradation, and distress, then as now; some classes of men were treated with cruelty and injustice; some were sunk in ignorance, and debased by their social position; some were filling unworthily high places of dignity and authority. Yet Christ originated no political revolution; he did not expressly denounce slavery, though providing for its removal by teaching the Fatherhood of God, and the brotherhood of man; nor denounce any existing institution; he strove to plant the seeds of right feeling and noble action in the human heart, and trusted that by making men conscientious, merciful, unselfish, and pure, he should lead them to remedy for themselves the evils which existed. We know what was the result, and to produce a similar effect in our own day, we need but use the same means as Christ has left them for us.

The work which has to be done is three-fold:—1. To clear away error, wherever we meet with it; to proclaim the pure and simple doctrines of Christ's gospel, as we ourselves understand them, from the records of the New Testament; on every subject, to speak the truth, as far as we know it, and can discover it, with bold and fearless honesty, and full sincere trust in the power, benefit, and final victory of truth.

2. To manifest in every relation of life, the spirit of our

religion, to urge on those, who, like ourselves, profess it, to exhibit its fruits; to aim at causing spiritual life, and its practical effects, in all with whom we are connected; to make it our business to labour at the work of religious and moral reformation, more than at any other plan of usefulness and philanthropy, if necessary to the exclusion of every other.

3. To co-operate with all who are engaged in similar attempts, to what ever class of society they may belong, whatever opinions they may hold, however weak and faltering may be their efforts, as long as they are working with zeal and sincerity in this good work, to work with them; to give our countenance and support to every good influence, and to engage in assisting to carry out every plan, which has for its object the individual, moral, and spiritual improvement of our brethren, in any shape or mode.

Much might be said to urge the duty, and to paint the delight of such efforts; it might be pointed out how every one may engage in them, and how none can do so in vain. But to those who assent to the views now given, this will be unnecessary. Be it left to their own good feelings, and the spontaneous dictates of their consciences.

J. W.

READINGS WITH THE EARLY METHODISTS.

No. II.

WESLEY'S PORTRAITURE OF A CHRISTIAN.

WE have been long disputing about Christians, about Christianity, and the evidence whereby it is supported. But what do these terms mean? Who is a Christian indeed? What is real, genuine Christianity? And what is the surest and most accessible evidence (if I may so speak) whereby I may know that it is of God? May the God of Christians enable me to speak on these heads, in a manner suitable to the importance of them?

Sec. I.—1. I would consider, first, Who is a Christian indeed? What does that term properly imply? It has been so long abused, I fear, not only to mean nothing at all, but, what was far worse than nothing, to be a cloak for the vilest hypocrisy, for the grossest abominations and immoralities of every kind, that it is high time to rescue it out of the hands of wretches that are a reproach to human nature: to show determinately what manner of man he is, to whom this name of right belongs.

2. A Christian cannot think of the Author of his being without *abasing himself before him*: without a deep sense of the distance between a worm of earth, and Him that sitteth on the circle of the

heavens. In his presence he sinks into the dust, knowing himself to be less than nothing in his eye; and being conscious, in a manner words cannot express, of his own littleness, ignorance, foolishness. So that he can only cry out, from the fulness of his heart, "O God! What is man! What am I!"

3. He has a continual sense of his dependence on the Parent of Good for his being, and all the blessings that attend it. To Him he refers every natural and every moral endowment, with all that is commonly ascribed either to fortune, or to the wisdom, or merit of the possessor. And hence he acquiesces in whatsoever appears to be his will, not only with patience, but with thankfulness. He willingly resigns all he is, all he has, to his wise and gracious disposal. The ruling temper of his heart, is the most absolute submission, and the tenderest gratitude to his Sovereign Benefactor. And this grateful love creates filial fear: an awful reverence toward him, and an earnest care not to give place to any disposition, not to admit an action, word, or thought, which might in any degree displease that indulgent Power to whom he owes his life, breath, and all things.

4. And as he has the strongest affection for the Fountain of all good, so he has the firmest confidence in him; a confidence which neither pleasure nor pain, neither life nor death can shake. But yet this, far from creating sloth or indolence, pushes him on to the most vigorous industry. It causes him to put forth all his strength, in obeying Him in whom he confides. So that he is never faint in his mind, never weary of doing whatever he believes to be his Will. And as he knows, the most acceptable worship of God, is to imitate Him he worships, so he is continually labouring to transcribe into himself all his imitable perfections; in particular, his justice, mercy, and truth, so eminently displayed in all his creatures.

5. Above all, remembering that God is Love, he is conformed to the same likeness. He is full of love to his neighbour, of universal love; not confined to one sect or party; not restrained to those who agree with him in opinion, in outward modes of worship, or to those who are allied to him by blood, or recommended by nearness of place. Neither does he love those only that love him, or are endeared to him by intimacy of acquaintance. But his love resembles that of Him, whose mercy is over all his works. It soars above all these scanty bounds, embracing neighbours and strangers, friends and enemies; yea, not only the good and gentle, but also the froward; the evil and unthankful. For he loves every soul that God has made; every child of man, of whatever place or nation. And yet this universal benevolence does in no wise interfere with a peculiar regard for his relations, friends, and benefactors; a fervent love for *his country*; and the most endeared affection to all men of integrity, of clear and generous virtue.

6. His love to these, so to all mankind, is in itself generous and

interested; springing from no view of advantage to himself, from regard to profit or praise; no, nor even the pleasure of loving. *is* is the daughter, not the parent of his affection. By experience knows, that social love, (if it mean the love of our neighbour) absolutely different from self love, even of the most allowable *id*. Just as different as the objects at which they point. And *it* is sure, that, if they are under due regulations, each will *e* additional force to the other, till they mix together never to be *ided*.

7. And this universal, disinterested love, is productive of all *ht* affections. It is fruitful of gentleness, tenderness, sweetness; humanity, courtesy, and affability. It makes a Christian rejoice the virtues of all, and bear a part in their happiness; at the same *ie* that he sympathizes with their pains, and compassionates their *irmities*. It creates modesty, condescension, prudence, together *h* calmness, and evenness of temper. It is the parent of genero-*r*, openness, and frankness, void of jealousy and suspicion. It *gets* candour, and willingness to believe and hope whatever is *id* and friendly of every man; and invincible patience, never over-*ne* of evil, but overcoming evil with good.

8. The same love constrains him to converse, not only with a *ict* regard to truth, but with artless sincerity and genuine sim-*ity*, as one in whom there is no guile. And, not content with *taining* from all such expressions, as are contrary to justice or *th*, he endeavours to refrain from every unloving word, either *present*, or of an absent person; in all his conversation aiming *his*, either to improve himself in knowledge or virtue, or to make *se* with whom he converses some way wiser, or better, or happier *n* they were before.

9. The same love is productive of all right actions. It leads him *o* an earnest and steady discharge of all social offices, of whatever *ue* to relations of every kind; to his friends, to his country, and *any* particular community whereof he is a member. It prevents *willingly* hurting or grieving any man. It guides him into an *form* practice of justice and mercy, equally extensive with the *nciple* whence it flows. It constrains him to do all possible good, *very* possible kind, to all men; and makes him invariably re-*red*, in any circumstance of life, to do that and that only, to *ers*, which, supposing he were himself in the same situation, he *ld* desire they should do to him.

10. And as he is easy to others, so he is easy to himself. He is *o* from the painful swellings of pride, from the flames of anger, *n* the impetuous gusts of irregular self-will. He is no longer *tured with* envy or malice, or with unreasonable and hurtful de-
He is no more enslaved to the pleasures of sense, but has the

full power both over his mind and body, in a continued cheerful course of sobriety, of temperance, and chastity. He knows how to use all things in their place, and yet is superior to them all. He stands above those low pleasures of imagination, which captivate vulgar minds, whether arising from what mortals term greatness, or novelty, or beauty. All these too he can taste, and still look upward; still aspire to nobler enjoyments. Neither is he a slave to fame; popular breath affects him not; he stands steady and collected in himself.

11. And he who seeks no praise, cannot fear dispraise. Censure gives him no uneasiness; being conscious to himself, that he would not willingly offend, and that he has the approbation of the Lord of all. He cannot fear want, knowing in whose hand is the earth and the fulness thereof, and that it is impossible for Him to withhold from one that fears him, any manner of thing that is good. He cannot fear pain, knowing it will never be sent, unless it be for his real advantage; and that then his strength will be proportioned to it, as it has always been in times past. He cannot fear death; being able to trust Him he loves with his soul, as well as his body; yea, glad to leave the corruptible body in the dust, till it is raised incorruptible and immortal. So that in honour or shame, in abundance or want, in ease or pain, in life or in death, always and in all things he has learned to be content, to be easy, thankful, happy.

12. He is happy in knowing there is a God, an intelligent Cause and Lord of all, and that he is not the produce either of blind chance or inexorable necessity. He is happy in the full assurance he has, that this Creator and End of all things, is a Being of boundless wisdom, of infinite power to execute all the designs of his wisdom, and of no less infinite goodness to direct all his power to the advantage of all his creatures. Nay, even the consideration of his immutable justice, rendering to all their due, of his unspotted holiness, of his all-sufficiency in Himself, and of that immense ocean of all perfections, which centres in God from eternity to eternity, is a continual addition to the happiness of a Christian.

13. A further addition is made thereto, while, in contemplating even the things that surround him, that thought strikes warmly upon his heart,

"These are thy glorious works, Parent of Good:"

While he takes knowledge of the invisible things of God, even his eternal power and wisdom in the things that are seen, the heavens, the earth, the fowls of the air, the lilies of the field. How much more, while, rejoicing in the constant care which He still takes of the work of his own hand, he breaks out in a transport of love and praise, "O Lord! How excellent is thy name in all the earth! Thou hast set thy glory above the heavens " While he, as it were, was

the Lord sitting upon his throne, and ruling all things well; while he observes the general providence of God co-extended with his whole creation, and surveys all the effects of it in the heavens and the earth, as a well pleased spectator; while he sees the wisdom and goodness of his general government descending to every particular; so presiding over the whole universe, as over a single person, so watching over every single person, as if he were the whole universe; how does he exult when he reviews the various traces of the Almighty goodness, in what has befallen himself in the several circumstances and changes of his own life! All which, he now sees have been allotted to him, and dealt out in number, weight, and measure. With what triumph of soul, in surveying either the general or particular providence of God, does he observe every line pointing out an hereafter, every scene opening into eternity.

14. He is peculiarly and inexpressibly happy, in the clearest and fullest conviction, 'This all-powerful, all-wise, all-gracious Being, this Governor of all, loves me. This lover of my soul is always with me, is never absent, no not for a moment. And I love Him; there is none in heaven but Thee, none on earth that I desire beside Thee! And He has given me to resemble himself, He has stamped his image on my heart. And I live unto him; I do only his will; I glorify him with my body and my spirit. And it will not be long before I shall die unto him; I shall die into the arms of God. And then farewell sin and pain; then it only remains, that I should live with Him for ever.'

15. This is the plain, naked portraiture of a Christian. But, be not prejudiced against him for his *name*. Forgive his *peculiarities of opinion*, and (what you think) superstitious modes of worship. These are *circumstances* but of small concern; and do not enter into the *essence* of his character. Cover them with a veil of love, and look at the substance; his temper, his holiness, his happiness.

Can calm reason conceive either a more amiable or a more desirable character? Is it your own? Away with names! *Away with opinions! I care not what you are called.* I ask not, (it does not deserve thought) *what opinion you are of*; so you are conscious to yourself, that you are the man, whom I have been (however faintly) describing.

Do not you know, you ought to be such? Is the Governor of the world well pleased that you are not? Do you (at least) desire it? Would to God that desire may penetrate your inmost soul; and that you may have no rest in your spirit, till you are not only *almost*, but altogether a Christian!—*Wesley's Works, Edition of 1812, vol. 18, page 246.*

LECTURES ON ENGLISH HISTORY.

PART IX.

THE progress of events brings us to the present authorized version of the Scriptures. Few need to be told that this was made in the year 1611, and during the reign of James the First, the successor of Elizabeth. It forms an era in the history of English literature, not less from the intrinsic importance of the subject, than from the translation being one principal means of fixing a standard of the language, from which the deviations, up to the present time, have been remarkably few and unimportant. Subsequent versions of the whole Bible, and still more of detached parts, have been made, and the whole apparatus of critical investigation has been applied to the collation of manuscripts, and various other means for the gaining a purer text, and in most instances with no ordinary success. Yet none, however more technically correct, have been enabled to supersede in popular estimation King James' version, and in admiration of its great, in many respects unrivalled beauties, men of all creeds and parties have joined. The Jews, even, have not been wanting in testimonies of respect to its general fidelity as regards their sacred books. A few terms have become obsolete, and a few also have changed their signification; grammatical propriety is sometimes violated, and a heavier charge of carelessness, and even unfaithfulness, is made with respect to certain passages, marking the unskilfulness or the prejudices of the translators; but these are only occasional blemishes, and they have been sufficiently corrected in the published results of their better informed and more liberal-minded successors. The whole is a very magnificent production, there is a simplicity, a terseness, and a majesty in the diction, that no more recent version has reached. The language is that of Shakspeare, of Hooker, of Hall, full of energy, and not wanting in elegance, and comes, perhaps, as near to the strength and sublime brevity of the original, as anything rendered from it into a modern and more diffuse language can. The same remarks, to a considerable degree, may be applied to the book of Common Prayer.

The present version arose out of a conference between the episcopal and puritan divines, held at Hampton Court, in the early part of James' reign. The King expressed a wish that a translation should be made by the most learned persons in the two Universities, to be reviewed by the bishops.

submitted by them to the privy council, and then, having received his own royal authority, should be the only one read in churches. The wish became a law. Fifty-four persons, they the most celebrated of their day for learning, were engaged on the work, these were divided into six classes, and to each class a separate portion was assigned. "Each person in the class was to produce his own translation of the whole committed to them; these several translations were to be revised at a general meeting of the class. When the class had agreed upon their version, it was to be transmitted to each of the other classes, so that no part was to come out without the sanction of the whole body." In the explication of difficult passages, they were to call in the assistance of other learned men. Three years were employed on this great and truly national work, and the first impression was struck off by Robert Barker, the king's printer, in 1611. Endeavours have been made, almost ceaselessly, ever since, to supersede this translation by another, or others, under royal authority, but hitherto in vain; nor does there appear sufficient grounds for engaging in such a work, the many millions of copies of James' version now in existence, the general attachment to it, and the significant fact that dissenters of every denomination, as well as churchmen, use it in their public ministrations, and in private also, almost universally, together with the means in nearly every one's possession of correcting any mistranslation, and doing away with erroneous impressions, all sufficiently evince the needlessness of the attempt, and its inutility were it made. The Bible Society, with many glaring faults of management, has done incalculable good by its cheap and almost gratuitous circulation of the Scriptures.

The succession of events in each reign is more the province of the historian to relate, than of the Lecturer to notice, even incidentally, we therefore pass over the many important transactions of this period, and we come to the reign of his unfortunate successor and son, Charles the First. Few kings have been more misrepresented by friends and enemies than the one under notice. With high churchmen and monarchists he is even now a saint, the best and most chivalrous of kings, the most pious of Christians, the all-accomplished gentleman; he is absurdly, almost blasphemously, styled a martyr, and some of his fanatical eulogists have attempted to exalt his character and sufferings above those of the Saviour. These bombastic flights can only produce

a smile. On the other hand, he is represented as the most hypocritical and faithless of men, a black-hearted tyrant, a Nero or Caligula in disposition, and prevented only by difference of circumstances from following the same nefarious courses as theirs. The old adage, that the middle course is safest, applies here, as in most other instances. The faults, the crimes, and the fate of Charles, may be ascribed very much to his position. He succeeded to a throne which he sincerely believed to be his by divine right. This notion had been sedulously instilled into his mind; and to a person of his grave saturnine temper, it must have been exceedingly acceptable. The leaven of opposition which had given so much uneasiness to his blustering but pusillanimous father, was yet working furiously, and was quickly penetrating the whole mass. The insane bigotry of Laud, in the High Commission Court and the Star Chamber, and the barefaced tyranny of Strafford in Ireland, were goading the people to madness, not at all allayed by the masks and follies of the Queen's Court, nor by the licentious proceedings of those who called themselves the King's friends. Never, perhaps, did England produce so many truly great men as at this period, Elliot, Pym, Hampden, Vane, Cromwell, and a host of others. Ship money was demanded by the royal prerogative, without consent of parliament, an irregularity which would have been little heeded under the sway of the Tudors. Now, first principles were appealed to. John Hampden, one of the purest of patriots, threw himself, Curtius like, into the gulph, and became the saviour of his country. To tax, without consent of the legislature, has since been morally impossible. Nor must the noble and intrepid conduct of Lenthall the Speaker be forgotten; at the king's most rash and ill-advised attempt to seize the six refractory members, in their places in the house, he fell on his knee and replied "I have, sir, neither the eyes to see nor tongue to speak in this place but as the house is pleased to direct me, whose servant I am, and I humbly ask pardon that I cannot give any other answer to what your majesty is pleased to demand of me."

The fatal issue of this quarrel to Charles, is well known to the merest tyro in our history. I do not stand here as the apologist of either side, for on both, there was questionless very much to condemn. That the execution of Charles was murder, is a monstrous assertion. There can be no doubt that he deserved death, as much as any who have ever

is means, satisfied the claims of public justice, as much as Strafford or Laud, who had preceded him on the *Id*; how far it would have been magnanimous, prudent, to have let him live, is quite another question; and, perhaps we can better answer, judging after the fact, they could who were the principal actors in his death. Execution was a solemn, and very deliberate act, it was in the face of England, and of the whole world, and bly none who consented to the deed, saw occasion to regret it. The commonly received story of well's remorse at the sight of the king's picture, is in *relihood*, an impudent figment. Algernon Sydney, himself in the reign of the perjured, licentious Charles second, was beheaded, remarked of it, "that it was the nd bravest deed ever done in England;" we might deo this conclusion, and might wish that the misguided rich had been suffered to live. Still we are not entitled ly and unqualifiedly to blame those who thought they necessity, however cruel, to perform the part they did. y what we will of the Commonwealth, and especially fanaticism, still it was a time when the name of Eng-an was more honoured in the world than at any other ding period, or for a very long time after. Crom-domestic and foreign policy was of the most vigorous

There were no half measures, the necessities of the required action, an iron will, an indomitable resolu-o carry that will into effect. Cromwell was in every of the word, an extraordinary man. The notion of his mmate hypocrisy, so sedulously circulated, and at one o generally believed, is nearly exploded. Enthusiastic s, no great character has ever been formed without being t he was not a vulgar blood-thirsty fanatic, he was a gen-n by birth, education, and feeling, his natural disposi-as tender and humane, and he frequently displayed magnanimity, as well as forbearance, towards his im-ple enemies. He was the advocate and patron of tolera-n the midst of gloomy and very powerful bigotry; and ew how to make this country respected abroad, by his etic remonstrances, put into as energetic language by atin Secretary, the immortal Milton; he put a stop to human persecution of the Waldenses, and the Portu-Inquisitors heard his voice in the remotest of their ons, and found how unsafe it was to meddle with the of an Englishman. A significant remark is recorded

of one of his Ambassadors to France, and who was subsequently Ambassador from the Court of Charles the Second, to the effect that he was received with the most profound respect in his former character, but found this respect woefully diminished at his subsequent visit, though then representing a crowned head.

B. M. B.

TEMPTATIONS.

Two brothers, hunting together in a thick wood, were suddenly confronted by a huge Wild Boar, whose solitude they had unwittingly disturbed. They paused, to consider what they should do. The younger said to himself, "It would be a fine thing to kill the boar, and carry home his head in triumph; but if I attack him I run a great risk of being gored by his terrible tusks. No, I will keep a whole skin at all events." And turning his back upon the monster, he fled away as fast as his legs would carry him. The thoughts of the elder brother took a different form. "There is danger before me;" said he, "but what of that! Man's business is to conquer; it is a coward's part to flee. I will grapple with this wild beast; I will vanquish him, and teach the world how much may be done by a dauntless heart." He levelled his hunting spear and advanced steadily. The boar rushed upon him, foaming and furious, but after a sharp contest the beast lay dead, and the brave youth remained master of the field, not only unwounded, but with his courage and confidence increased by honourable victory.

Reader, the world is full of wild boars in one shape or another. They meet us at every angle of life; we are surrounded by them daily. They enter our doors, crouch around our hearths, glare upon us from the warm chimney-corner, threaten us with their horrid tusks at every step we take. There are droves of them in the street, in the workshop, in the fields, even in our chapels and churches. They are our greatest enemies, and there is no possibility of getting out of their way. They attack us wherever we go, often wound us, and sometimes gore us even to death. We are very well acquainted with them, but we do not call them wild boars; they are more commonly known by the name of *TEMPTATIONS*. Ah yes! we all know them by *that* name; and we all know, too, what terrible monsters they are to battle with. Who is there among us that has never had a

skirmish with them? Who among us has not at some time been overthrown, and come out worsted from the fray? Happy is he who has been more often the conqueror than the conquered, who has got but a few skin wounds, and has not yet been gored to the heart! If some strong man would only kill these dreadful beasts, and rid the world of them for ever, how we should rejoice in the prospect of a peaceable life! But alas! it is impossible; they would spring up again, like weeds, from the ground itself. There are no means of destroying them, and we shall learn some day that it is a good thing there are not. When we are attacked by these creatures which we call Temptations, three courses of action are open to us:—we can either run away, like so many cowards, or we can suffer ourselves to be thrown down and trampled to death, or lastly, we can do as brave men always will, face the danger and overcome it. And the consequences will be that if we run away from temptations, we shall be *always* running away, and our life the *real* life of the soul, will go backward instead of making progress; if we yield to them, we shall fall into a gulf of horrors of which the end cannot be guessed; but if we meet them bravely, struggle and conquer, we do what God intended that we should; we cut out for ourselves a path through sin and death to heaven; we set a noble pattern to our children's children, and we earn the conqueror's reward.

Brothers, of every age and rank, be men, be *true* men, worthy of the name! Meet the temptations of the world, those wild boars that threaten you on every side, meet them bravely, and with earnest hearts. It may be that it is better to fly than to fall, but how much better to conquer than to fly!

Leicester.

F. T. M.

FAITH, Hope, and Love, were questioned what they thought
Of future Glory, which Religion taught;
Now Faith *believed* it firmly to be true,
And Hope expected so to find it too;
Love answered smiling, with a conscious glow,
Believe? Expect? I know it to be so.

Dr. Byrom.

THE DOCTRINE OF ETERNAL TORMENTS REPUDIATED
BY THE "ORTHODOX."

When, at the beginning of the past month of August, Mary Ball was lying in gaol in Warwickshire, awaiting her death by the hands of the common hangman, the chaplain, a practical as well as a theoretical believer in the doctrine of an eternity of torment by fire, forcibly exposed her person to the flame of a candle; and when she shrunk from the ordeal, and would have escaped from the grasp of her ruthless teacher, he asked her how she would endure the burning of her whole body in hell-fire for an infinite succession of years.

Now, the motive of the Rev. Richard Chapman was good. He saw, or thought he saw, that the convict was impenitent. He believed that if she died in that state of mind she would pass from the hands of Calcraft to those of an avenging God, by whom she would be held in the flames of hell for ever; and by giving her a foretaste of that torment, he hoped to terrify her into repentance, and convert the scaffold into the portal of Heaven. He made no secret, therefore, of his act; he confessed to a Visiting Justice, the Rev. H. Bellairs, what he had done; and he only denied that he had kept the woman's hand in the flame so long as **TWO MINUTES**.

Did the Rev. H. Bellairs, who holds and inculcates the doctrine of *eternal* torments, applaud the deed? No! He indignantly suspended his brother-clergyman, and reported his conduct to the other Visiting Justices, who confirmed the suspension; and Mr. Chapman is to be tried, and will perhaps be dismissed, at the next Court of Quarter Sessions.

Yet the Magistrates—a majority of them, at least—are nominal believers in eternal punishments. They profess to believe that millions upon millions of the human race will be burned in hell-fire, not for "two minutes" only, but for ever and for ever; and not as Richard Chapman burnt Mary Ball, for their reformation, but the satisfaction of Divine vengeance.

Their lips profess this belief, but their deeds deny their words. The religion of their hearts rejects the religion of their creed. They shrink with instinctive horror from the *cruelty* of the chaplain in torturing a murderess—the *destroyer* of her husband by poison—for a few brief moments; *and yet they go through the form, thirteen times in the year.*

of dooming thousands of their fellow-men for a mere difference in faith, to the pains of hell-fire through all eternity.

We say the "form;" for clearly it is but a form. They do not really believe that their Heavenly Father will do *for ever* what Richard Chapman has been discarded for doing *two minutes*. The "divinity within them" scouts the cruelty, and is more true to God than their creed.

THE PARABLES OF CHRIST.

LECTURE IV.

The Leaven, MATT. XIII. 33; *The Hidden Treasure*, MATT. XIII. 44;
The Pearl of Great Price, MATT. XIII. 45, 46.

STILL occupying the same position "by the sea side," Jesus addresses another parable to the vast concourse of people assembled before him. It is the parable of *The Leaven*, Matt. xiii. 33. "The kingdom of Heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened."

Leaven is yeast, or barm, to ferment bread. "*Three Measures of Meal*," says *Livermore*, were "the quantity used at one time in making bread," and each would be "equivalent to one peck and a half English."

It is "the property of *leaven* to change, or assimilate to its own nature, the meal or dough with which it is mixed"—(*Dr. A. Clarke*.) And so it is the property of the Gospel to assimilate or change to its own nature, to its own spirit, individuals and communities at large. They become like it, in their own spirit, and character, and conduct. Morally and religiously, it will make them new creatures; even supposing that it commences its influence upon them from their earliest infancy and that they are free from every moral, natural, or original taint; for even then, it will make them *different* creatures from what they would have been, if they had been left to nature: *superior* creatures. It begins to renew, to improve, and to perfect that nature from the first; that is, to impart to it a new influence; until, in the end, it becomes divine, a "partaker of the divine nature," (2 Peter i. 4). It is a divine process carried out, and leading to a new creation. And when man has lived in the many transgressions of God's holy laws, and has been a poor lost wanderer in the *paths of sin* and misery, it will change his nature by *bringing him to repentance and obedience*. He will be spiri-

tually born again. It will make him a new creature. So that old things shall pass away, and all things shall become new. In thousands of instances it has wrought this wonderful and happy change; and what it has done in the past it may do again, for such is its divine influence and power. Hence it is said, that "if any man be in Christ, he is a new creature;" God's "workmanship, created in Christ Jesus unto good works," (2 Cor. v. 17, Eph. ii. 10). And hence we may learn when the Gospel has its proper influence over us, and when we are Christians in deed and in truth. Do we resemble it in the temper and disposition of our minds, in its holy and heavenly spirit? Are we like it in all that we are and do? If so, our profession is sincere; we have the power of godliness, as well as its form; we are Christians in spirit and in life. But if we are not leavened into the nature and spirit of the Gospel, it has not had its proper influence upon our hearts, and our profession of it is all in vain, we are yet in our sins.

The *leaven*, says our Saviour, was put into three measures of meal. It began to ferment, and continued to do so *till the whole was leavened*. "As the leaven would not cease its action till the whole mass was affected by it, so religion would not cease to work in the heart and in the world until it has leavened the whole with its own spirit and power." This is the view which *Livermore* takes of the parable. And it is evidently the drift of our Saviour's illustration. The *whole* is to be leavened. And this is to be effected by the *Kingdom of Heaven* or the *Gospel*. Thus the Gospel is to leaven the *whole* world: not a *part* of it but the *whole* of it. It is finally to pervade every heart, to influence every temper, to regulate every conduct, and to govern every life, until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea; and nothing shall hurt or destroy in all his holy mountain." This is its grand design; and to accomplish so glorious a result it is admirably adapted, in its doctrines and precepts, its most precious promises, and its most transporting hopes. It is calculated to bear down all opposition, and to win all hearts. And when it is firmly believed, and thoroughly imbibed, how can it fail to transform the soul into its own likeness? It may not, for a time, manifest itself openly. But it "cometh not with observation;" "for, behold," said Jesus to his disciples, "the kingdom of God is within you," (Luke xvii. 20, 21). It *works in secret*. And as it is of God, it cannot work in vain.

out must accomplish the purpose whereunto he sent it, (Isa. lv. 10, 11). Jesus has foretold it; and though heaven and earth pass away, his word shall not pass away, (Matt. xxiv. 35). This is to be the final consummation of all things, as is declared by an Apostle; for all things in the end shall be subdued unto Christ; and then God shall be all in all, (1 Cor. xv. 24-28). So the little leaven shall finally leaven the whole lump.

Let us feel grateful for so infinite a blessing as the Gospel, and let us prize it above all price. It will cure all the moral maladies of the world, and make the world good and happy. Let us, therefore, rejoice in the hope of its glorious consummation, both for ourselves and for our brethren of the human race. In it all the nations of the earth shall be blessed, all the families of the earth shall be blessed. We have received its blessing. Let us be zealous to extend it universally, that all may rejoice in it, and glorify God for the riches of his grace. "Freely ye have received, freely give."

After the conclusion of the foregoing parable, Jesus dismissed the multitude, and went into the house. But it was not to indulge in listlessness, or to enjoy inglorious ease. For his disciples came to him and asked him to explain to them the parable of *The Tares and the Wheat*. He immediately complied with their request, in the words which have already been given under this parable, in the third Lecture, p. 295. And he then proceeded to address to them the parable following:—

"Again," says Jesus, "the kingdom of heaven is like unto treasure hid in a field; the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field." Matt. xiii. 44.

The treasure here spoken of, we are naturally led to conclude, is a rich mine of gold or silver, under the field, in the bowels of the earth. A man discovers it, but keeps it a secret until he obtains a lawful possession of the field by purchase; and he is so firmly convinced of its great value that he is willing to give all that he is worth to buy it. He will cheerfully "sacrifice everything else for the great prize he has in view." (*Livermore.*)

And so valuable is Christianity. It is worth all the worldly sacrifice we can make to obtain it. It will amply repay us, let those sacrifices be as great as they may. It is a treasure of *inestimable wealth*; and if we possess it, we are "*rich beyond the dreams of avarice.*" What pleasing views does

it give us of God, our infinitely kind and merciful Father, "the Father of mercies," the "God of love," who "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life!" He leads his erring children to repentance by goodness, and blesses them with a Father's love. How sublime and beneficent is his Providence! It presides over all in paternal tenderness. It clothes the fields with grass, and paints the lily with beauty. Without it, not a sparrow falls to the ground, and it numbers the very hairs of our head. We are the children of God; and as his "dear children," we are to serve him in love; loving him with the heart, the soul, the mind, and the strength. Love banishes all fear from our breasts, and we can delight and rejoice in him. We are all brethren one with another, and all are to love each other as ourselves, with brotherly love; we are to weep with them that weep, and rejoice with them that rejoice; to bear one another's burdens, and so fulfil the law of Christ. While this rich provision is made for our well-being and happiness in this present world, another and a better is revealed to us hereafter; an infinitely more glorious one; a heavenly and an immortal state; a realm of infinite delights and never-ending joys. And who can speak the value of eternal life, blessed with everlasting felicity, that grand discovery which the Gospel makes known! that infinite treasure reserved in heaven! And the most ample provision is made for us, that we may be fully qualified for this blessed state. The holy Gospel teaches us to cultivate those dispositions and affections, and those virtues and graces, which can alone render us capable of entering into this region of eternal bliss. For Revelation would in vain present this heavenly world to us, if it did not teach us how we might be fit to share in its pure and everlasting joys. It does this most abundantly. By its divine aid our minds may be adorned with all moral amiableness and goodness; we may be rich in all excellencies and graces; we may be thoroughly furnished unto all good works, and may go on unto perfection. So that we are not only by this means fitted for the happiness of heaven, but for its progressive increase through endless ages.

Is not, then, the Gospel of Christ an infinite blessing? We must all acknowledge it to be so, who acknowledge its divine truth. And, this is set forth in a manner most admirably calculated to carry conviction to every "honest and good heart." It is seen in the striking coincidence or agree-

ment between the history of Christ, and the prophecies relating to him contained in the Old Testament ; in his most excellent and transcendently perfect character ; in his wonderful works, receiving from that character the most sacred voucher, and the strongest confirmation ; in his sublime doctrines, and his pure, benignant, and heavenly precepts, bearing the impress of divinity, and thus testifying that their origin is divine ; in the rapid and early spread of the Gospel, notwithstanding the most powerful and determined opposition against it from a hostile world ; in the heavenly spirit which it breathes, and the heavenly destiny to which it points ; and, finally, in the noble sacrifice of the great Christian Teacher for the salvation of mankind ; at once testifying his sincerity as a divinely commissioned Messenger, and exhibiting the purest example of virtue that ever was offered to view. The Gospel is true, therefore. And as it is an infinite blessing, founded on divine truth, every one that is wise will be as anxious to obtain it as the man who found the treasure in the field, and sold all that he had that he might purchase that field, and secure the inestimable prize which it contained.

With what propriety and force, then, does the Apostle Paul say, "What things were gain to me, these I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord : for whom I have suffered the loss of all things, and do count them but dung that I may win Christ." How worthily does the Apostle here speak ! And so "this parable," as *Livermore* says, "shews the preciousness of the Gospel, and the efforts and sacrifices worthy to be made in securing it. Worldly gratifications, sensual indulgences, cherished schemes of ambition, ease, and riches, and reputation, all that men have and love, they should be willing to relinquish for this inexhaustible and eternal treasure. Jesus even required that a man should give up father and mother, brother and sister, wife and children, houses and lands, yea, and his own life also, if need be, to become his true disciple. But this self-denying spirit is its own exceeding great reward, and compensates for all losses. Think what a wretched state you would be in, if every thing respecting Christ and Christianity were in a moment blotted from your minds ! As in that case you would be miserable in the extreme, so are you, or ought to be, with your present glorious privileges and blessings, happy beyond expression. "Blessed are the eyes that see the things that ye see," said Jesus to his disciples

then surrounding him, and his words are justly applicable to all his disciples in all ages of the world. For with the immense and inexhaustible treasure which they possess, they are blessed indeed; and they may rejoice with joy unspeakable, and full of glory.

(Lecture IV. to be concluded in our next No.)

WORK - A - DAY HYMNS.

No. I.

(BY JOSEPH DARE, AUTHOR OF THE GARLAND OF GRATITUDE, ETC.)

UP and on! tire not nor fear!
 Hope, take heart, and persevere,
 All are useful in their sphere,
 All can aid humanity.
 Sun, and star, and glow-worm's light,
 Cheer the day, or soothe the night,
 And one little flower makes bright
 Spots of wild sterility.

Would ye know the coming age?
 In the present view the page;
Now the future must presage;
 Guard and guide its infancy.
 Sire! thy son shall image thee;
 Son! thy sire shall cease to be,
 Maid and Mother! unto ye
 Heaven confides futurity.

If the "good time" is to come,
 Peace and plenty bless each home,
 And the waste a garden bloom,
 Our own hands must plant the flowers:
 Men must reap that which they sow,
 Figs on thistles may not grow,
 Fountains pure, bid pure streams flow,
 Love and labour bless all hours.

Up and on! to each his part,
 Tongue, or pen, or head, or heart,
 Share or shuttle, mine or mart,
 All have fitting agency.
 Up and on! tire not, nor fear,
 Each is useful in his sphere,
 Hope, take heart, and persevere,
 All can aid humanity.

NATURAL THEOLOGY.

No. VIII.

THE DIVINE UNITY.

POLYTHEISM was, in all probability, the earliest form of Natural Religion. So unlike in external appearance are man and the serpent, the bird and the fish, the quadruped and the vegetable, the oak and the rock, our earth and the moon, that it seems almost impossible for those who dwelt in the infancy of reason and the childhood of intelligence, to have refrained from referring each of them to a different Creator. It must have appeared to them much more probable, that so many species of unressembling and apparently unconnected and independent existences, were the workmanship of as many independent minds. Hence one is not surprised to learn, that the God who ruled the sea was supposed to have been impotent in the concerns of the land, nor that the presiding divinity of the mountain could afford no protection to the inhabitants of the vale. In process of centuries, however, men would begin to discover, that there was not the complete isolation of each thing in the universe from every other, which their ancestors had rudely imagined; but, that on the contrary, mutual relationship and dependences existed even between the nearest and the most remote. It would be further perceived, as multitudes of observations were made and recorded, and as the concealed structure especially of living beings was patiently investigated, that each class of objects was formed upon the *same general plan*; that however diverse their exteriors, their interiors bore testimony that there existed a pre-conceived model, after which, or with reference to which, each of them was fashioned. It might be a slow, but it would ultimately become an unavoidable inference, that the assumption of various creative minds, had its origin merely in a superficial view of the world and its inhabitants; and that the greater probability was that He who framed one portion of the universe framed the entire universe. By such a process might men, guided by their reason alone, arrive at the great truth of the **DIVINE UNITY**; a truth to which every new discovery in science now yields additional evidence, and to which the lapse of ages and the progress of our race is destined to impart ever-increasing confirmation.

When we have examined the structure of a single man, and made but a slight acquaintance with the osseous, the

muscular, the nervous, the digestive, the respiratory, and the circulatory systems, with their various functions and uses; and then proceed to make a similar investigation into the structure of any other class of animals, so many are the resemblances, so numerous are the analogies which present themselves, that we cannot help arriving at the conclusion, that the same intelligence which formed the human, formed every other tribe of animated beings. Between us and the quadrupeds this similarity of internal conformation is exceedingly remarkable and readily perceptible; so is it between quadrupeds and birds, making transition through the bat, which seems to possess some of the qualities of both; so is it between the birds and the fishes, where the flying fish again forms a kind of connecting link; so is it between fishes and reptiles, where the eel and the snake approach to unite the two divisions; so is it again between reptiles and insects. As little can we doubt that the same Mind which formed one tree, say the oak which has braved the winters of centuries, has also made every species of vegetable, even to the lichen, which, adding beauty to desolation, covers with its rainbow garment, the arid and naked rock; all of them, however unlike each other they may appear to the careless and uninquisitive eye, are fashioned, nourished, preserved, and governed by the same great principles. It is true that in both animals and plants we discern what at first sight might be deemed departures from the leading idea, but these seeming aberrations are but *modifications of the original plan* in obedience to altered circumstances. When we now consider how indispensable plants are to the support of animal life; that they contain within themselves, as in storehouses, all those ingredients, which, acted upon by the mysterious chemistry of the digestive powers, go to repair the waste of bone, and muscle, and nerve, and skin, and horn, and feathers, and talon, and hair; we arrive at the further conclusion that the same Being who gave vegetables their various qualities, also gave animals their various qualities. The adaptation of the one to the necessities and nature of the other, is sufficient proof that they both emanated from the same Mind. They were evidently made for each other, which might not have been the case had they been made by different beings.

So exquisitely are the properties of light adapted to the structure of the eye, not in human beings only but in all other creatures that possess the capability of vision, then be

must have his understanding darkened indeed, who does not perceive that the Author of the organ was also the Author of the element which is needful to its action. But the necessity of light to the health, the perfection, nay the existence of both animal and vegetable life, is not less indispensable nor less obvious; and equal is the value of the Atmosphere to all living things, for from it every creature that breathes selects the oxygen which imparts vitality to its blood, and from it every thing that merely grows absorbs the carbon of which its solid parts are chiefly composed. In fact, every thing is dependent upon and adapted to every other; animals, and vegetables, and minerals, land and sea, earth and sky, the world and the sun; every thing was made for every other; and the conclusion is irresistible, that not many Intelligences, many Minds and many Creators, each contrived and executed a different division of the Universe; but that he who designed one, designed all; he who planned one, planned all; he who imparted its qualities to one, imparted their qualities to all; and the entire Universe is the work of *one* Intelligence, *one* Mind, *one* Creator.

The same *uniformity of plan* which was observed on our own globe also maintains among the heavenly bodies. We are necessarily best acquainted with those which belong to our own solar system, and the analogies subsisting among these is exceedingly remarkable. All of them possess spheroidal shapes, that is, are flattened at their poles and bulge at their equators. All of them are solid bodies. All of them revolve annually around the sun, though their individual years are of different durations. All of them have diurnal revolutions on their own axes, though some of their days are longer and some shorter than ours. All of them are opaque bodies, and derive from the sun the reflected radiance by which they are made visible to our eyes or instruments. All of them are connected with the sun and with each other, by the common principle of gravitation. All of them are diversified with hills and valleys, have their surfaces varied by depressions and elevations; mountains have been observed, and the heights of some of them measured. not only in the Moon, but in Mercury, Venus, and others. All are gifted with light, and heat, and varieties of colour upon their surfaces, and these blessings and beauties derivable from the same material source as with us. Many of them are admitted to be compassed by atmospheres, even as our earth is; these have already been detected as pertaining

to Venus, Mars, to some of the Asteroids, and to some of Jupiter's Satellites; and respecting the still disputed point whether one surrounds the Moon, Schröter gives his voice in the affirmative. The atmosphere of Mars is not only exceedingly dense, but great masses of clouds have been seen floating in it, the surface of this planet has been found to be divided into land and water, and even the existence of ice has been detected at its poles, which dissolves as the summer approaches, thus also demonstrating the recurrence of the varied seasons. Astonished and delighted at these numerous similarities among bodies so vast and so remote, we embrace with gladness the conviction, that they are all to be traced to the wisdom and the power of but *one* beneficent Author, to whose mind and hand we by the like reasoning, ascribe all the other worlds and suns and systems which crowd the universe.

To what valuable conclusion are we conducted by this review? To this one, that the *unity* of purpose, of end, of aim, of plan, establish the *unity* of Him who planned, aimed, and purposed; that but a *single Mind* created all things and sustains them. Dr. Paley seems to have made an unworthy concession to popular prejudice, when, concluding his chapter on this subject, he adds, "Certain, however it is, that the whole argument for the Divine Unity goes no farther than to a *unity of counsel*." If it go no farther than this, we freely admit that it is utterly valueless. If different minds *may* have taken part in creation, merely agreeing beforehand that the various things they made should be so adapted to each other as we have found them to be; then one mind may have made our earth and its inhabitants, another a second planet and its occupants, and so the universe may be the united effect of millions upon millions of Creators. Does Nature thus inculcate Polytheism? is she thus silent respecting a single Cause? does she leave us dumb and helpless in the presence of the worshipper of Gods many and Lords many? In arguing with the Hindoo, when we point out to him the unity of design and contrivance above and beneath and around us, and urge it against his notion of three hundred and thirty millions of Deities; and he replies, "Your whole argument goes no further than to establish a *unity of counsel* among the divine multitudes whom I adore," are we left speechless and without an answer? Yet, in such a position are we inevitably placed by Paley's assertion. Much more to be valued and embraced is one of the great philoso-

phical principles of Sir Isaac Newton, that "where one cause is sufficient to account for an effect, no more are to be admitted." This principle has been systematically and abundantly applied in the domain of physical science; and it has not only never misled its wielders, but it has conducted us to the sublime truths, in astronomy especially, to which we have attained. It comes, therefore, to us recommended by the correctness and magnificence of the results to which it has already led. *One Being*, infinite in wisdom, in power, and in goodness,—one Cause of such a character was sufficient for the creation of this globe with all its denizens, of the other planets, of the sun, of the milky way, of the other firmaments, of the universe. According to the rules of the highest philosophy, the existence of no second such being can be admitted. Nature, then, interpreted by Reason, teaches us the Divine Unity, *that the Creator is a single Mind*, THAT GOD IS ONE PERSON.

C. Y. M.

REVIEW.

The Prose Works of Henry Ware, Jun., D.D. Edited by the Rev. Chandler Robins, Boston, U.S. London, Belfast, Simms and McIntyre, 8vo., pp. 752.

THIS is one of the cheapest and best books ever presented to the public. In its American form it was the offering of his sometime Colleague in the Christian Ministry to the memory of his Coadjutor, the most sacred and acceptable that could have been given. The sainted Author "rests from his labours," but his works survive and bear testimony to his faithful, indefatigable, Christian efforts. In its reprinted shape it is the spirited attempt of the publishers of Channing's and of Dewey's works, to place by their side the worthiest of their contemporaries. Most acceptable is it to us, and to all who value purity of purpose, clearness of thought, the simplicity of godliness, the principles and practice and spirit of the unperverted Gospel of Christ.

Henry Ware's name has long been as a household word among our denomination, and this volume will tend to make it even more so. Here we have the publication which to so many has aforesaid given pleasure and instruction, "The Recollections of Jotham Anderson." Here also those "Sermons on the character and offices of Christ," which in other forms have already imparted to numerous individuals

clear and Scriptural views on the important subjects on which they treat. Here, too that "Formation of the Christian character" whose perusal has aided numbers in their struggles against Sin, their endeavours after moral and spiritual improvement; which has stimulated their aspirations for holy and godly living, pointed the path to Heaven, and strengthened and impelled to its undeviating onward footstep. Those who wish to learn "How to spend a Day" may here find the knowledge. Those who desire to discover the best method of "How to spend Holy Time," will here see it clearly marked. The friends of Temperance and Peace will here find those mighty themes treated in the true spirit of Christian earnestness and benevolence, whilst the "Importance of Principle in Religion" and "The Faith once delivered to the Saints" are explained and vindicated with the power and clearness of a mind which saw how indissoluble the connection between faith and practice, principle and morality.

Henry Ware possessed a devout, earnest, spiritual mind, because a Christian mind. There were no intuitions with him. The Great Father he revered, obeyed, loved, was ever before him, in his thoughts always. Christ Jesus the Lord he knew, he felt was the Way, the Truth and the Life. Principle, religious principle he believed to be the foundation of all righteous practice. His Works are a reflex of his thoughts principles, spirit, life. Enlightened, benevolent, practical, pure are his teachings. In plain ungarished, simple, pellucid phrase are his thoughts expressed. There are no refinements and mysticisms of a philosophy falsely so called in these pages. To bring men to Christ as the light, the hope, the salvation of the world, was the aim of his Ministry. After no crude theories did he wander, bewildering the minds both of hearer and of speaker. He knew in whom he believed. He saw in bypast history the inadequacy of Reason as the Guide of humanity. He saw the vanity and earthliness of the thousand systems of Philosophy ever and anon so vauntingly put forth to supersede Christian lore. He believed Christian to be the highest style of man. His life beautifully, persuasively, affectingly portrayed his inward, soul-sustaining Christian principles. In labours most abundant for human well being, all were prompted, all upheld by Christian principle. He would win souls to Christ, for thereby he knew, he felt they would be enlightened, pure, happy, perfect. Sickness kept

man not from labour. He still kept toiling on. In life, in death, he kept the faith, fervent in spirit, serving the Lord.

There is one omission in this volume, essential to the thorough knowledge and appreciation of the character and labours of Henry Ware. No pleading for the Slave appears. The down-trodden and oppressed he would have lifted up and made free, and with pen and tongue he aimed to accomplish these Christian purposes. Some record of those labours should have been registered in this volume. Rich it, however, in matter. There are forty-eight sermons on the most solemn and life-stirring themes which man can ponder. For no one can we offer a purer or better wish, than that by the perusal of this volume they may imbibe the spirit, embrace the principles, live the life of Henry Ware.

REGISTER,

RELIGIOUS AND PHILANTHROPIC.

OCTOBER 1, 1849.

MEETING AT BARNARD CASTLE AND CATTERICK.—In the Fourth Report of the Committee of the Newcastle and North of England Unitarian Christian Tract and Missionary Society, read and approved at the Anniversary held at Newcastle, June 17, 1849, it was observed, noticing the Quarterly Meetings of the Society, "In connection with the Missionary plans which have been suggested, the transference of these Quarterly Meetings to other portions of the District contemplated in the sphere of the Society's operations, would seem desirable. By holding them in different places, points of union might be formed, from which useful influences might radiate to surrounding spots, and conjoint efforts be thereby matured and carried out more readily, than by their repetition, with the celebration of the anniversary, at one town only. The coming year may probably witness arrangements of this nature, which may happily be conducive to more extensive good."

The Committee, in accordance with these views, at their first meeting, subsequently to the Anniversary, fixed the Fifteenth Quarterly Meeting to be held at Barnard Castle, Durham, on Sunday, August 26, and thence by adjournment at Catterick, near Richmond, Yorkshire, on Tuesday, August 28, in Commemoration of the sacrifices and labours of the Rev. Theophilus Lindsey, for Christian liberty, freedom, righteousness, and benevolence. Circulars were addressed to the various correspondents of the Association, as well as to other friends in Yorkshire, and further publicity given to the same by notice in our pages, and likewise in the *Inquirer*. Many replies expressive of warm concurrence in the objects contemplated, and regretting their inability to attend the Meeting through *inactivity of causes*.

On Sunday, August 26, religious worship was conducted, Morning and Evening, by Mr. Harris in the Meeting House of the Christian Brethren at Barnard Castle. The attendance was not so numerous as had been hoped. The sickness existing in the town, School sermons at other places of worship, with similar obstacles in others again, doubtless kept many away from the meetings, but both friends and strangers present were deeply attentive, and it is believed much good was the result. Collections were made in behalf of the Missionary Society. On Sunday afternoon the friends assembled in the Meeting House to a frugal Repast. Between twenty and thirty persons were present. Prayer was offered before dinner by Mr. Harris, and at its close thanksgiving. On the motion of Mr. Brown of Barnard Castle, Mr. Revely, of Newcastle-upon-Tyne, was afterwards called to preside. Mr. Harris, as the Secretary of the Association, noticing, in some introductory remarks, the uncertainty of life as a motive to earnest and persevering labour, passing an eulogy on the untiring efforts for the instruction of the young, of the Rev. Samuel Wood, of London, of whose death he had been informed, since the morning worship, by letter from the Rev. B. Carpenter, of Nottingham, and urging that and other instances of mortality occurring around them, as strong incentives to self preparation, watchfulness, and Christian activity, proceeded to read the Minutes of the Fourteenth Quarterly Meeting, held in Newcastle, May 23, with the subsequent proceedings of the Association and Committee in reference to Missionary plans. Mr. Brown then addressed the meeting and moved "That the Minutes be confirmed and approved." Mr. Gunson seconded the resolution, and both, with the following individuals, Messrs. Joseph Lee, Archibald Elliott, William Elliott, Stephen Kirtley, and John Carr, spoke in warm approval of Missionary plans and the proceedings of the Committee and Association, expressing their desire to contribute, both by personal labour and pecuniary support to carry out the objects of the Society. Much interesting information was given in the course of the afternoon, of a highly useful and suggestive character, and the bonds of Christian fellowship were drawn more closely together.

On Monday, the friends from Newcastle, who had attended the meeting on Sunday, were joined by the Rev. J. H. Ryland, of Bradford, who had kindly preached in Hanover Square Chapel for Mr. Harris the preceding day. Together they visited scenes impressed by the Infinite Spirit of beauty, marked by the buildings of other days, castle and shrine, celebrated in prose and song, the fanes of Heathen deities, the dwellings of fabled elves, rich now as of yore in loveliness, and vocal with manifestations that the former days were *not* better than these. Towards evening they were in readiness at the Catterick Bridge Station to receive their venerable friend the Rev. William Turner and his Daughter, and then repaired to the Village, at which, on the following day, they purposed to commemorate the virtues and sacrifices of the Christian Confessor who long years ago had there his dwelling place. That evening will not speedily be forgotten by those who enjoyed its Christian converse, its moonlight peacefulness.

Tuesday, August 28, opened in unclouded brightness. The party at Catterick were early on foot to meet their friends at the somewhat distant Station, who were expected to arrive by train from Newcastle, Gateshead, Sunderland, Stockton, Darlington, Malton,

and thence proceed to Richmond to breakfast. Warm greetings and ratulations were interchanged on arrival thither, and about half-past eight the numerous party, nearly seventy, male and female, occupied the tables set out for their accommodation in two rooms at the Richmond terminus. Nearly all the company afterwards ascended the hill to view the ruins of the Castle, and Keep, and the extensive and beautiful prospect of wood and vale, which is commanded thence; in the far distance, the venerable towers of the noble Minster of York, and the curiously shaped Roseberry Topping, and nearer, the river Swale, in its tortuous course, gliding softly, now by the Abbey ruin, the luxuriant corn field, the verdant meadow, the cottage allotment variegated ground. The residence of the Author of "The Confessional," Archdeacon Blackburne, was not forgotten in the survey, nor the fact that by the wooded banks of the Swale, onward to the ruins of Easeby Abbey, which the party afterwards traversed, other friends of Christian truth and righteousness had aforetime walked. More than probable that hither also Dr. Priestley, the Rev. W. Turner, of Wakefield, and Mr. Lindsey had bent their steps in the old time, discoursing on themes which led to the sacrifices those now passing on that pathway had assembled to commemorate. Midst such scenes, high and holy thoughts are ever congenial, ever welcome. It may be that such originally prompted the planting in these localities the Shrine of thanksgiving, the Altar of Prayer. More fitting spots could not have been selected wherefrom to offer up adoration to the Author of Nature, the Giver of every good and perfect gift.

From Easeby Abbey, the party went forward to Catterick; and at half-past twelve, gathered with many persons from the Village, and other friends from Richmond, Ingleton, Gilling, Skeeby, Leyburn, Wensleydale, Barnard Castle, &c., to the Hall recently erected by the members of a Benefit Society. It was filled. Hymns had been printed for the occasion, and the religious service commenced by Mr. Brown of Barnard Castle giving out that composed by the late William Roscoe, Esq., of Liverpool, beginning

"Let one loud song of praise arise
To God whose goodness ceaseless flows."

The Rev. William Turner, for nearly sixty years the Minister of Hanover Square Chapel, Newcastle-upon-Tyne, now usually resident at Manchester, offered up the devotions of the Congregation. Dr. Bowring's Hymn

"In the cross of Christ I glory
Towering o'er the wrecks of time."

was then sung by the assembly, after which Mr. Harris preached from Psalm cxii, 6, 7, and Revelation xiv. 12, 13, on adherence to Religious Principle the obligation and blessedness of Man, illustrating its truthfulness by the narration of the sacrifices, and labours, and life of the venerated Theophilus Lindsey. At the close of the discourse, Mr. Harris said he held in his hand a manuscript Prayer written by Mr. Lindsey in 1781, none could be more appropriate to the occasion of this meeting, and together they would offer it up to the throne of Grace, verifying thus in their own personal experience the truth of that Scripture "He being dead yet speaketh." The whole audience joined with manifest fervour in its petitions.

Dr. Bowring's beautiful lines, responsive to the discourse which had been delivered, and the object of the meeting, were then read by Mr. Harris.

HYMN III.

Earth's transitory things decay.
 Its pomps, its pleasures pass away ;
 But the sweet memory of the good
 Survives in the vicissitude.
 As midst the ever-rolling sea,
 The eternal isles established be,
 'Gainst which the surges of the main,
 Fret, dash, and break themselves in vain :—
 As, in the heavens, the urns divine,
 Of golden light for ever shine ;
 Though clouds may darken, storms may rage,
 They still shine on from age to age :—
 So through the ocean-tide of years,
 The memory of the just appears ;
 So through the tempest and the gloom,
 The good man's virtues light the tomb.
 Happy the virtuous ! come what may,
 Though heaven dissolve, and earth decay ;
 Happy the righteous man ! for he
 Belongs to Immortality.

Benediction closed the religious Service. Copies of "A Farewell Address to the Parishioners of Catterick, by the Rev. Theophilus Lindsey, M. A." first printed 1778, reprinted for this Commemoration Meeting, with a sketch of Mr. Lindsey's life subjoined, were distributed at the door, and afterwards left from house to house throughout the Village, or given to friends for wider circulation. 600 copies were thus spread abroad.

The friends from distant places dispersed through the Village, visiting the Church so long the scene of Mr. Lindsey's labours, and other objects of interest, whilst the Hall was preparing for the Social Repast. At half-past two o'clock, fully one hundred friends assembled again, Mr. Harris as Chairman invoking the Divine Blessing before dinner, and afterwards, the company joined in singing the Rev. J. R. Wreford's hymn

"While here we meet with glad accord,
 And greetings warm and kind are given ;
 We pause amid our joy, O Lord !
 And lift our grateful souls to Heaven."

The Chairman in introducing the first sentiment "*The Memory of Theophilus Lindsey; fragrant as Sharon's rose, the remembrance of his sacrifices for Christian truth is sweet even to death,*" expressed his pleasure at the number of friends whom he saw around him. Their assembling on this occasion gave proof that the principles for which painful sacrifices had been made in past times, were dear to the hearts of the living. Their meeting brought forcibly to his mind the contrast between the times in which Mr. Lindsey lived and their own. His difficulties were greater as the law then stood, than similar sacrifices would entail on conscientious dissidence now. When that

le Confessor seceded from the Established church, no Dis-
Minister, no Schoolmaster even could exercise his respec-
tions unless he subscribed to the Thirty-nine Articles¹
grant violation of religious liberty was not repealed till
rs after Mr. Lindsey's resignation, 1788. It had been made
he preliminaries to secure the benefits of the Toleration
sed in the reign of William the Third; toleration, a word
ould be expunged from the dictionary of any truly civi-
d Christian people. Nor was this the only mark of intole-
that Act, for by its provisions adherents to the church of
nd impugnors of the doctrine of the Trinity, were alike ex-
rom its privileges. Nor was that exclusion merely a dead
The impugnement specified, entailed on conviction confisca-
property, incapacity of receiving legacy, imprisonment;
of the Scottish Parliament going further in its bigotry, and
ing death as the statutory penalty. Under its provisions Paul
ad, a student at the University of Edinburgh, was indicted and
ed. Strenuous exertions were put forth by the philosopher
, John Locke, to save the jeopardized life; it was under-
oyal clemency desired to spare, would the clergy of that city
ition in behalf of mercy; on the contrary, they preached
yed for cutting him off, and the youth was hanged because in
ie had defended the Unity of God. These Acts were unre-
ill 1813. In 1774, therefore, Mr Lindsey could not legally
the worship of the One true God the Father. Difficulties
own in the way of licensing the Room in Essex House, and
overmastered by the energy of Mr Lee, the Solicitor-Gene-
other friends, and promise of license obtained, it was opened
it. Happily the times now passing were brighter far, and
shame would be theirs if duty to God and man were not
y fulfilled. There was present among them that day one
the prophet of old might be said to stand between the dead
living, connecting the present with the past, and almost
them in the immediate presence of him whose memory they
embled to honour. He need not say he alluded to the venera-
d on his right, the Rev. William Turner. Mr. Turner,
ident in his father's house at Wakefield, assisted in recei-
: and Mrs. Lindsey on the day after their departure from
k, and now after a lapse of nearly seventy-six years, he had
th them to Catterick, to pay his tribute of homage to Mr.
's memory.

lev. William Turner said, Our esteemed friend, the Presi-
thrown upon me a duty, which in itself is very gratifying,
ve only to regret that I shall not be able, not being in the
speaking extempore, to discharge it as I could wish. He
ly said that I was personally concerned with Mr. Lindsey's
n in my father's house on the day subsequent to his leaving
lence in this place. Mr. Lindsey and his good Lady, with
arrison, afterwards Mrs. Cappe of York came to Wakefield
of Bedale from Catterick. I remember my father being
arly struck with the circumstance of Mr. Lindsey's reisi-
and also much gratified, because he was conscious that it
tly, considerably, owing to his and Dr. Priestley's energetic
that Mr. Lindsey had been led to pay such attention to the
'inquiry which induced him to throw off the doctrines of

the Church of England, and resign his Living, and make so completely his important and conscientious sacrifice. I was then myself only twelve years of age, but I can distinctly remember the circumstances; although of course I was not capable of judging of the grounds on which he had been led to make this great sacrifice. After a few comfortable and edifying days spent in my father's house, Mr. Lindsey proceeded onward to London, where in the next year Divine Worship was begun in Essex House. He commenced with what might be called a small chamber Congregation, which afterwards became considerable; and he lived long and happily, continuing to increase the number of his flock, and was held in reverence and respect to a very advanced age. We probably most of us know how he proved to be a very important instrument of teaching and spreading the Unitarian doctrine, and making Unitarian worship more regularly attended to throughout the country.

The Chairman in brief terms adverting to noble hearted men, who likeminded with Mr. Lindsey obeyed God rather than human creeds and bidding, next gave, "*The Glorious Two Thousand; the venerated forefathers of Protestant Nonconformity in England.*"

The Rev. M. C. Frankland of Malton, felt the honour of being asked to recal to the remembrance of this Meeting the virtues of those high souled men. Many of them, all of them probably, had heard of this glorious Two Thousand. In 1662 the Act of Uniformity passed. Amongst its clauses were injunctions to all Ministers to use one course of discipline, no extempore prayer in public Worship, to assent publicly twice a year to the Articles and Liturgy, to receive ordination from a Bishop, if not already ordained, and to express abhorrence of that doctrine that subjects under any circumstances of provocation may lawfully take up arms against their Sovereign. Rather than submit to this yoke, against their consciences, two thousand of the most upright, earnest, and virtuous men in England, withdrew, gave up their Livings, showed that they feared God rather than man. For this regard to their conscience and their God, for this regard to a higher law than a man-made Act of Parliament, we revere and honour their memories. The result was, that especially in the large Towns many of their Congregations left with them. What then did this heartless Parliament and pleasure loving King do? They passed a law, the Five Mile Act, to prohibit any of these Ministers going within five miles of a Corporate Town, and to put down all religious assemblies consisting of more than seven persons, in any other than the Established Church, also another, the Conventicle Act. Did that deter them? No, they obeyed God, they yielded not their right, they gathered together a few here and there. By degrees the severity of the laws was abated, and many of the Presbyterian Chapels which now exist were built. These excellent men refused to subscribe to Creeds of man's devising, the Bible only was their faith. He called upon the company now assembled to do honour to the memory of the Two Thousand, not because they were Unitarians, many, most of them were not so, but because they were faithful to God and their own consciences. We were not called upon in our day and generation, to make the same sacrifices, but every age had duties and demands of its own, and they would best do honour to the memory of the virtuous dead, by shrinking from no difficulties or sacrifices in asserting the sacred rights of conscience, but by girding up their loins and manfully bearing witness to the truth.

The Chairman observed the next sentiment related to Dr. Joseph Priestley, that noble minded man, "Patriot, Saint, and Sage," whose regard for Christian truth could not be stifled even by the troubles brought upon him by the cruel and flagitious riots of Birmingham. He was the friend of Lindsey, the friend of man. His sacrifices also, those riots by which Christian truth and freedom were sought to be suppressed, the subsequent exile occasioned by the virulence of the ignorant and superstitious, were indeed overruled, for good, for they excited attention to the principles defamed and persecuted, and spread through both hemispheres their knowledge and adoption. There was one in the room whose Grandfather had his property destroyed in those riots, and who would not in his lifetime, have his houses rebuilt, in order that their ruins might be a memento to all passers by that bigotry had been there. That friend also bore the name of another honoured Philanthropist John Howard, whose principles and deeds for the outcast and prisoner were dear to their hearts, the exposers of the iniquities of our Jails, the errors of our Penal discipline. That friend had met with them to do honour to Lindsey's memory, and would now respond to the sentiment of reverence for kindred excellence. "The memory of Joseph Priestley, the friend of Lindsey, the friend of Man."

The Rev. John Howard Ryland of Bradford, spoke to the following effect:—

I scarcely know, Sir, how to answer to your call in connection with the names you have just mentioned. And it must be some apology if the fulness of our thoughts and feelings amid surrounding scenes and on the present occasion, renders us slow of speech and ineloquent.

Some of us, by your excellent arrangements, have during the last day or two visited the birth-place of Wycliffe, and traversed the scenes consecrated by the labours of Bernard Gilpin; and now we are assembled, within sight of his very church, to honour the memory of one, who, I feel convinced, will one day be reckoned among the "morning stars" of the Church of *England's* Reformation. With his name you have naturally connected another, a great and distinguished name; and you have done me the honour to mention the share which some of my forefathers had in the suffering which contributed to render his name illustrious. That suffering, is as a household word and scene with many of us at Birmingham. It is most delightful and instructive, Sir, to dwell upon the memory of departed friends. It lifts us up from our daily care, into that higher life into which we believe they have entered. It is especially instructive, and I may say inspiring, if our friends have also been distinguished for eminent services to mankind.

In speaking of Dr. Priestley I cannot do better than follow the example you set us in your sketch of Mr. Lindsey this morning; and I shall do so chiefly as illustrative of his most remarkable characteristics. He was born, as the most of us are aware, near Birstal, in the heart of the West Riding. Two things, the one distinguishing his childhood, the other his youth, immediately strike us as illustrative of the whole man: I mean, the deep religious sentiment, (and never for a moment let this be forgotten in any attempted estimate of Dr. Priestley,) the deep religious sentiment, with which maternal, or next to maternal, anxiety imbued his mind: and next, the ardour with which as a student he engaged in the

pursuit of knowledge. Never be these two things separated in our idea. More especially does one thing strike me in his early devotion to Scriptural inquiries; and be it ever remembered that these were the very chief and foremost of his care through life. Even as a youth at College he had arrived at conclusions on the meaning of certain Scriptural language,* in which lies the very heart of our controversy, which even now though some of the most learned of us may discern, yet we very seldom declare it.

What strikes us most in the early settlements of Dr. Priestley, is the contentedness and zeal with which he engaged in the humble duties of such situations as Needham Market in Suffolk, and Nantwich in Cheshire, as though quite satisfied though they should prove his ultimate lot in life. This is an un doubted sign of a great mind. He was still indefatigable in the pursuit of knowledge, and let us note the method of his diligence:—a constant union of uniformity with variety, which is so striking a characteristic of the great works of God. But other situations were in reserve for him. He became a Tutor in the Warrington Academy: and here he enjoyed one of the best of God's gifts to us, the society of wise and good and highly gifted men. And I may say with truth that the men whom he now met, have not yet had justice done to them by their country; men like Enfield, George Walker, Gilbert Wakefield, and Dr. John Taylor are worthy of any society, and the time will come when they will take more conspicuous place; the name of Barbauld indeed is already one of national fame. At Warrington, Dr. Priestley's pursuit of knowledge was greatly extended; and from Warrington he went to Leeds; whence it was that in company with Mr. Turner of Wakefield, he paid that visit to Archdeacon Blackburne at Richmond, which formed his introduction to the venerated subject of our commemoration to day, as just now related by our venerable friend at the head of the table, who so appropriately introduced our service of the Morning, and whom I rejoice to have seen in his own place of Newcastle, from which his name should never be dis severed. At Leeds perhaps was chiefly laid the foundation of Dr. Priestley's philosophical pursuits and discoveries, and hence he removed into his situation in connection with Earl Shelburne, afterwards Marquis of Lansdowne. One only remark I wish to make here. It is a reflection of Dr. Priestley's own:—That though he received the utmost attention, and in connection with this particular family every transaction was marked by exact and high minded liberality and honour, yet he left it with no prepossession in favour of the high places of the earth; a reflection which may well assure us, that true happiness abides in the quiet vale. It was however during his connection with Earl Shelburne, that his frequent residence in London enabled him to be of eminent service to his friend Mr. Lindsey, in preparing the way for the opening of Essex House as his Chapel. From Lord Shelburne's he removed to Birmingham, as a residence favourable to his scientific pursuits; and very shortly afterwards the Pastorship of the New Meeting House becoming vacant, he was invited to take it. Of the well known event which marked his residence there I need not speak; to Dr. Priestley, it was the occasion of a still higher spiritual life, in accordance with a law of that Providence whose hand he constantly

* Doctrine of Remission, &c.

wledged; to the times, I will say, rather than to our country, race, because things are now changed. And now, Mr. Lindell established, in London, was enabled to aid and solace his, as that friend had before aided him. I shall not dwell on Dr. ley's retirement to America, where his own and Mr. Lindsey's efforts had already given great impulse to the Unitarian views have since prevailed. We know that he preceded his friend, not say, in falling asleep, for awhile, as he deemed our death but in passing to that higher life, to which we believe the faithful is immediately called.

I rejoice that we are met this day to celebrate, not so much trinal conclusions of departed worthies, as the moral qualities led them to avow those conclusions. I was glad to hear the sentiment expressed by the Speaker who immediately preceded indeed it has been the very key-note of our assembly. I controlled my own mind in resolving to attend it. The moral of integrity, of honesty, of keeping a conscience void of offence towards God as well as man; this is a quality which is very needed; most strange is it that men can be honest in their intercourse with each other, and not in the very temple of God. Had men but this common honesty in Religion as well as in life. Religion is not religion without it), I am quite sure that Truth would be very multitudinously the gainer. I believe there is a deal of false liberality amongst us, on this subject. We praise several Churchmen too much. We say he is too good for his health. I believe we are quite wrong in this. *He is not too good for* as he continues in it. Shall I turn to the man and welcome who assures me virtually or explicitly that he is with me, and continues where he is? No: instinctive Christian virtue shrinks from such dishonour.

Turn to the man who sincerely believes a creed wide as the pole and from my own, and greet him rather, on the common but ground of a holy Christian integrity and allegiance to God. Ryland was here interrupted by one or two speakers, the man having interposed, he proceeded]. Sir, if I have said anything unbecoming of Christian truth and temper I am sorry for it. I am unconscious of having done so. I am insisting on the ancient claims of Christian integrity, and I have aimed to do so in apostolic and Christian spirit. There are one or two other things which I wish to say on this occasion, though I am sorry to lose the time of the meeting. It has been but too common, of late, to depreciate Dr. Priestley, simply because another sun has risen in the Western world. The comparison has not been legitimate and even where it has been so, we petty men have been unworthy to the appreciation. It ought not to be made but with a full consideration of the circumstances in which both of them were.

If I might attempt briefly and generally to mark the difference between them, I should say that Dr. Channing exemplified the *passive*, and Dr. Priestley the *active*, glory of Christianity. We that temperament, as dependent on health has a great deal to do with determining genius. I think this is evident in Dr. Channing's

Of weak health, he did not take much part in active movements, on the other hand he was the more open to delicate and deep impression. Dr. Priestley, of uniform health and equable temperament, was in labour more abundant, in every possible direc-

tion of his faculties. Dr. Channing sat, as it were, "apart, retired," on the lofty mount of religious meditation, and weighed all human interests in the balance of the sanctuary. Dr. Priestley engaged indefatigably in the wide field of those interests, and pursued every variety of knowledge, which has given him a lasting and universal fame. I almost hesitate, Sir, in saying what I do of these distinguished men, lest in speaking of one, I might seem to disparage the other. Most certain is it, that nothing could pain either more, than that the other should suffer for his gain. If Dr. Priestley were not Dr. Channing, as well as himself, it was that he had not another life-time. God does not so concentrate his gifts at our bidding; the ages of the life to come, alone can so make perfect.

Another remark I wish to make is this, I have alluded to good men in the Church. But I believe the *best* men never go into the Church at all. I have lately, Sir, had the great privilege of conversing for a few minutes with the most gifted man of our country, I mean the poet Wordsworth; and I have since heard that he was designed for the Church, but declined it on account of Subscription. Many of the best and most eminent of men might be mentioned, whose case was the same. We cannot fail to think on Milton; Hartley, the physician and metaphysical philosopher, was another instance; and among the legal faculty, the eminent and upright judge, Chief-Justice Eardley Wilmot, if my memory serve me rightly, felt the force of the objection either in his own case, or in that of one of his family. And we cannot wonder that the upright and religious mind should so act. It is one of the most painful subjects we have to think upon that so many men act differently; it continually lowers our ideas of human nature, and leads us to doubt the reality of goodness.

And now, Sir, I have only to apply the case of the venerated men, whom you have joined together in the sentiment entrusted to me, to our own. I am afraid we are very apt to adopt, morally, a tenet of some of our brethren to which we object doctrinally: the tenet, I mean, of *imputed* righteousness. We are very fond of living on the reputations of our distinguished predecessors. But what is the use of such meetings as these, unless they determine us with greater power, I do not say, to do *exactly* as the men we honour did, but to do what they, with their high qualities, would do, were they in our place: to obey the call of Providence in doing the work *now* to be done.

Unhappily Mr. Lindsey's noble example has not been followed in the Church as we might have expected, though one or two instances, on different grounds, have just now occurred. That work has not gone on. Though the Clergy, or some of them, profess to be *Apostolic*, they are evidently unprepared to be *martyrs*. Our hope at present is not so much in that quarter as in another. We, indeed, in this particular, should now insist upon something more than even Mr. Lindsey did. We honour him, we honour all, who so far as they had attained, who with the light which Providence had given them, *walked* in that light, *acted* on their rule. We know that there was a proposed, and an adopted, substitution of subscribing to the *Scriptures*, rather than to the Common Prayer. But *now*, I think, *we*, I am sure, I for one, should object, to subscribe to anything, however *true*, or venerable, or holy, at human bidding; we object to the *principle* of subscription. But to return and conclude. The work

to do, it appears to me, just now and just here perhaps in this county, lies among the masses of the People; the quarter where the Father of all alike has so often and so signally raised up some of his great designs. We are all aware of the multitudes, many, who have forsaken other religious communions. Here, is the call of Providence upon us. Here is the very voice of those who have the pure Gospel to confer: and great, very ill be our condemnation if we neglect it. I do not mean here to intrude in any way; but that we should be ever communicating, to assist, and co-operate. I rejoice, Sir, to see we are joined by the Christian Brethren on the present occasion and that they have borne their share in every part of our proceedings. I can only say, may we all be *Christian Brethren*. I am glad to hear it is your intention to find Missionary Ministers in this neighbourhood; it is our hope to do the same in the future. There is abundance of work around us: for the last year I have myself had a third service every Sunday (at Idle); at Manningley, and Pudsey there is the same need. Only on the 1st, I was called upon, in company with two or three others, to the last named place, where it may be remembered our friend, Mr. Turner, made his ordination vows; and where a Chapel of our own sort may again arise. These are some of the specimens of what is going on in most of the large manufacturing villages around us.

As I sit down I must mention one thing appropriate to the occasion on which I have spoken. Not very long ago, Mr. Mill, Minister to the Poor at Leeds, was called upon to give an address. Dr. Priestley, on the spot of his birth at Birstal; or, as he called the people said, 'to preach Dr. Priestley's funeral Sermon.' As five hundred people heard it, nor were they least interested by the narrative of his death:—a scene which it were useless to dwell upon in youth, in age, and in every period of

life. We conclude with hoping that on some future day, when some great advance in avowed Christian opinion shall have taken place, (and we ought confidently to expect such an event), we shall meet one another on that spot, as we have met to day on the occasion of Mr. Lindsey's sacrifice. We have need of such encouragement. In the midst of obstacles and difficulties like ours, we may not honestly anticipate our share, however humble, in the labours of our distinguished friends. Having contended for that for which we should not only be ready to die, but (and I am correct in putting it so) *by which we are also prepared to*

show that man who it was afterwards understood was Mr. Barber, the proprietor of an extensive boarding school at Catterick, said he had felt obliged to interrupt the last Speaker in his remarks on the members of the Church, for no person of good feeling would have charged them with hypocrisy and want of faith as he had done. Loud cries of "no," followed this statement. The Chairman said the statement was a perversion of Mr. Ryland's observation. He had those who were true to their inward convictions, whatever they clung to; he refused to honour those who, though members of the bread of the Church, disbelieved its doctrines, and in private contradicted what in public they professed. Every honest mind

must reprobate such tampering with conscience. Mr. Barber immediately, in other phrase, echoed these sentiments as his own. The Chairman then said: There is no question, then, between you and Mr. Ryland, you are at one on this point. Mr. Barber expressed a wish to say a few more words. He had been present during the Morning Service, and had listened with much pleasure to the admirable address of Mr. Harris. He had no hesitation to speak of it in these terms. As a literary composition it was truly excellent, but the views of Religion which were given in it, were unscriptural and false. This remark produced much disapprobation, though one elderly individual coincided in it, in great excitement calling out, "There's no Religion in this meeting." Mr. McKelvin of Newcastle, remarking, he could not characterize such language from a Stranger, addressing a Clergyman in reference to his instructions to his flock, as any thing but impudent and insulting. The Chairman interposed, reminding all parties, that this was not intended as a meeting for Controversial discussion on points of faith, it was a gathering of Christian friends, to do honour to the memory of the righteous dead, and for consultation on measures to spread their faith. Their time was now very limited, but if theological discussion was the object of those who had interrupted the proceedings, let them name the time and place when such discussion could be thoroughly entered into, and he and his friends would meet them any where. Mr. Brown of Barnard Castle, said, they would not trouble the friends from Newcastle to travel all this distance, to enter on the discussion, for he and his friends in the more immediate neighbourhood of Catterick, would be happy to meet Mr. Barber, and any others, for this purpose, whenever they felt disposed to do so. Mr. Barber still persisted in addressing the meeting, insinuating that Mr. Lindsey's was no sacrifice, that Dr. Priestley and Mr. Turner had won him over by worldly baiting, that his best days had been passed in the Church, and that he had yielded to enticements to desertion only when he became imbecile. The outcries at this baseless assertion were loud and continuous. The Chairman said, he should feel himself everlastingly disgraced did he allow such a mendacious assertion to pass without instant and indignant reprobation. Those who really knew and understood the character of Lindsey knew its utter falsehood. Imbecile! Five and twenty years after his resignation of Catterick, Mr. Lindsey composed his work, "Conversations on the Divine Government, showing that everything is from God, and for Good to all." That work gives evidence of a clear and enlightened intellect, strong in its faith and holy trust. Have you ever read that work, Sir, addressing Mr. Barber. Mr. Barber replied, No, I have not. The Chairman, Then, Sir, you are not competent to give an opinion on the individual you have defamed. Read Mr. Lindsey's works and you will come to a more righteous judgment. Mr. Barber essayed still further interruption, which the Chairman at length effectually put an end to by the words, SILENCE, Sir. Another person, who on the inquiry of the Chairman gave his name as Abbot, by some said to be the Curate of the Parish, by others a Wesleyan Preacher, offered apology on behalf of himself and those who had spoken, for their intrusion and the interruptions given. They had misunderstood the character of the meeting or would not have been present. They had thought discussion had been invited, or they would not have been there. He respected the conscientious of all faiths, and

I now withdraw. The Chairman remarked Mr. Abbot had been mistaken in his conceptions of the nature of the meeting; and in consequence of the truthfulness in all parties he and his friends cordially excused. Their sentiments and feelings on this subject could not better be expressed than in the words of a distinguished Prelate of the Church of England, the late Bishop Watson, "We trust that who alone knows what every man is capable of, will be merciful to him that is in error. We trust that he will pardon the Unitarian if he be in an error, because he has fallen into it from the dread of coming an Idolater, of giving that glory to another which he owes to be due to God alone. If the worshipper of Jesus Christ is in an error, we trust that God will pardon his mistake, because he has fallen into it from a dread of disobeying what he conceives to be revealed concerning the nature of the Son, or commanded concerning the honour to be given him. Both are actuated by the same principle, the fear of God, and though that principle impels them to different roads, it is our hope and belief, that if they add to their faith charity, they will meet in Heaven."

Mr. Abbott and some of his friends immediately withdrew; Mr. Ryland subsequently shaking hands with Mr. Ryland, sending by a message to the Chairman that he designed no personal dis-
tinction.

The Chairman directed the attention of the company to another assessor of Religious Truth in past time, whose labours and sacrifices for the sake of conscience, and religious truth, the Village in which they were assembled brought forcibly to remembrance. Educated in the Orthodox Baptist communion, and for many years the pastor of a Congregation in that connection, in the Orthodox city of London; continued, faithful, Scriptural investigation led his mind, open to conviction, to the adoption of similar principles to those advocated by Mr. Lindsey. An honest and morally minded man, who owed his change, and though that necessitated darkened worldly prospects, and painful feelings on many accounts, resigned the office of a Society to which he was endeared by his Christian exercise of character. In after years, invited to Newcastle-upon-Tyne by a small Congregation of Unitarian Baptists, meeting in London Bank Chapel, whose members had formerly constituted part of the Society of Tenthill Stairs Chapel, he removed to that town. In the Congregation, to which for years afterwards he ministered, he for a year enjoyed the services of another distinguished advocate of Christian truth, the Rev. Thomas Fiske Palmer, who, like Lindsey, a Unitarian, and a Minister of the church of England, had abandoned the dogmas, and devoted himself to the dissemination of pure undefiled Christianity, in the ungenial Calvinistic atmosphere of England; and who, freed from Ecclesiastical shackles, gave his energies to Civil, as well as Religious Liberty, and was inveigled in the meshes of tyrannical legalisms, and died a martyr to his soul-felt conviction in one of the islands of the Pacific Ocean. In addition to his services to the Congregation at Pandon Bank, the respected individual, of whom the Chairman desired now to speak, united the education of youth, and for many years conducted a flourishing Seminary in Newcastle. Desirous of having his aged mother pass the remainder of her days with him and his family, he was on his way to London, with this purpose, when he was seized with illness on board ship, and could proceed no further than Catterick Bridge,

where the people of the Inn took care of him, and kindly ministered to him in his sickness. But their efforts proved unavailing, and he was buried in that Church Yard, which all had visited to day, and some of whom had stood by that Grave with feelings of pious affection. No one who honoured Christian integrity, but would cordially unite in the sentiment, "*The Memory of the Rev. Edward Prowitt.*"

The Rev. J. C. Meeke of Stockton-on-Tees, after expressing his heart-felt pleasure in the proceedings of the day, and his earnest wish that the Discourse they had heard that morning might be read by themselves and others, moved that cordial thanks be given to the Preacher, accompanied by the request that he would print the Sermon for general circulation. Mr. Barber instantly seconded the motion, and put it to a show of hands, declaring it to be carried unanimously.

The Chairman expressed his willingness to comply with the wishes of his friends, if thereby reverence for Christian truth, and imitation of Christian integrity might be promoted. He had now briefly, for the time would not then admit of lengthened detail, to notice the plan of the Association for the furtherance of Missionary labour, the desire of its Committee to combine in this movement all who are like minded in principle, to unite the Ministers settled with Congregations, and the members in various places who were willing to preach the Gospel, in one harmonious league for the faithful, persevering dissemination of Christian knowledge and goodness. Such a plan was perfectly consistent with individual Christian freedom, and would not trench in the slightest degree on the Christian independency of the associated Churches. Each district, each Society would arrange its own operations, only providing that the arrangements of one did not clash with those of the other, but that all tended to further the great objects which all had at heart, the uprooting of ignorance, error, and Sin, the spread of Christian instruction, truth, and holiness, the working together for good. He rejoiced to know that there were friends present from different localities, who gladly gave themselves to this work, and amongst the rest, one, who, educated in another faith, had through Scriptural inquiry been led to embrace those principles they believed to constitute the faith of Jesus, and the commandments of God; and who, himself made free with the liberty of Christ, was practically anxious that others should be enfranchised with the like blessedness, and devoted his Sundays to this benevolent labour. He gladly welcomed as a Christian coadjutor, Mr. George Close, of West Witton, Wensleydale, and hoped he would respond to the sentiment he should now announce, "*Christian Union, founded on the recognition of individual Christian liberty, and the perfect Christian independence of the associated Churches.*"

Mr. Close addressed the meeting in the following terms:—Respected Chairman, my Christian Friends. It affords me great pleasure on the present interesting and important occasion to respond to the sentiment now given. Although I am a stranger to most of you, and until this day a stranger to your mode of conducting your religious worship, I am not an entire stranger to your doctrines. Generally speaking, I harmonize with you in them, entirely so in the Unity of the Divine Being. I sympathize with you in your sentiments and principles. These doctrines I did not receive by hereditary descent. When I embraced them I had no relation like

Nor were they the result of education ; neither did I emerge from interested and respectable connections. I embraced on a conviction of their truthfulness, after a candid, anxious, and shall I say impartial, unprejudiced investigation of scriptures, and the ablest writers on the subject, *pro* and *con*, none in my way. Shall I say unprejudiced? No, my prejudice high in favour of Orthodoxy. It had on its side, interest, reputation, and popularity, and I embraced my present the sacrifice of all these, and at the cost of reproach, desert, slander, and persecution. But, none of these things. No, I believe that truth and righteousness, if faithful will stand by us when earthly interests and earthly friends nothing for us.

that way which men call heresy, so worship I the God of hers. The true worshippers being those who worship the in spirit and in truth, these doctrines are in harmony with revelation, with reason, with science, and, consequently, the God of truth, of revelation, of reason, and of science. These are perfectly adapted to man, to universal man as a progressive being in a progressive state, and will live on for ever. Yes, when the jargon of false Orthodoxy shall be hushed in silence.

an objector may inquire, How it is that those views do not more rapidly? How is it that the opposed views, or Orthodoxy, are the most popular? There are, and there have various causes to produce these effects. Did our time permit, does not, we could easily advert to a variety of causes which might be said to accomplish these effects.

shall we speak disparagingly of those who differ from us in opinion? No, we would regard them as brethren, although they do not allow that appellation to us, but, as mistaken brethren. Nevertheless, we believe many of them to be great and good, pure, interested, noble and Christ-like characters, and as such we esteem them.

are they such in consequence of their views? I trow not; in spite of them. They are made what they are in moral excellence not by their peculiar notions or dogmas, but by their reception of those great, ennobling, purifying, heart-cheering, stirring, soul-quickenings, immortal, life-giving truths, which are the bread of life, which came down from Heaven to give light to the world. They are made what they are in goodness by the truths operating on, and harmonizing with, their spiritual nature, and thus transforming them into the image of God by the unction of the Holy One.

our opponents say, we talk of morals, of their beauty, their their adaptation to man, and in that talk lose sight of Gospel principles. Yes, we talk of them, for in their observance is life. But, talk they of morals! O, thou bleeding love, thou source of new morals to mankind; the grand morality is love of God. Yes, such a love to the Saviour as leads us to be enamoured of his perfection. Such a love to him as leads us to hearken to him when he says, "If ye keep my commandments ye shall abide in my love. I have kept my Father's commandments, and abide in His love. Such a love to him as leads us to be baptized into his spirit, and renewed in his likeness, to put on Christ, to put on his humi-

lity, his meekness, his gentleness, his patience, his self-denial, his pure, ardent, disinterested, universal love to God and man. Yea, my friends, we look upon those views, which the Orthodox brand as heresy, as more suitable to the nature and wants of man, as better calculated to enlighten and purify and ennoble the human character, as better adapted to unite in one common brotherhood all Christians, and thus fulfil the prayer of the Redeemer that they all may be one, and thus spread Christianity through the world.

To accomplish this end there wants an united, persevering, simultaneous effort, by those who are like minded, to spread fearlessly, faithfully, and affectionately, the truth as it is in Jesus, that those who have erred from the simplicity and purity of the Gospel may be induced to return to the worship of the One true God; and then shall the kingdoms of this world become the kingdoms of our God and of his Christ.

Mr. Brown, of Barnard Castle, moved the warmest thanks of the meeting to the Chairman, not alone for his services then, but for the various arrangements by which the friends had been brought together, and the whole proceedings so excellently organized. The Rev. J. McDowell, of Stockton-on-Tees, seconded, and the Rev. William Turner, supported the motion, and it was unanimously approved.

Mr. Harris, as Chairman, bowed acknowledgment, and gave out the Hymn by E. C. in Dr. Beard's collection,

"Holy, holy, great Creator,
Gracious God, our praises hear;
Through thine ample realms of Nature,
May the Nations learn thy fear!"

which the company joined in singing, and then closed the meeting with the Lord's Prayer.

The friends then dispersed to their several homes, the more numerous portion wending their way through pleasant fields to the Railway Station, and were thence conveyed in safety to the different Towns, which, in the morning of this delightful day, they had most of them left, to take part in the proceedings of the Commemoration Meeting. Long will the recollection of that day dwell vividly on the memory of those who were privileged to participate in its pleasures and duties. One universal feeling of thankfulness was expressed for the gratification enjoyed, all feeling it was good for them to have been there.

DIED.—At Alnwick, on the 15th September, aged 71 years, Mr. Jane Charlton, widow of the late Mr. William Charlton, Accountant, near Hexham.

THE CHRISTIAN PILOT,

AND

GOSPEL MORALIST.

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VOL. I.

THE MEANS OF REFORMATION.

In a former article, on the present Age, considered as the Age of Reformation, pp. 385-393, I attempted to arrive at a satisfactory conclusion, as to the *kind* of Reformation at which we shall do best to aim, not the political, not the social, not the merely outwardly religious, but the reformation of the heart, and character and habits of the people, by means of a pure, spiritual, religious Faith. I then barely hinted at the means by which this end is to be sought; and as a subject of immediate interest and great practical importance, this seems to demand a fuller consideration and a more detailed plan, than there was room for at the close of my former article.

Those who agree with the reasons which were adduced for concentrating our efforts upon one kind of Reform, which lies at the root of every other, rather than distributing and squandering our strength, by aiming at doing everything at once, will find no difficulty in stating concisely what is the object we have in view.

Our **OBJECT** is, to diffuse among all classes, especially among the largest and poorest class of the community, a pure, active, spiritual, Religious feeling, to be their governing principle; and by this means to regulate their conduct, and reform their habits, and confer on them substantial happiness.

The **METHOD** by which it is proposed to effect this great work is two-fold:—1. *Preparative*, by clearing away obstacles; 2. *Positive*, by giving and enforcing truth. The obstacles which would be principally felt are vices, prejudices, and indifference. Let us consider by what process each of these may be conquered.

The effect of vicious indulgence is well known to be, in many instances, most injurious, from its destroying all power of understanding and appreciating any instruction, which aims at leading the sufferer to better things. 'This is espe-

cially the case with the habitual drunkard. Even in his intervals of comparative sobriety, he is scarcely possessed of the higher attributes of a human being; his reason has no vigour; his heart is incapable of responding warmly to the touch of love; he cannot discern the beauty of virtue, and is not influenced by the most affecting appeals of Religion. The same is true, to a less degree, of those whose intoxication is frequent but not habitual; and we have therefore here a double obstacle: not only is there a demon for religion to cast out, in the evil habit, but this very habit robs religion of its power over the man, and makes it impossible for him to receive it. If, therefore, you are to wait for religion to make the man sober, he must always remain sunk in the vice. If you say we will make him sober by giving him religion, while you acknowledge you cannot give him religion till he is a sober character, you are at a dead lock, and as long as you go on this principle, you cannot, by any possibility, make one step of progress. Here, then, we must seek the assistance of the Total Abstinence principle; taking the man in one of his more sober moments, availing ourselves of some touch of remorse, or some self-interested views, some lower motive, the only one, perhaps, by which his state is capable of being actuated, we must induce him to abstain, and when his abstinence has been prolonged so far as to restore to him the characteristics of a *Man*, we may hope to succeed in making him religious. It is the same with all other vices: they must be fought against without waiting for religion, in cases where they have, for the time, destroyed the capacity for religion, and thus the valleys will be exalted, and the hills brought low, to prepare the way for the Lord. Opposition to drunkenness, and to drinking habits and customs as leading to it, the example and advocacy of "total abstinence;" opposition to licentiousness in every form, and especially to the wicked system of unchastity; and direct antagonism to hurtful indulgences and sinful practices of every kind, such as gambling in all its thousand forms, dishonest practices in trade, gluttony, smoking, pride and ostentation, will therefore be the first work of the Religious Reformer.

Then he will encounter prejudices, how are these to be overcome? First, there is Sectarianism; one cannot co-operate with any but "the orthodox;" another does not wish to join in efforts with those who are out of the pale of "the Church;" another looks with suspicion on every one who

does not hold a certain favourite dogma of his own ; a fourth shrinks from working together with those whose views are not as free as his are. The best way to conquer these feelings is to live and work them down, to go strait on, doing right, labouring hard, receiving help where we can get it, letting no sectarian spirit in others call up a similar spirit in us, and ere long it will of itself subside, and those who were once against us will be with us. Another prejudice very prevalent among the working classes of some parts of the kingdom is the tendency to regard all religion as cant and hypocrisy, and all its advocates as self-interested and deceitful. The best answer is to show that *we* feel our Christianity to be an important reality, and to manifest zeal, sincerity, and self-devotion in our efforts. Some have thought that the best reply to such notions is for ministers to labour without receiving salaries for doing so, subsisting by the work of their hands ; but others are unwilling to lose the advantage arising from a man's whole time and thoughts being devoted to his Christian efforts ; and it seems that this is not necessary, for where a Christian Minister is receiving an income for his ministry, but manifestly a smaller one than he could, with his talents and education, obtain in other employments, where there is no self-indulgence or luxury in his habits, and a persevering and self-sacrificing zeal in his exertions, these things will be enough to check the prejudice to which we are referring, and when all Christian ministers act thus, the prejudice will expire.

One other obstacle deserves to be mentioned : people are so busy with worldly cares, or so much occupied with earthly pleasures, or so little accustomed to listen to the voice of the soul, that they turn a deaf ear to the calls of Religion, and are indifferent to its exhortations. To remove this tendency, we must excite pure tastes, encourage intellectual pursuits, awaken mental powers, arouse attention by any means, make people perceive that there is something more to be done than eating and drinking, and money-getting ; once awaken them to think, to inquire, to listen, to read, to reason, and we shall have a chance of making them feel, and of arousing their dormant souls to perceptions of God, and duty, and eternity.

I must not be misunderstood as meaning that all this preparatory work is to be done before any direct efforts are made. *The two should be simultaneous, each kind for those who require it ; we should all engage in both, give more*

attention to one or the other according to the peculiarities of our several localities, but suffer neither of them to be neglected.

The positive method, in which the work is to be directly carried on, is very simple ; as has been already remarked, it consists in teaching the pure Gospel, as it appears to each man's own mind, not as a form, not as a creed, not as an authoritative code of laws, but as a spirit, a living water, a divine influence, the bread of life. We must address men as reasonable beings, as moral beings, as children of God, not telling them merely what their fellow-men think or have thought, not pointing out only mistakes in other people's creeds, or seeking any human sanction for our own, but addressing them with the Word of God, and seeking to draw out from them a response of heart and soul to its teaching. Our object must be, not so much to make others think as we think, as to make every man thoroughly persuaded in his own mind ; our desire must be that all God's people were prophets ; our constant prayer that His Holy Spirit may guide our labours, and give force to our teaching. Such teaching, which the soul, in some of its most favoured moments, can faintly conceive, but which neither pen nor tongue can fully describe, if it could be adequately carried out, would awaken an echo and give birth to a revolution in the present day, such as the world has not seen since the time when Jesus Christ taught by the Lake of Galilee, and the "common people heard him gladly."

We have already agreed upon the *object*, we have sketched the *method* to be pursued ; but some one may ask, who are to be the LABOURERS ? *You* first, and then whoever will help you. If you approve of the object, and think the *method* feasible, it only remains to set to work ; I do not say you can be expected to devote all your time to it ; but do something, give some time ; make a beginning and others will come over and help you. We must not tarry to decide the question, who are to do the work. Every one that wishes to see it done, must set about it ; wherever assistance can be gained it must be sought and gladly accepted. Some say it is only Unitarians who will work together and do the work ; if so, let them do it ; if others will not co-operate, let them labour alone ; if others will join them in a Christian spirit, let all labour together ; only let us not stand still settling any preliminary question, let us get in motion, and such questions will very soon settle themselves.

It is evident that very many are already doing this work, in forwarding good influences, and supporting plans of usefulness. It is very much an individual work, and it must of course be left to each individual to decide how far he is doing his duty in regard to it. Only, let us not neglect to ask and answer this question, and if we have not done all we ought, let us try to do more.

But I am anxious to suggest some specific MEANS by which the object might be carried forward, and three such offer themselves to my mind. 1. Our existing Congregations might be made more widely useful than they are, if we were not satisfied with worshipping and being religious among ourselves, but in addition sought to promote worship and religion among our brethren. In some cases this is done to an extent, by missions to the poor, connected with our Chapels; but every member of every Christian congregation should be a missionary to the poor, and ignorant, and forlorn ones around him; every well established congregation should be putting out off-shoots, should be calling into existence little meetings for worship in neighbouring localities, either villages or suburbs of a large town; should not only shine itself, but kindle other lights, which though glimmering at first, may in time rival their parent in brightness.

2. District Missionaries might be appointed. Select a populous tract of country, contained within a circle of about twenty miles in diameter, if it contains a few congregations already established, which will co-operate with the Missionary, so much the better. Choose a man who has the full confidence of his supporters, and give him a salary sufficient to supply simple, inexpensive wants, leaving all his time entirely for his work. Let him be quite free; his only engagement to do as much good as he can in that district. If you cannot trust him to choose his own modes and times of operation, he is not fit for his office. He will first make a careful survey of his district, noting the population of each town, village, and hamlet, the wants and capabilities of each neighbourhood, and the places where his occasional services will be acceptable in congregations already existing. He will then fix his residence in a convenient central locality, and systematically visit every part of his district. In some places he will find a friend willing to lend him a room of his house, in others he will try to obtain a barn or outhouse, and in some he will attempt to assemble an audience in the open air. Taking existing congregations as his starting points, he will

work around them, in perpetually widening circles, and will revisit each place more or less often, according to the wants which he discovers in it. His subjects will probably be generally religious, but not always; sometimes he will advocate temperance, peace, sanitary reform, &c.; sometimes he will give lectures on science, philosophy, or history; he will do anything he can to gain the ear and interest the minds, and finally touch the hearts of the people. And in preaching Religion, it is important that he should not be chiefly controversial, but should give them (what seems to himself) the pure Gospel, with all possible plainness and simplicity, without taking any special notice of the different views of different parties concerning doctrines, of course founding his teaching necessarily on his own belief, but giving this positively not negatively, and aiming at moral and spiritual influence, and at so living and preaching that he may save himself and those who hear him. If, as will be often the case, he is questioned concerning doctrines, or attacked as a false teacher, he can easily state his belief and his reasons for it, both in preaching and conversation, and in reply to such attacks, he will be called on to preach controversial lectures, but let this never be his first object.*

By such preaching, he will probably gain the attention of a few serious men in each place that he visits; he will encourage them to meet together and have some sort of service in his absence, and thus little congregations will be called into being in many different parts, local Preachers will be called up in them, who will be able to carry on their worship without external assistance; as the numbers of workers increase the work will go on more rapidly, and in no long time the whole district will be evangelized.

A somewhat similar plan to that here recommended for populous country districts might also be adopted with advantage in a few of our largest towns, and the effect, if not so rapid, would be more surprising, for the change would be greater.

3. The press has done much for the cause of truth and goodness, but nothing compared with what it might be made to do by systematic efforts to call forth really valuable pro-

* A Unitarian Missionary, who has not been surpassed in the extent and success of his labours, has left it recorded that, "in breaking up new ground," he always at first preached the pure Gospel in a positive manner, and went into controversy only when attacked or questioned concerning his Unitarian views of Christianity.

ions, to print them in the cheapest possible form, and distribute them in those quarters where they would be and made useful.

have not space to enforce what I have said, though arguments for that purpose could easily be found. It is plain a is enough to do, and we can all do something; some work, some can give, some can admonish, some can teach; never we find to do and judge to be the post of duty ascribed to us by God, let us do it with our might; having put hand to the plough, let us not turn back; in whatever way we are the salt of the earth, let us beware that we not our savour.

J. W.

"PREPARE YE THE WAY OF THE LORD,"

ISAIAH xl. 3.

O Ancient of Days!

Concealed thy winged Seat of mercy stood,
Till prophet hands unveiled it, and a flood
Of mildest radiance blest their raptured gaze.

Instinct with truth and light,
Its living wheels await but thy behest,
To bear from North to South, from East to West,
Of peace and love the glory and the might.

O Ancient of Days!

Until the mountain barriers of pride
Are levelled, and the stormy floods subside
Of human strife, thy chariot delays;

Until the poor forlorn,
Long ages taught to bend the supple knee,
And wear the yoke their haughty lords decree,
No longer pine beneath a master's scorn.

Ye lofty mountains, bow,
Own kindred with the valleys at your feet,
And ye, earth's lowliest sons, arise to meet
Her great ones, calling ye their brethren now.

O Ancient of Days!

Behold and bless the followers of thy Son,
Till strife shall cease, and all mankind in one
Band of true brotherhood, their Father praise.

So shall there be a way
On earth, for thy great chariot of love.
Earth, then akin to thy bright heaven above,
Basking like it in Love's eternal ray.

JANE ARBUTHNOT.

LECTURES ON ENGLISH HISTORY.

PART X.

THE restoration of Monarchy under the second Charles, which to the discredit of our English Church is still observed as a day of thanksgiving, widely altered the posture of affairs. The feeble administration of Richard Cromwell was set at nought by the contending factions, and gave occasion to the arch-apostate Monk to re-introduce, for his own selfish and base ends, the rash, obstinate, and blinded race of Stuart. Charles had for some years lived precariously in different parts of the Continent and at various Courts, endured rather than invited, each in turn being heartily glad of his departure. His father, under such circumstances, would have studied external decency at least, and would have been careful not to furnish occasion for scandal. The son was known and marked as a needy profligate adventurer; and his followers, with few exceptions, were as licentious as himself. Pepys, in his diary, gives an amusing account of the joy diffused over the King's little court by the sight of the English gold sent to pay their expenses to our shores. The nation had been so artfully worked on that a general desire was expressed for the restoration of Monarchy, and no sufficient stipulation was exacted from Charles previous to his coming to the throne. He made a declaration at Breda of amnesty and toleration, this should have been embodied into an act of the Legislature, and thus made binding; this was imprudently omitted, and in a very short period they had sufficient reason to rue their simplicity. The *black Bartholomew* act was passed, demanding unfeigned assent from all incumbents to every thing contained in the Common Prayer. This assent numbers could not conscientiously give, and to evince their sincerity, more than two thousand of the most learned, sincere, and pious of the English Clergy, left their livings, and threw themselves on the wide world; their sufferings were very great, many were on the verge of starvation, many languished in prison, and numbers were further harassed and persecuted for their nonconformity. An interesting account of their labours and sufferings, with a multitude of biographical anecdotes, may be seen in Palmer's *Nonconformist's Memorial*.

Tory writers have glorified the reign of Charles the Second, because, as they say, no vengeance was taken in it on his father's murderers, except on some of those actually concerned. The plea would be of little worth, if true, but it is

to a great extent false. Cook, Peters, and Vane, were executed, and with circumstances of great barbarity; the bodies of Cromwell, Ireton, and others, were torn from their graves, and with the most savage indecency exposed on the gallows; a piece of miserable vindictiveness, for which act no shadow of excuse can be offered. Cook had been solicitor general under the commonwealth, and was a lawyer of great eminence. Peters was for some time chaplain to Cromwell. Few men probably have had greater injustice done to their memory from posterity. "Odious fanatic" are the terms applied to him by the calm and generally judicious Hallam. Tory and Whig, Echard, Burnet and Hume, have equally maligned him, and yet the facts of his history prove him to have been free from fanaticism, humble, charitable, devout, and of enlarged liberality. His memory is deservedly venerated in New England, where he spent many years, and did much good, and where his orphan daughter, after his death, found an honoured asylum. "Tell her," said the kind Christian parent, "that my heart is full of comfort, I am ready to die, weep not for me, let them weep who part and never meet again, you and I shall meet again in heaven." On the scaffold he said to the executioner, a hardened wretch, who, rubbing together his hands smeared with the blood of Cook, remarked, "How like you this work, Mr. Peters?" "Sir, you have slain one of the servants of God before mine eyes, and have made me to behold it on purpose to terrify and discourage me, but God hath made it to be an ordinance to me for my strengthening and encouragement." Vane, the high minded and accomplished scholar, the zealous and enlightened Christian, suffered soon after. The speeches of Cook and Peters had made some impression on the giddy populace, and to prevent the contagion spreading, drums were placed round the scaffold on which Vane suffered, and were beaten the moment he attempted to speak. Henry Martin, another noble minded patriot, was confined in a Welsh castle, till his death, a number of years: so much for the lenity displayed at the beginning of this infamous reign.

The slavish maxims which prevailed during the Stuart times, are astonishing, and to us incredible. The divine right of kings, passive obedience and non-resistance were unceasingly inculcated. The prerogative lawyers strained every nerve to get the doctrine of unlimited obedience recognised in the different courts, and were too frequently successful. The judges who held their places solely at the will of

the crown, were too frequently venal, and were guilty of stretching and wresting the law to the oppression of the subject. The trials in consequence of the pretended Popish plot, under Scroggs, the Chief Justice, and those of Lord Russell, and Sidney for treason, outraged decency and probability. Juries were notoriously packed, and if they at all hesitated to convict, were bullied, threatened and fined into compliance. The most disgraceful violence of language towards the prisoner was indulged in by the crown, council, and by the bench. The epithets of "old rogue, old knave, &c.," were freely showered on the venerable Baxter by Jeffries, and this was but a sample of his violence. In his own elegant language, he termed this "giving them a lick with the rough side of his tongue." In the reign of James the Second, despotism reached its acme. Charles, though a tyrant at heart, was too indolent and too selfish to take all the trouble necessary for the establishment of complete despotism, his pleasures, mean and licentious as they were, stood in the way of an assumption of dignity, and thus, one bad propensity went far to neutralize another. James was of a sterner cast of mind, he was implacable in his resentments, being never known to forgive. His heart, if not naturally cruel, was hard as the nether millstone. The unfortunate expedition of the Duke of Monmouth, natural son to Charles the Second, furnished a ready plea for the imaginary atrocities which followed. Kirke, a man of savage and licentious habits, committed great cruelties in the West of England, under martial law; and Jeffries, who came after him as the circuit judge, has his name gibbeted to eternal infamy. A lame apology is offered for the king, that both Kirke and Jeffries exceeded their commission. This Jeffries always denied, and it is plain that James looked with any thing but disapprobation on their proceedings. Mrs. Gaunt was burned, and Lady Lisle was beheaded for giving shelter to rebels, though it does not appear they knew them at the time to be such. A nonconformist minister was sentenced to be whipped once a year through all the towns of Somerset; he petitioned the king to be hanged instead, and James, by a rare exertion of clemency, remitted his entire sentence. To such a pitch was prerogative exalted, that in 1686, eleven out of the twelve judges declared, "That the Kings of England are sovereign princes; That the laws of England are the King's laws; That the Kings of England have the sole power of dispensing with the penal laws in cases of necessity; That

the Kings of England are the sole judges of the necessity of dispensing with penal laws; That the Kings of England do not derive this power from the people, nor can on any account or pretence be lawfully deprived of it; That the Kings of England can never depart from this prerogative."

A most lively, and every way correct description of the manners of the people from the restoration to the revolution is to be found in Macaulay's History of England. The state of society was widely different then from the present day. During the Commonwealth, it may be that much unnecessary gloom and rigour prevailed, and these must have caused a frequent reaction, the more dangerous, because secret. Stolen waters are very sweet to the majority of mankind. With the restoration came in an overwhelming flood of licentiousness. Sobriety was disaffection, decorum of manners, a reflection on the court. Decency was openly defied. Vice, drunkenness, and obscene ribaldry were the marks of loyalty, almost of religion, for Charles had declared that Dissent was not a gentleman's religion. The literature of the period was in many respects conformed to the prevailing fashion. The drama was tainted to the core, and the theatre became a school of the most unblushing profligacy. Impurity was mistaken for wit. Dryden, a true poet, prostituted his great talents for bread, and wrote much that is best consigned to oblivion, and of which he was afterwards justly ashamed. Still there are productions of his that must live as long as the English language endures. Burnet, who on one occasion spoke of Dryden as a monster of profligacy, has been justly censured for this effusion of spleen. Dryden, though many of his writings must be condemned, was not a profligate man. The good Bishop had little taste for poetry or any efforts of the imagination, and, whilst he was very honest, he laboured under many prejudices, especially against men of mere literature.

One of the most remarkable productions of the age was produced by a comparatively illiterate man, and yet it attained the most unexampled popularity, I mean the "Pilgrim's Progress," familiar to nearly every one, and yet there can be no doubt that its popularity is greatly on the wane. Attempts have been frequently made by the aid of superior type, fine paper, and expensive embellishments to raise the book to the rank of a classic, in every instance without success, for notwithstanding a certain ingenuity in the plot, there is an *inherent vulgarity* in the style, and also the conception, that

never fails to disgust, especially on a second perusal. A writer in the *Penny Cyclopædia*, under the article "Bunyan," speaking of it, says, "We perhaps speak the opinion of a small minority, when we confess that to us it appears to be mean, jejune, and wearisome." In this minority, however small, I am very proud to enrol myself.

It may have been expected that something would have been said here of Milton, though he belongs rather to the preceding age, but no words of mine could do justice to the exalted opinion I have formed of him. In sublimity he towered far above any writer which this or any country has produced, save only those whom we style, by way of eminence, the sacred writers; and though his knowledge of human nature, in all its waywardness and weakness, may not equal that of Shakspeare's, he is immeasurably above him in the high moral aim of his writings, in the purity of his strains, and strength and melody of his language. Cowper aptly compares Milton's blank verse to the music of an organ. Tones majestic and sweet issue from it.

"A soft and solemn breathing sound,
Like stream of rich distill'd perfumes."

B. M. B.

THE PARABLES OF CHRIST.

LECTURE IV.

The Leaven, MATT. XIII. 33; *The Hidden Treasure*, MATT. XIII. 44;
The Pearl of Great Price, MATT. XIII. 45, 46.

(Concluded from p. 410.)

THE parable which immediately follows that of *The Treasure*, is somewhat similar to it, namely, *The Pearl of Great Price*. Matt. xiii. 45, 46. Our Saviour is still addressing the people in the house. And he says, "Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

"It is customary in the East," we are told, "for travelling merchants to purchase and exchange gems and other valuables. * * * * The nearness of the coasts of the Red Sea, brought pearls into the Jewish market. They were the product of a kind of Oyster, and were highly esteemed on account of their rareness and beauty, and were precious in proportion to their size." (*Livermore.*) Allusions are often made in the Scriptures to these gems and valuables:

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared with her." (Prov. iii, 13—15.) "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey, and the honeycomb. Moreover by them is thy servant warned; and in keeping of them there is great reward." (Ps. xix, 9-11.)

Hence this parable takes its rise from a species of merchandize, and is in accordance with the figurative mode of instruction so peculiar to the East. Like the preceding parable of *The Treasure*, it is designed to represent the inestimable value of the Gospel. And the lesson which it addresses to us, is, that we should willingly make any sacrifices to obtain this pearl of great price. The *treasure* was found *unexpectedly*; but the *pearl* was *sought* for, and obtained after diligent exertion and great pains. Still, as in the other case, it was in itself a most ample recompense for all the labour that could be put forth, or all the sacrifices that could be made. And so the Gospel will abundantly reward us, for all the diligence that we can use to understand it, and to make its invaluable doctrines and precepts our own. It is more valuable, I believe, when we thus learn it, and more precious to our souls; just as any good, or any blessing is more prizable to us, when it is the reward of our diligent exertions, and of our own good conduct. Perhaps there is no real good to be enjoyed, without exertion of some kind or other. The man who discovered the treasure, sold all that he had to purchase it; and the merchantman who found a pearl of great price, after labouring diligently to obtain it, acted precisely in the same manner. He sold all that he had, that he might purchase it. This might put him to great inconvenience for a time, and call for great self-denial. But the pearl was of great price; and when he possessed it, he was abundantly rewarded. And thus also with respect to the Gospel. We may be required to use our efforts to obtain it, and to make sacrifices to secure its possession; but it is more than an ample recompense for all the labours and sacrifices that we can make. It is peace and happiness in the present world, and fulness of joy and pleasures for evermore in the future. We cannot have peace or happiness here without it; and, destitute of its divine

influence and sanctifying spirit, we cannot be fitted for bliss hereafter, It is, therefore, an infinite and everlasting blessing; *a pearl, indeed, of great price.* And who would not sell all that he has to buy it?

Dr. Adam Clarke thinks that our Saviour might have taken a hint for this parable from a tradition among the Jews. He says, "A story very like this is found in the Talmudical Tract *Shabbath*: 'Joseph, who sanctified the Sabbath, had a very rich neighbour; the Chaldeans said, All the riches of this man shall come to Joseph, who sanctifies the Sabbath. To prevent this, the rich man went and sold all that he had, and bought a pearl, and went aboard of a ship; but the wind carried the pearl away, it fell into the sea, and was swallowed by a fish. This fish was caught, and the day before the Sabbath it was brought into the market, and they proclaimed, Who wishes to buy this fish? The people said, Carry it to Joseph, the sanctifier of the Sabbath, who is accustomed to buy things of great value. They carried it to him, and he bought it, and when he cut it up he found the pearl, and sold it for thirteen pounds' weight of golden Denarii!' From some tradition of this kind," observes the Doctor, "our Lord might have borrowed the simile in this parable." It is, however, remarkable, that our Saviour's parables seem to have taken their rise from passing occurrences and surrounding circumstances, and were the spontaneous effusions of the moment. They were truly lessons for the time. And they were always as applicable to the occasions which called them forth, as beautiful in language, rich in instruction, and forcible in appeal.

In conclusion, I cannot forbear giving the following from the writer just quoted. "The meaning of this parable," he says, "is the same with the other; and both were spoken to impress more forcibly this great truth on the souls of the people; eternal salvation from sin, and its consequences, is the supreme good of man, should be sought after, above all other things, and prized beyond all that God has made. Those *merchants* who compass sea and land for temporal gain, condemn the slothfulness of the majority of those called Christians, who, though they confess that this salvation is the most certain and the most excellent of all treasures, yet seek worldly possessions in preference to it! Alas for him who expects to find anything more *amiable* than God, more *worthy* to fill his heart, and more capable of making him happy!"

May we treasure up these divine instructions in our hearts, and through their holy influence become wise unto eternal salvation!

THE QUARTERLY REVIEW AND UNITARIANISM.

THE *Quarterly Review* for June last, in an article on Sir Charles Lyell's second visit to the United States, made in the years 1845-6, is led, from the frequent mention of the intercourse that eminent Geologist had with the Unitarians, especially of New England, to make occasional remarks on the denomination and on its leading divines. These observations are characterized by a liberality in judging of our American brethren, and by a cordiality of praise, where it seems to be deserved, which, considering the source from which it proceeds, gives us not only pleasure, but likewise astonishes us. That a periodical which has distinguished itself by the indiscriminate advocacy of "things as they are," in the domain of politics, should speak, not with negative toleration, but with positive approval of the preachers and writers of a sect, not only whose characteristic, but the secret of whose life, is contained in the motto, "Onward!" is sufficiently remarkable; and let us hope indicative of an approaching time when any sincerity, zeal, self-sacrifice, or other virtue that is in us, will be freely acknowledged and equitably valued, notwithstanding that our opinions and sentiments are still too rational and Scriptural for the age. The *Quarterly Review*, is, moreover, the organ of a large and influential party in the Church; so that it may, not unreasonably or unfairly, be considered as representing the opinions entertained of many of our best authors by the moderate portion of the Established Clergy. These things considered, the following extracts can scarce fail to interest our readers. Speaking of the remarkable fact that Unitarian theology and Unitarian Churches in America are most flourishing and numerous in the spot where the "Pilgrim Fathers" first took up their abode, the Reviewer proceeds to account for it thus:—"No doubt it is the extreme tendency of these Calvinistic opinions to produce a violent revulsion. Calvinism is every where the legitimate parent of Unitarianism. It has been so in Calvin's own city, in Geneva; it has been so in England; it has been so in America. The progress is simple, and if slow, direct. The human mind, directly it subsides from that high-wrought agony of belief,

which trembles before and submissively adores the Calvinistic Deity, can no longer endure the presumption which thus harshly defined, and as it were materialized, the Divine counsels; which has hardened into rigid, clear, dogma, all which must be unfathomable mystery. It becomes impatient of all circumscription of the spiritual nature, as of the moral attributes of the Godhead. All other dogmas now appear as purely of human invention as those intolerable dogmas relating to predestination, election, the five points, with their hideous consequences. Calvinism has already snapped asunder the long chain of traditional theology, and contemptuously cast aside its links. No restraint remains; the whole doctrinal system of older Christianity is broken up. In truth, the only leading thought throughout *the school of powerful, eloquent, and, in justice, we cannot but add, deeply devotional American writers*, CHANNING, DEWEY, NORTON, is the abnegation of Calvinism; this is the key to all their doctrinal system, so far they have any system; without this they cannot be fairly judged, or addressed with any hope of success. It is a curious and significant fact, that exactly the same process went on among the English descendants of the Puritans, though in far more unfavourable times, in times dangerous to all religion, and under auspices less likely to maintain any hold on the religious mind. This change, too, was chiefly in our great commercial and manufacturing towns, which as we have observed, are our nearest types of the American cities." p. 197. Although we have quoted this passage chiefly because of the well-merited and honest encomium it passes on three of our Trans-Atlantic Divines; yet we cannot avoid expressing the peculiar pleasure we experience in finding it acknowledge the "deeply devotional" character of their writings. Unitarianism is frequently characterized by those who are totally ignorant of its peculiarities, as a cold, a deadening, an undevotional system. If it ever *seem* to be so, especially to those who live an existence of religious excitement, we have here the admission of an able adversary, that it is not so in its own nature or essence, but takes that appearance, when it does assume it, from the character of the minds and hearts through which it passes. If the system which holds up for our adoration but One God and Him a Spirit; which offers to our affections a God who is Love and nought but Love; who is really the Father of his numerous and diversified human family; who eagerly desires the happiness of every being to whom he has imparted intelligence;

who is so over-ruling all events, both of time and of eternity, as that they shall ultimately result in universal purity and joy ; if such a system cannot win men to gratitude, reverence, and attachment to the great Author of the Universe, no other, and especially no opposite representations of Him, *can*.

The character given of the *New England Unitarians* in general by the Reviewer, must be exceedingly gratifying to their co-religionists on this side of the ocean :—" Our readers are not to ascribe to Sir Charles Lyell, from his intercourse with the Unitarians of Boston in private, or his attendance on their religious services, agreement or sympathy with their opinions. That intercourse was almost inevitable. *To this community belong almost all the great names in science and in letters, at least those known in England* ; their chief preachers are men of great eloquence ; and it is their ordinary and avowed system to exclude controversial subjects from their teaching ; they dwell on the great truths on which *all Christians are agreed* ; they do not scruple to use, without comment or explanation favourable to their own views, the common phraseology of the Scripture." p. 202. Respecting the alleged studious avoidance of doctrinal teaching, both Sir Charles Lyell and his Reviewer must surely be misinformed ; at least we cannot avoid coming to that conclusion, when we call to mind the different exposures of Calvinism and exhibitions of the superiority of Unitarianism to be found in the collected works of the sainted Channing ; the series of discourses by Ware, " On the character and offices of Christ ;" and an entire volume of controversial sermons by Dr. Dewey.

Of the last named writer, the Reviewer seems to entertain a very high opinion :—" We have been very much struck by a passage from a sermon by a writer of a very high order of the school of Channing, in some respects, we think, his superior, the Rev. Orville Dewey. Dr. Dewey wants, perhaps, some of *that passionate earnestness, that copious flow, that melting tenderness* which carries away the reader of Dr. Channing ; but he is a *more keen observer of human nature, writes more directly to what we call the rational conscience, has, with almost equal command of vigorous, at times nobly sustained language, a strong and practical good sense, not often surpassed in our common literature.* If suspected as a religious writer (and we may observe that *whoever wishes to be acquainted with the real tenets of the American Unitarians* will find in his writings the most distinct

statement of them), as an ethical writer, as an expositor of moral, social, religious thought and feeling among our New England kindred, he might be studied with great advantage." p. 198.

On the whole, we are greatly pleased with the tone of the *Quarterly*, in the article from which we have been extracting; and should be made happy indeed if our English Unitarian ministers could procure, by writing, the approbation bestowed on their American brethren. In learning, in logic, in style, in a sincere desire for the glory of God and the good of men, we see not that many of our preachers are at all inferior; our chief deficiency seems to be *earnestness*, or rather the outward manifestation of it. Many of us have been so disgusted by the extravagances which prevail around us, that we are, perhaps, morbidly afraid of any manifestations of deep feeling in our public addresses. Let us cease to do ourselves this injustice; let us give the tide of emotion full scope; let us speak from heart to heart, as well as from head to head; let passion, duly tempered, and having a holy source, mingle even with our argument; and we shall soon exercise that influence over the people which our admitted culture, our admitted philanthropy, and, above all, the simplicity, beauty, and beneficence of our faith, entitle us to wield.

R. E. B. M.

THE SWALLOW TRIBE.

THE Swallow is one of my favorite birds, and a rival of the Nightingale, for he glads my sense of seeing, as much as the other does my sense of hearing. He is the joyous prophet of the year; the harbinger of the best season, he lives a life of enjoyment amongst the loveliest forms of Nature; winter is unknown to him, and he leaves the green shadows of England in Autumn, for the myrtle and orange groves of Italy, and the palms of Africa; he has always objects of pursuit, and his success is secure. Even the beings selected for his prey are poetical, beautiful, and transient. The Ephemera are saved by his means from a slow and lingering death in the evening, and killed in a moment, when they have known nothing of life but pleasure. He is the constant destroyer of insects; the friend of man; and, with the Stork and the Ibis, may be regarded as a sacred bird. The instinct which gives him his appointed seasons, and which teaches him always when and where to move, may be regarded as flowing from a Divine source; and he belongs to the oracles of nature, which speak the awful and intelligent language of a present Deity.—Sir Humphry Davy.

EDUCATION, AND DESTINATION IN LIFE.

IN these times, when the cry of Education for the People is heard throughout the land, when stormy meetings are held to determine whether Government or Voluntary effort shall perform the task which all agree ought to be performed, it may not be uninteresting to inquire a little into the state of education amongst the middle classes, and to see whether they, as they enter on the busy scenes of active life, are sufficiently qualified to perform the duties it imposes on them. Whether their views respecting the enlightenment and improvement of their own class are as broad and liberal as those they entertain for that conventionally deemed below them, or whether they do not overlook what might be done for their own advancement while busily engaged in projects for that of others. Whether they consider that in proportion to the rank they enjoy, ought to be the importance of the part they play on the world's stage; and that for this, many of themselves are as ill fitted by education as the most ignorant of those whom they make it a virtue to pity. Education and a judicious choice of a profession in life are the two most important requisites for a useful and honourable career in whatever class, from the poorest workman to the highest lawyer or statesman, and we fear that these requisites are too lightly treated alike by highest and lowest. While others are daily engaged in attempting a reform amongst the great masses of the community, we would propose in the present paper to make a few inquiries concerning the state of these matters amongst what are generally called the middle classes of society.

Perhaps the most important moment in life is when the boy is called upon to make a final choice of the trade or profession he is to follow as a man, and on which depend his hopes of almost all earthly happiness, as far at least as the holding a respectable station among his fellow-citizens, and the fulfilling some definite and useful end in this world are able to effect it. In that moment, perhaps, he decides whether he is to be enabled to gather round him those whose affection is one of the purest sources of enjoyment in this world, or to live alone, neglected and unknown; whether by prosperity he is to be enabled to perform the offices of benevolence and kindness, which man ought to rejoice in paying to man, or whether he is to be destined only to receive such, without the possibility of repaying them. So closely indeed is the moral character, in its changes, connected with the changes

of external fortune, that not only in that moment does he decide whether he is to live and die happy or unhappy, from the fortune or misfortune he may meet with in obtaining what is necessarily a grand object of life, the means of subsistence, but he decides whether he is to live and die a man, tried only by such reverses as have had the effect of chastening his temper, and perhaps subduing his pride; or one embittered and perhaps rendered criminal by the trials of life, hostile in feeling to all who have succeeded in their earthly career, and connected by crime with those who have, like himself, miserably failed. The calling he pursues, even admitting his success to be certain, may not be suitable to his tastes and habits of mind, unless those tastes have been fully developed before the final decision is made; and what misery is in store for him, if he is compelled daily to apply himself to an occupation which he abhors, to which, perhaps, he is conscious of being far superior, and in the exercise of which he feels that his talents and tastes are gradually deteriorating.

We are sadly afraid the importance of this moment of a man's life is in most cases far underrated, and that an investigation into the course pursued by most parents with regard to the education and settlement of their children, would prove how apt they are to be led away by what appears at the moment advantageous, without anxiously looking forward to the effect the course they are about to pursue may have on the final happiness of their children.

Perhaps the most usual course is for the boy to be taken from school at 14 or 15, and sent to business, either in his father's counting house or in that of a friend, where he remains for some years learning the minutiae of business, no doubt with great accuracy, while for other things his talents and tastes stagnate; and because he has "buckled to" with such steadiness, and never showed an inclination for anything higher, his parents are well pleased with their choice. The lad himself always understood that he was to be "in the business." When taken from school he was unable, from his very youth, to have any other choice, and perhaps looked with a secret pleasure on escaping a long course of education and formidable examinations: hitherto he learned because he was compelled, and was ignorant that after a time, he might seek for information with as much zest as he now quitted the Latin grammar for his game in the playground; his tastes unformed, his mind uncultivated beyond the little ~~was~~

of dry information forced on him at school, how should he express a wish for following a profession, of which he only knew that the qualification for it demands a *longer* stay at school! Yet because at the age of fourteen he displayed no decided inclination for anything else, his parents are content to cut short his education, and send him to the counting house. At such an early age a boy takes no pleasure in school, thinks it a very enviable position to be a clerk, and imagines having nothing to prepare over night the summit of human happiness. He is totally unable to judge for himself at this time of life, and his parents ought to be wiser than to take his opinion in the matter, and to suppose that because the lad of fourteen has shown no eminent predilection for school, that at eighteen his taste for intellectual cultivation will be in the same proportion. They ought to remember, moreover, that education developes and forms the tastes, that to remove its influence when the character is just beginning really to form, is most injudicious, and that what is more important still, perhaps, the friends and associates amongst whom the youth is thrown go far to influence the character of the man. How often have lads, thus thrown under antagonist influences to parental care and affection, or the sober instruction of the enlightened teacher, been led into habits fatal to all improvement, virtue, happiness. How frequently is this early initiation into business the pitfall of character; the bane of goodness and life. Dissipation, gambling, every evil work and deed of darkness, assail the young with their temptations to wrong doing, and imitation of their elders betrays them to Sin. With characters unformed, principles unmatured, the wonder should be that any escape pollution.

Let it not be thought that we would depreciate the estimation in which the man of business ought to be held; on the contrary, we would add to it, by taking away those obstacles to his usefulness in life, under which he at present, but too frequently, labours. The honourable office and onerous obligations of a British merchant can never be lightly esteemed. We advocate that an education should be given to all men intended for business whose parents could afford it, which would place them on an equality with those who enter the learned professions, and such a course would, more than any other, raise the business man in the estimation of the world. At present we fear that the comparison which is so generally felt, if not openly avowed, between those engaged in business or professions, in favour of the latter, is but too justly founded.

What a narrow view is it to suppose that the great object in life is to amass money, and that to educate the youth for this is all that is necessary, depriving him of the rich sources of pleasure which literature affords to all, by checking the taste for it while yet half formed, or impatiently determining that it does not exist, because it has not come to maturity at the sober age of fourteen. Truly it would be wiser in those who intend their sons for the counting house, to consider how just the reproach is, and to contemplate its cause and removal, than vainly to call out against the arrogance of those who entertain an excusable pride in having been brought up to a profession. Let them remember that it is not the profession which is nobler than the business, so much as the education qualifying for the one is better than that for the other, and that by affording their sons a more liberal education, they would remove from them the imputation, and perhaps feeling of inferiority, and make them more enlightened and useful members of society.

By pursuing this course, the judgment would have time to ripen, and many would not be shut up in a counting house, who would have been happier pleading at the bar, or relieving the sufferings of a fellow creature; while those, whose tastes and inclination led them to a business life, would not pursue their vocation with less success, because they had received an education, which would enable them to unite to it other and more intellectual pursuits.

The usual objection made to such a system, is, that a well educated youth is averse to entering business: he feels himself above it, and aims at something higher. Those who use such an argument, convict themselves. They admit that education raises the tastes, excites the ambition, points to something nobler, and for that very reason they would cripple the growth of intellect, and bind down noble aspirations, till the mind shall content itself with pursuing the all absorbing object of money, whereby higher feelings are so often repressed, and more sordid ones but too apt to be aroused. What a confession for a father to make, that he purposely stops short in the education of his son, that he may not soar beyond his reach, and aim at something better than it is his interest to allow him to attain. And yet this is the cry; that education beyond a certain point is needless for business, and spoils the business man. Surely, if parents would reflect on what we are sent into this world for, to act for the good of the community as much as possible, and not

for ourselves alone, and to render our talents as much public as private property, they would not thus designedly deprive their sons of the wish and opportunity to attain the highest and most useful position, which education united to their natural abilities, could afford them. There are enough of men fitted better for the prosecution of business, than for any other vocation; let them and them only pursue it, but do not run the risk of compelling to it others, who are qualified for a higher and more intellectual pursuit. It is folly to bind down the noble intellect to pursuits which confine and cramp it.

The opposite extreme is however equally dangerous, and more apparently disastrous in its results. As much should parents avoid aiming too high for their sons, as being content with a profession beneath their talents and tastes. It is equally deplorable for a man to find himself unfitted for the employment he has chosen for life, as to feel that he was intended for higher things than he has undertaken. Let not those about to choose their profession be dazzled by the apparent honours and advantages afforded by some to the distant beholders, without considering, that in proportion to the honour is the labour and ability needed, that the highest post is only obtained by him best qualified to hold it. The reward is known to all, but the fatigue and difficulty in obtaining it are known only to him who has undergone them. Let them remember that to those who fail is mortification and regret; that to have succeeded to the full in an inferior, is *more noble and useful*, than to have miserably failed in a superior calling; that the boy at School who is top of the second, is happier than he who is last of the first class. We would not have boys placed in a station below or above their ability to fill it; and to avoid all mistakes, we would have the decision delayed, till time and education have developed their tastes and understanding, and till they are fitted fully to perform the duties of the station which they choose, and not before they are able to understand their real and matured inclinations.

ON TRUTH.

THE inquiry of truth, which is the wooing of it; the knowledge of truth, which is the presence of it; and the belief of truth, which is the enjoyment; is the sovereign good of human nature.—Lord Bacon.

READINGS WITH THE EARLY METHODISTS.

No. III.

SERVETUS AND CALVIN.—That Michael Servetus was “one of the wildest Anti-Trinitarians that ever appeared,” is by no means clear. I doubt of it, on the authority of Calvin himself, who certainly was not prejudiced in his favour. For, if Calvin does not misquote his words, he was no Anti-Trinitarian at all. Calvin himself gives a quotation from one of his letters, in which he expressly declares, “I do believe the Father is God, the Son is God, and the Holy Ghost is God. But I dare not use the word Trinity or Person.” I dare, and I think them very good words. But I should think it very hard to be burnt alive for not using them: especially with a slow fire, made of moist, green wood. I believe Calvin was a great instrument of God; and that he was a wise and pious man. But I cannot but advise those who love his memory to let Servetus alone.—*Wesley's Remarks on Dr. Erskine's defence of Aspasio vindicated; Works, vol. xiii, p. 117.*

ON LEARNING.—Upon the whole, what I believe concerning learning, as I have again and again declared, is this: that it is *highly expedient* for a guide of souls, but not *absolutely* necessary. What I believe to be *absolutely* necessary is, a faith unfeigned, the love of God and our neighbour, a burning zeal for the advancement of Christ's kingdom, with a heart and life wholly devoted to God. These I judge to be necessary in the highest degree, and next to these a competent knowledge of Scripture; a sound understanding, a tolerable utterance, and a willingness to be as “the filth and off-scouring of the world.”—*Reply to Rutherford, Works vol. xiii, p. 133.*

ON INWARD FEELINGS.—You state the question thus, “Have we any reason to believe that the mind has an inward feeling, which will enable it to perceive the ordinary influences of God's Spirit, so as to discern from whence they come?” I answer, 1. The fruits of his ordinary influences are love, joy, peace, long-suffering, gentleness, meekness. 2. Whoever *has* these inwardly *feels* them. And if he understands his Bible, he discerns from whence they come. Observe what he inwardly feels is these *fruits* themselves; whence they come he learns from the Bible. This is my doctrine concerning inward feelings, and has been for above these forty years. And this is clear to any man of common sense, I appeal to all the world if it is not. Only do not puzzle the cause by a cloud of words and then lay the blame on me.—*Wesley's reply to Dr. Rutherford; Works, vol. xiii, p. 134.*

ON REASON.—You go on, “It is a fundamental principle in the Methodist School, that all who come into it must renounce their reason.” Sir, are you awake? Unless you are talking in your sleep, how can you utter so gross an untruth? It is a fundamental prin-

ciple with us, that to renounce reason is to renounce religion; that religion and reason go hand in hand, and that all irrational religion is false religion.—*Ibid.*, Works vol. xiii., p. 135.

THE DIVINE INFLUENCE ON HEARING THE WORD.—The next words which you cite from me, as a proof of my enthusiasm, are, “The power of God was in an unusual manner present.” I mean, that many found an unusual degree of that peace, joy, and love, which St. Paul terms, “The fruit of the Spirit.” And all these, in conformity to his doctrine, I ascribe to the power of God. I know, you, in conformity to your principles, ascribe them to the power of nature. But I still believe, according to the old Scriptural hypothesis, that whenever, in hearing the Word of God, men are filled with peace and love, God “confirms that Word by the Holy Ghost, given unto those that hear it.”—*Wesley’s Reply to the Author of the Enthusiasm of the Methodists and Papists compared.* Works, vol. xiii., p. 11.

THE SUFFERINGS OF NONCONFORMISTS.—In my hours of walking, I read Dr. Calamy’s Abridgement of Mr. Baxter’s Life. What a scene is opened there! In spite of all my prejudices of education, I could not but see that the poor Nonconformists had been used without either justice or mercy, and that many of the Protestant Bishops of King Charles had neither more religion nor humanity than the Popish Bishops of Queen Mary.—*Wesley’s Journal*, vol. iii., p. 180.

ECCLIASTICAL RULERS.—Monday, August 5, I set out for Canterbury. On the way I read Mr. Baxter’s History of the Councils. It is utterly astonishing, and would be wholly incredible but that the vouchers are beyond all exception. What a company of execrable wretches have they been, (one cannot justly give them a milder title,) who have almost in every age since St. Cyprian taken upon them to govern the Church! How has one Council been perpetually cursing another, and delivering all over to Satan, whether predecessors or contemporaries, who did not implicitly receive their determinations, though generally trifling, sometimes false, and frequently unintelligible, or self contradictory! Surely Mahometanism was let loose to reform the Christians. I know not but Constantinople has gained by the change.—*Wesley’s Journal*, vol. iii., p. 183.

OPINIONS AND ESSENTIALS.—We break with no man for his opinion. We think and let think. I cannot better express my sense of this than it is done by a serious man in the following letter:—

“Sir,—I ought to have mentioned sooner my receiving yours concerning Mr. Edwards, of New England. Mr. Robe is of his opinion as to the thing (the doctrine of Particular Redemption), but not as to the absolute necessity of believing either the one or the other side of the question. And it is the maintaining the necessity of his side of the question which you justly blame. For the same reason I

suppose you would blame the maintaining the necessity of your side of the question. On whatsoever side of the question one be, I apprehend this mistake of the necessity of it proceeds from what Mr. Locke calls the association of ideas. People long accustomed to explain the essential things of Christianity, in such a particular way, and never having observed how they can be explained in any other, transfer their zeal for these essential things to their own way of explication, and believe there is a necessary connection between them when in fact there is not. This has produced many mischiefs and animosities among all sorts of people. I would take my ground to stand on for clearing this, on what you say in the same letter to me. Whosoever agrees with us in that account of practical religion given in the character of a Methodist, I regard not what his other opinions are, the same is my brother, and sister, and mother. I am more assured that love is of God, than that any opinion whatsoever is so. Herein may we increase more and more.

"I have often thought since I was favoured with that letter, how far it natively and clearly went, as to many things that occasion contentions and schisms, even among real Christians; and what, as it natively and clearly follows from this principle, our practice ought to be.

"One effect of this has been to make me think I have not yet met with any set of people whose practice is not, in several remarkable particulars, inconsistent with this good principle. But I will not suffer myself to be fully persuaded of this, as to one set of men, till I have the happiness to meet with your brother and you, and talk over some particulars which you will allow me calmly and impartially to lay before you. May the Holy Ghost lead you into all truth, and into every right way.

"As to outward communion with those in whom your characteristic is found,

"1. Is it not our duty and theirs to keep that communion together, as far as we can without sin? And except in that case, is not separating from each other even in outward communion a sin? Consequently, is it not a sin in any of us to set outward communion on such a foot, that others who have this characteristic cannot join in that communion without sin in them? Is it not also our duty not to cause them to stumble by our way of insisting on our particular opinions. And is it not a sin in them to be easily stumbled at us on that account.

"2. Is it not far wrong in any of us to teach our particular opinions (especially to those whom we are to instruct in the essentials of religion), so as to lead them into such an association of ideas, between these essentials and those opinions, which want of judgment, narrowness of thought, and impatience of spirit are so apt to lead even the strong into? Do we not often see how almost incurably this pe-

judices the weak against their brethren in Christ, and perplexes their minds about those opinions, and takes them off from the serious consideration of the essentials? Nay, have we not seen even the strong in grace, as well as in learning, mistake the Lord's shining on their souls on account of their receiving and applying the essentials, for an approbation of their particular opinions? And have we not seen such hereby led to bear persecution from, and in their turn to inflict it on their brethren? Almost every one cries out against the spirit of persecution. But few seem to dive into the causes of it, and fewer still heartily seek after and follow the effectual cure. And therefore,

"3. Is it not the duty both of Ministers and of private Christians in their several stations, to show that their particular opinions are not so important, but that one in whom the grand characteristic is found, may hold different, nay contrary opinions? Is it not the duty of all in their respective stations to prevent or dissolve that groundless association of ideas? And is not quite the contrary done by almost all? Do they not proceed, as if they were rather desirous to establish (not dissolve) that association of ideas, in favour of their own particular opinions? And thereby (though perhaps their own hearts hide it from them) to establish their party, and fix their adherents unto them.

"4. Since, as you justly say, 'We are more sure that love is of God, than that any opinion whatever is so,' is it not our duty to follow that love with all our brethren in Christ, and the native consequence of it, outward communion? So far, I mean, as that communion does not imply your owning as true an opinion which we do not believe to be so. And yet

"5. When one is a member of a community, where many are extremely bigotted to their own opinions; in such a case may not outward communion with our other brethren in Christ be kept in some instances and not in others? But still, is it not our duty to use all our prudence and diligence to bring all the Lord's people from this bigotry into that dear, mutual, universal love, and that actual communion which is the native consequence of it? JAMES E——E.—"
Wesley's Journal; Works, vol. ii., p. 283.

WHEN Jesus preached Prejudice cried, "Can any good thing come out of Nazareth?" "Crucify him, crucify him," exclaimed Bigotry. "Why, what evil hath he done?" remonstrated Candour. And Liberality drew from his words this inference, "In every nation, he that feareth God and worketh righteousness, is accepted with him."—*Dr. Aikin.*

NATURAL THEOLOGY.

No. IX.

THE GOODNESS OF GOD.

HAVING seen that the universe testifies to the existence of an external MIND, at whose volition it sprang into being; and that it further bears witness that *Omniscience, Omnipotence, (Omnipresence may also be inserted, which seems a compound of these two,) and Unity* are characteristics of this Mind; the deeply interesting question remains, *What are the dispositions of this Creator towards his creatures?* A survey of animated beings, especially as they exist in their natural condition, is sufficient to convince us that God desires and provides for the enjoyment of all the sensitive things He has made; that He loves them; that GOODNESS is his most striking moral attribute, and the foundation of all his other ethical perfections.

Among the *lower animals*, and particularly among those who have not been brought under subjection to man, and therefore still retain their normal state, what happiness every where abounds! How the fish disports in his beautiful element, swimming with stream or against stream, solitary or in a shoal, darting hither and thither, in exuberant delight, so that the eye can scarce track his arrowy path! How louds of insects dance in the summer sunshine, up and down and across, as if light and heat were heaven enough for them, and shaking all the while most musical murmurs from their twinkling wings! How bee and butterfly revel in the spring and summer, visiting at will the flowers of richest hue and fragrance, and extracting from their cups the pure unintoxicating wine which God and Nature have there deposited for their use! How joyous all birds appear on scented hedge rows, or lonely downs, in leafy hermitages, or up in the everlasting sky, filling the heavens with melody, and sending down to earth showers of *audible* sunbeams! Even the young of those animals which have been domesticated, what gratification do they seem to experience during their short-lived liberty, leaping, racing, gambolling, till the heart of him who looks upon them partakes of their own cheerfulness! On the whole, the irrational Creation seems, on a general rule, to be happy to the full extent of its capabilities for happiness.

For MAN's pleasure, also, abundant provision has been made by the appointments of a bountiful Creator. Considering him, in the first place, as an animal, the senses which

are inlets of knowledge, are also inlets of gratification. For the *touch*, has been provided the warmth of the sun, the grateful coolness of the evening gale, and contact with many things that are smooth, or round, or soft, or of a gentle temperature. For the *scent*, the meadows at the hay harvest, wild flowers in all their number and variety, the breath of cows, the re-invigorating odour from the sea, the olfactory joy we encounter in the hearts of mighty woods. For the *palate*, the thousand tastes of vegetable or animal products, which minister either to our corporeal sustenance, or to our innocent enjoyment. For the *sight*, the inexhaustible grandeurs and beauties of creation, suns rising and setting, moons and stars, the purple of heaven and of the sea, vast mountains, green hills, mysterious forests, velvety plains, grotesque trees, and rivers "wandering at their own sweet will." For the *ear*, songs of birds, bleating or lowing of cattle, falls of waters, gurgling of brooks, the heave of ocean, the sighing of old forests, and dearer than all, the voice of man, uttering speech of sympathy, or approval, or affection. A Being who hated us would have made the senses minister to us nought but agony; a Being who was careless about our happiness might have made them ministers of agony and ecstasy alternately, or of equal portions of both; it is satisfactory proof, therefore, that the God who made the universe and us desires our enjoyment, that he has made surrounding things to afford it unto us so abundantly. When we consider also the variety of these gratifications, how different the earth is to us, and how different is the character of our life upon it, to what both would have been had but *one* colour, even if that were the richest azure, palled every thing, or had but *one* odour, even were it that of the rose, floated on every gale, or had the music of nature been a monotone, we shall see clearly that even the pleasures of Sense alone prove the abounding Goodness of the Creator.

The joys of *Mind*, however, far exceed those of the body, even in its healthiest and maturest condition; and facilities for these God has spread about us with a like unsparing hand. There is a pure and lofty gladness attached to every intellectual pursuit. The Naturalist, who can bring home a rare plant, or bird, or insect, or reptile, feels as true and as great exultation, as he who finds a pearl of great price. The Poet, in his attempts to "body forth the forms of things unknown," and in the solitary hours he spends far above earth, in regions of pure ideality, is a happier man than he who walks in the

gardens of Damascus, not only their admirer but their owner. The Astronomer, poring upon the heavens till they give out, at the spell uttered by knowledge, perseverance and faith, their hidden mysteries, experiences greater rapture, when some new body occupies or traverses the field of his telescope, than the merchant whose fleets have returned home, laden with the wealth of half the Indies. The Moralist, who consigns days and nights to meditation on the beauty and sublimity in human life and conduct, on the best means of elevating the mass of mankind in wisdom and in joy; on the prospects unfolded from progress already made, that virtue and happiness shall one day triumph even on earth; has thoughts and prophecies visit him, which he would not exchange for mightiest crowns or most puissant sceptres. In these and similar beatitudes, every student, even the humblest, to a certain extent participates. The purity and the height of a pleasure may be estimated by the sacrifices we are willing to make for its attainment; and, so measured, how greatly are mental pleasures valued by their sincere votaries! Ease, health, corporeal gratifications, wealth, station, a position of rule among our fellows, the joys of home, the prospect of a long life, these are the things chiefly longed for, strived for, by the majority of our race. Yet all these the seeker after wisdom voluntarily foregoes, freely immolates, that he may continue his bright career. Now, the mind of man came from God, and is what it is by his sovereign fiat; the capabilities of enjoyment He has bestowed upon it, and the means of enjoyment with which He has surrounded it, demonstrate therefore His essential Benignity.

From the exercise of man's *social affections* arise feelings and relationships, which shed much, both of brightness and of solace, upon the pathway of his life. How tender our recollection of the parents who protected and guided our infant years, and nestled us so softly in their bosoms, and directed our aimless eye to the beauty and sublimity that lay about us! How sweet the memories of our brothers and sisters, with whom we walked, hand in hand, when the earth and nature seemed as fresh and young as our own hearts, and all was loveliness and mystery! Most dear, in later times, the friend, in whose society we trod the paths of literature or science, or honourable ambition, and conversing with whom our moral nature first gained its true powers and strength. In later years came the bliss of first, and afterwards of wedded love; that intense converging of all our powers to bless or

one dear object, which made our affections ultimately embrace with greater tenderness the whole human family. Passing sweet, also, and perhaps the sweetest earth can give, the tearful rapture, still because of its very depth, with which we fold our first infant in our embrace, and marvel, while we adore, that God has sent an angel to be a constant dweller at our hearth. What were life, divested of these, its very chiefest benedictions? A world without its flowers, a sky without its stars! What were that man who had never stood to others, or had others stand to him, in these dear relationships; who had no father or mother, sister or brother, wife or child, friend or prized companion? An undeveloped orb, left half-finished, cast aside to wander alone, before the brightness and the warmth had been bestowed upon it! Yet few indeed are they who are cut off from *all* these sources of happiness. They penetrate alike the palace of the prince and the hut of the peasant; and are to the ignorant as to the wise, to the poor as to the rich, to the savage as to the civilized, the well-springs of their most enduring felicities. God made us capable of loving and of being beloved; made the giving or the receiving affection among our greatest joys; placed around us beings calculated to excite in us these delicious emotions; is to be esteemed the direct Author of them all; and is thereby proved to be a God of marvellous Beneficence.

Man further possesses a *devotional instinct*, whose enlightened and consistent gratification affords him pleasure of a highly elevated character. To seek in the heavens, and earth, and waters under the earth; to interrogate the sun, and moon, and stars, and all the productions of our world, and of our own bodies, minds, and hearts; and find them all join in united testimony to the existence of a God, from whom they drew their being and their properties; is of itself an intellectual exercise, which brings with it the greatest enjoyment. To find that the Great Being whom the universe has revealed is infinite in Power and in Wisdom; and to acquire the habit of never going abroad, at morn, or noon, or night, without finding in each object, the lowest as well as the loftiest, new and perhaps unexpected proofs of these great attributes; adds a bliss to our commonest intercourse with nature, and makes us desire to manifest in our own lives a conformity to what we admire and adore. But above all, to reach at length the greatest truth which Creation reveals; which we are all of us so slow to receive, and which so few of us hold consistently; that God loves what he has made;

to find it written across the sky, breathing in the atmosphere, shining in the sun, glistening in the dew, beaming from the face of the flower, quivering from the wing of the insect, reflected from the countenance of each brother man, musicked in the tones of all we love, pouring along our veins, throbbing at our pulse, beating in our heart, spoken or written every where; the man who finds this truth, so recorded and revealed, and opens his whole nature to give it a willing and a glad reception, is blessed indeed. To him the thunder and the zephyr, storm and calm, darkness and sunshine, joy and sorrow, come much alike; for the one is proof of the loving-kindness of the Creator, as much as the other. Nor till this conviction is attained, can man be as happy on earth, as he is capable of being; but this truth once embraced, alike by the understanding and the affections, he who holds it can never, even on earth, be really miserable. It is evident that the capacities of mind, or heart, or spirit, which prompt us to engage in, and enable us to effect these researches; and the qualities of the universe, which, acting on our inner being, beget in us these momentous and joyous conclusions, are alike the gifts of the Creator; and thus the intense pleasures derivable from tracing Him in his works, afford additional proofs of the goodness of God.

No metaphysical classification of the various powers and capabilities of man's very composite nature has been here attempted, so there may be groups of faculties or susceptibilities pertaining to humanity which have not been noticed. If there be in reality, or if any one fancy there be, it will doubtless be found that they are surrounded with excitements to their exercise, and that the due and harmonious and moral exercise of all of them is highly pleasurable. Enough has been said, however, to prove, that whether man or the lower animals are considered; and whether in the former we turn to his Senses, his Mind, his social Affections, or his Devotional Instincts; they every one of them shed a bright demonstration over the truth, that GOD IS GOOD.

C. Y. M.

AGAINST God and Truth there lies no prescription; and therefore, certainly, it must be great wisdom to forsake ancient errors for more ancient truths. One God is rather to be followed than innumerable worlds of men."—*Chillingworth*.

WORK - A - DAY HYMNS.

No. II.

Y JOSEPH DARE, AUTHOR OF THE GARLAND OF GRATITUDE, ETC.)

NIGHT is dreary, but the morning
Ever breaks in cheering light ;
Evil thus to good is turning,
Dawn of Love and Truth, how bright !

“Onward !” is the impress written,
On all works, in earth and sky :
Evil at her birth was smitten,
And piece-meal the worm shall die.

Every hope that thrills the bosom,
Every aspiration pure,
Shall unfold some lovelier blossom,
Shall some better fruit secure.

Faint not sister, fail not brother,
They who suffer, conquer fate ;
One firm footstep leads another,
One soft answer stifles hate.

Lift a little height the Swallow,
And its wing shall sweep thro' Heaven ;
Thus may each assist his fellow,
By small helps if rightly given.

Every pure and noble action
Wins or gives some blessing still,
Checks corruption, scatters faction,
Soothes the heart, or guides the will.

Self-respect and self-reliance,
Frame the heart to highest good ;
Bid all outward ills defiance,
Lead the world to Brotherhood.

CHRISTIAN PRINCIPLE.

THERE has been much discussion recently in our Periodicals, as well as in diverse pamphlets, regarding the best form and basis of religious association. There has been much bandying about of words on the question. To our minds the matter is very simple. If persons who have not yet attained definite views of Religious truth and obligation, wish to associate together as *religious inquirers*, their course is plain and open. If *worship* constitute one purpose of public assembling, definite views of the OBJECT to whom that worship is to be addressed, are essential to its fulfilment. If individuals who have given themselves to the anxious and serious search after Divine Truth, have been led to the heartfelt conviction of *certain principles*, as essential to human duty and happiness, that conviction is their obligation to uphold and live them. The proposal for fusing these various purposes of religious association into one heterogeneous assembly, seems to us to be very crude and short-sighted. Such an assembly could only hold together through the compromise or sacrifice of principle. To the devoted student of the Oracles of God, whose prayerful investigations have led to the abandonment of error, and superstition, and bigotry, and the soul-felt reverence, and mind-elevated belief of the religion of love, of power, and of a sound mind, these blessed results are realities, not speculations, living, vital convictions, not mere negations, and he cannot sacrifice these for the condition of those who are ever learning, and never arriving at a knowledge of the truth. To the mind convinced by faithful examination and consideration of its evidences, of the truth and divinity of the religion of Christ, its doctrines, morality, spirit; its discoveries, hopes, consolations; its threatenings, warnings, promises, blessedness, are yea and amen. The truth as it is in Jesus is his guide, directory, strength, landmark. He is a disciple of Christ, whose example he must follow. He has a Lawgiver to whom he owes fealty. He has a Judge to whom he must finally render account. "Christianity without Sect" appears to him very similar to Christianity without Christ. Christianity *is* a Sect, a small one comparatively amongst the beliefs of the world. It is his Sect, *his* opinion, choice, preference, amidst multitudinous claims on human credence. How can he sink that preference, choice, Sectarianism, and yet be honest? How can he feel

the unspeakable value of the glorious Gospel of the blessed God, and not desire that others should participate in the joy, and yet be benevolent? How can he believe that the first and great commandment is, "Hear O Israel, the Lord our God is ONE Lord," and deem it a matter of trifling moment, whether professed followers of Christ keep it or break it? How can he acknowledge and reverence the words of the Saviour, "*The true worshippers shall worship the FATHER in spirit and in truth, for the Father seeketh such to worship Him,*" and yet be careless whether the worship offered be true or false, idolatrous or Christian, to the Father only, or to associated and imaginary divinities? There can, there ought to be no halting between two opinions here. There can, there ought to be no dovetailing of opinion on so solemn and all important a subject. Worship is mockery if not offered "in spirit and in truth." "The true worshippers shall worship the FATHER." Compromise, abnegation, putting out of sight the hallowed and hallowing truth, is treason against the Majesty of heaven and earth. The knowledge of that truth is life eternal. "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent." To act as if that knowledge had not been communicated, is perversely to divest ourselves of Christian privilege, and for the sake of an imaginary good to deprive ourselves and others of an invaluable truth. The names which fitly and accurately designate the peculiarities of Christian belief, should not be abandoned. Wherefore the sacrifice? That we may have nick-names thrust upon us, whether we will or no? That we may entice the unwary to our fold, through feigned words which signify any thing or nothing? So did not Christ, so ought not we. It is his declaration, "To this end was I born, and for this cause came I into the world, that I *might bear witness to the truth.*" To him who thinks he has attained that "truth as it is in Jesus," the duty is equally binding. Unitarian aptly and truly describes the believer in One God in One Person; but as this belief is in one sense shared by the Jew and the Mahometan, Christian is added or prefixed, to show that on the authority, and as a disciple of Christ, the belief is held, and that Unity and Paternity on the same divine authority, are blended in the faith of the Unitarian Christian. The conception that men *can associate for religious worship without belief, that is, without a creed,* would be ludicrous, if it were not melan-

choly. The attempts already professedly made with this purpose, are signal failures. Creeds are propounded in their very commencement, in the very fact of association. How should it be otherwise? How shall two act together, unless they be agreed? And two or three associated together for any definite purpose, as much constitute a Sect, as do any of the largest communities into which the world is divided. And why all this dread of manfully upholding what each conceives to be Christian Principle? What hinders the most strenuous advocate for the purity and enlightenment of Unitarian Christianity, blending with his maintenance and diffusion of his Christian principles, efforts for the education of the people, and every species of social reform? Are those labours incompatible? We trow not. They illustrate and enforce each other. The men most respected and honoured in the community, are not the shirkers of principle, the all things to all men, the wooers of popularity, but those who standing fast in adherence to Christian principle, and zealous in its propagation, are ever ready to uphold the rights of the people, to advocate civil and religious liberty for all mankind, to diminish by every means the sum of ignorance, wretchedness and misery, and herald the true, healthful, Christian enlightenment, peace, freedom, and salvation of the world.

We gladly transfer to our pages from *The Inquirer* of October 13, a Newspaper, which, under the guidance of its present enlightened Editor, is doing good service to Christian truth, and human freedom and happiness, a Letter on "Christian Churches," in the spirit of which we heartily coincide.

SIR,—It is impossible to read the letters of your correspondent, Mr. Solly, without feeling his heart is in what he writes, and that he sincerely wishes the spiritual welfare of his fellow-creatures. But while I sympathize with him in his wish to see more zeal among Unitarians, and more external evidence of the power of their faith to "evangelize society," I think the plan he proposes for the accomplishment of his object, while totally inadequate for the purpose, calculated to do great injury to the cause of pure Unitarianism.

Educated in the Church of England, which, being still the faith of those nearest and dearest to me, has peculiar claims on my affection, I have not hesitated to quit her communion from a profound conviction of the truth of Unitarianism; and as I have made some sacrifice for the adoption of that name, and as to me it is associated with all that is pure and lovely in the Christian religion, and we

re of the calm happiness and peace of soul I have acquired
 its influence, I may be pardoned if I fain would say a word
 in defence of the distinctive appellation of my adopted church,
 as she is robbed of it by Mr. Solly, and his fellow-advocates of
 sectarianism.

body dislikes "sectarianism" more than I do, when it degenerates
 into bigotry, and begets intolerance in our conduct towards
 opinions of others. Unitarians, I say, be unsectarian in your
 of charity, be unsectarian in your schools, be unsectarian in
 politics; let no consideration of sect or creed influence you in
 deeds of love and mercy towards your fellow creatures, but
 as a man in your worship of God; let no man beguile you to part
 a name hallowed by the piety and adorned with the learning
 of our ancestors, who won for you, through every species of sorrow
 and persecution, the liberty to bear it openly, and without fear. Let
 us tear from the mast the sacred colours nailed there by Priest-
 Lindsey, and a host of saints, who now cry to you from their
 graves to continue the good fight, and not to sink into a nameless
 mass of worshippers, without fixed
 opinions, or a definite purpose.

Mr. Solly says Unitarians "differ widely among themselves:"
 needless to say they do, on what are to them minor points; the right of
 judgment is their undoubted privilege, and while they exercise
 that privilege, different minds will differently interpret some
 passages of the Gospel; but they have one rallying point, one bond
 of union, they are "Unitarians;" they worship One God, the Father,
 through our Lord, Jesus Christ; destroy this link, and the chain
 breaks; the fold, now small enough, would be still further scattered;
 each would find an excuse for desertion; and a door be opened
 to the admission of all sorts of infidelity and schism. Again,
 would be a concession to the Orthodox; and why concede an
 ? the concession should come from them. We have never re-
 fused to act with them in any undertaking for the welfare of our
 fellow-creatures; it is they who have refused to act with us. Have
 we not hunted us from the mountain to the plain, and from the
 plain to the mountain, till, like stags at bay, we have been obliged
 to turn, in self-defence, upon our pursuers? and then, forsooth,
 Mr. Solly complains of the "controversial attitude," necessitated by
 adoption of the Unitarian name. Whose fault is it? Have not
 the so-called Orthodox ever persecuted, and do they not still per-
 secute us? Do they not constantly hold us up to obloquy and scorn,
 represent our doctrines, and revile at all we hold most dear and
 sacred? Would they not have robbed us of our chapels? But,
 finally, the despoiling host was routed, in one of the most brilliant
 debates that ever graced the British Senate.

Are all these reasons for sinking the obnoxious name? No!

but rather reasons for loving it better and clinging to it more closely. Unitarianism now calls upon her children to defend her, attacked within the precincts of her sanctuary. Oh! may they hear her voice, and be up and doing; awake from their guilty slumbers, to a due sense of the noble warfare in which they are soldiers, and evince their love for the "faith once delivered to the saints," by ridding their public worship of the reproach of coldness, and by more apparent devotedness to the cause of their religion, rid themselves of charges, now with considerable truth cast in their teeth by these non-sectarians. Let the world see that to know "what Unitarianism is,"* is to know what "Christianity is," in all its pure and solemn beauty. I believe it to be the glorious privilege of the Unitarian church to rid "Christianity of a weight that sinks it," and so, although I consider the controversy to be exhausted as to arguments, I consider it still the duty of her ministers to reiterate those arguments, and to tear from the august face of Truth, every vestige of the veil of superstition and error that has hid, and *still* hides, from multitudes in Christendom, the light of her benign countenance. It is because I consider "Unitarianism" to be the refuge in which "the multitudes welling up from literature, philosophy, criticism," would find a haven of peace, a solution of all their difficulties, and an answer to all their doubts; because I believe it to be the "resting place" which Mr. Macaulay "wonders was never found by men on their way from superstition to infidelity, or on their way back from infidelity to superstition,"† that I would have her preserved in all her integrity. Feeling this, and feeling that the Unitarian church, in her sectarian character alone, can arrest the atheism Mr. Solly fears among the rising generation, I beg him to turn from the "wants of the age" to the "wants of the Unitarian church," from the "demands of the age upon the church," to the demands of Unitarianism upon her worshippers, to devote his energies and his talents to the development of her rich resources, to the kindling again into a bright blaze the zeal and enthusiasm of her followers, which does but slumber and is not dead. This is a practical, definite object, infinitely more calculated to forward Mr. Solly's object, the evangelizing society, than building up on paper theories for an ideal church, which, like De Lamartine's dreams of a social republic, would utterly fail when put in practice.

I must now conclude, Mr. Editor, lest I trespass too much on your space; but before I do so, let me call on all Unitarians who love their faith, who believe it to be the "truth as it is in Jesus," to rally round the standard of their church, to let no one rob them of a name that

* There is an infinite value in learning what Christianity is; but what are we the better for ascertaining the same of Unitarianism? Vide, Mr. Solly's letter in *Inquirer*, September 15th.

† Essay on Ranke's History of the Popes.

links them together as the worshippers of One God the Father; and whether our banner float proudly from the Cathedral tower, or hang mournfully as the flag of Hungarian liberty, alas! does now, in some cave of the mountain, still let us be ready to defend her, a gallant, united, devoted band.

I am, Sir, yours respectfully,

September 22nd, 1849.

A CONVERTED UNITARIAN.

REVIEW.

A Popular Introduction to the Bible. By John Wright, B.A. pp. 144. London, E. T. Whitfield; Manchester, Johnson, Rawson, & Co.

SUCH a Book as this we have long wished to see. Few things have been more talked about, and really less understood than the Bible. The popular triumph which wrested the Book of Books from the cloister of the Monk, and the sole custody of the Priesthood, and which vindicated its individual interpretation as a Christian right, led thousands, in their violent reaction from the biddings of usurped Church authority, to indiscriminate and irrational reliance on mere verbal Bible authority. Sufficient was it in their estimation, in justification of any deed, to quote the letter of Scripture, although the act itself might be in flagrant violation of the morality and spirit of Christ Jesus. Received and read implicitly as a Code of law, its every sentence believed to contain the enunciation of some separate and essential truth, gross and pernicious error necessarily resulted. History was confounded with prophecy, precept with narrative, errors stated to be confuted with truths recorded to be believed, examples to be shunned with those to be followed, bloodshed with peace, slavery with freedom, tyranny over conscience with the liberty with which Christ makes free. In all these assumptions the very nature of the Bible was misunderstood. Equally was it misunderstood when every sentence, every word, was considered to be imbued with infallible inspiration, when to compare Scripture with Scripture was thought treason to its authority, and to discriminate the history of the dispensations of Heaven for the moral education of the children of men, and narration of the bye past events of humanity from the obligations and duties, and spirit, and purpose of the disciple of Jesus, were deemed despite to the Spirit of God. This worship of the mere letter of *Scripture*, this confounding of all time, Patriarchal, Jewish, *Prophetical*, *Christian*, this Babel confusion of the language

of all ages, necessarily produced antagonist prejudices, and delusions, and errors. Discrepancies in statement were looked on as fatal to authenticity; history was condemned as false because of its very truthfulness; and the alphabet of Religion was scouted inasmuch as it was not also its perfected syntax. The weapons of Infidelity were forged from the very armoury of the temple, and this mingling of things which differ induced superficial minds to sing the song of triumph on the downfall of Revelation.

In vain did intelligent and thinking individuals carefully discriminate between the outward shell and the inward substance; between the record and the facts recorded; between the history of Revelation and Revelation itself; between the inspiration of Jesus and individual narration of his teachings; between the faithfulness needful to reliance on honest narrative and the supernatural and infallible dictation of each sentence, word, and letter employed in that narrative. Outcry wild attempted to stifle all such discrimination, and the discriminating, rational, painstaking upholders and defenders of divine Revelation were denounced as black heretics, disguised or open Infidels.

Gradually, however, has the truth in relation to this subject been making way, and we welcome Mr. Wright's "Popular Introduction to the Bible" as well calculated to do good service in this direction. It is plain, simple, clear, easy to be understood, comprehensive in information, and dictated manifestly in an earnest, truthloving, Christian spirit. Its purpose is well stated by the Author in his very interesting preface:—

"To give just ideas concerning the nature of the Bible, and the history of its several parts, has been my object in this work. I have been frequently pained to find intelligent men, often those who have thought more than they have read, distrusting or abandoning the Bible, because of some mistakes they have found in the Old Testament, or because they cannot reconcile the system of Moses with that of Christ. I have been sometimes embarrassed in conversation on religious topics, by indiscriminate quotation; passages of Scripture, from the laws of Moses, the psalms of David, the proverbs of Solomon, the prophecies of Isaiah, the parables of Christ, the letters of Paul, or the mysterious predictions of Revelation, are brought forward as of equal weight; if they come out of the Bible, that is enough. Now it seems that these errors would be rectified, the Christian religion would be received by many who now are without it, and much confusion and difference of opinion on theological questions would be put an end to, if only we could come to a right understanding about the Bible, what it is, and how it is to be used. In aiming at giving this right understanding, I have dwelt first on the nature and history of the sacred volume; secondly, I have given short accounts of Jewish history, Scripture

Geography, and Biblical Antiquities; and, thirdly, I have considered the history, purposes, contents and character of each of the books of Scripture."

Hartwell Horne's "Compendious Introduction to the study of the Bible," an abridgement though it be of his larger work, the "Introduction to the Actual Study and Knowledge of the Holy Scriptures," in many respects very valuable, is nevertheless not sufficiently plain and simple and brief for general readers, and is moreover clogged by the theory of verbal inspiration and Orthodox peculiarities of thought and doctrine.

The "Popular Introduction to the Bible" by Mr. Wright is the first attempt to set forth in plain, homely phrase the rational and Scriptural view of the nature, contents, character, and spirit of the Bible, and it deserves and will receive, we hope, the approval which it merits from all who value the Scriptures as the history of the interpositions of God for human instruction, and who desire to see them applied worthily and truly and practically for "doctrine, for reproof, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works."

REGISTER,
RELIGIOUS AND PHILANTHROPIC.
NOVEMBER 1, 1849.

OPENING OF THE NEW UNITARIAN CHAPEL AT CARMARTHEN, WALES.—The friends and promoters of pure and Scriptural Christianity, although not numerous, had long felt the want of a commodious place to conduct their religious services, and dedicated to the worship of "*One God the Father*" in this Town. A few of them met in a friend's house in last March, when it was resolved to select a proper and eligible site for a Chapel, Schoolrooms, &c., and the foundation stone was laid early in April, the Minister engaging to secure the funds necessary to complete the undertaking.

By the assistance of Unitarians in Carmarthen and the neighbourhood, and the liberality of Orthodox friends of all denominations in the town, sufficient aid was soon contributed to enable the contractor to proceed with the erection. During the midsummer vacation, the Minister visited London and other places, where he met with much kindness and liberality; and had not ill-health interfered with his mission, a sufficient sum would have been raised to defray the expenses, and the chapel would have been opened free from debt. As it is, some additional assistance from friends in England will be requisite, and at his next vacation Mr. Lloyd intends to appeal personally for their sympathy and aid in the good cause. For nearly twenty years he has given his services gratuitously, and whatever funds may be raised from pew-rents, subscriptions,

&c., will be devoted exclusively to the objects contemplated by the erection of the Chapel, the moral and religious improvement of all classes connected with it.

The Chapel was opened on Wednesday, the 29th of August. The English services were conducted, both morning and evening, by the Rev. G. B. Brock, of Swansea, and the Welch by the Rev. Owen Evans, Cefn, near Merthyr, and the Rev. John E. Jones, Bridgend. Mr. Brock's text in the morning was Psalm cxxii. 1., from which he made an eloquent and impressive appeal, on the "Duty, Profit, and Pleasure of Social Worship," especially when offered to "One God, the Father." The importance of *Truth* in reference to the *Object* of Worship, was forcibly pointed out, and the necessity of having clear, decided, truthful views of the nature and attributes of the "Everlasting Father" strongly urged. The peculiar reasons of rejoicing on the part of Unitarians, when assembled to worship in accordance with their simple Faith, and in *strict conformity* with the *example of Christ* constituted the main topic of the discourse. All seemed powerfully impressed when the Preacher appealed to the *uniform practice* of the Saviour himself in reference to the great Object of Worship, "*Christ never prayed but to the Father,*" and in the beautiful and comprehensive form, according to which he has strictly enjoined his disciples to pray, the Father, and the *Father only*, is addressed. Not a syllable in the *whole records* of the life and practice of Christ about "Father, Son, and Holy Ghost, three persons and one God."

Throughout this beautiful discourse, the moral and spiritual advantages of *Unitarian* over *Trinitarian* views of God, and the nature and purposes of Worship, were explained in a truly Christian spirit, but with that uncompromising tone and manner which must ever characterize the earnest and faithful disciple of Christ. The grounds upon which Unitarians separated themselves from Orthodox churches, and built places of worship, where they might offer prayer and praise to the Father alone, were fairly and forcibly stated. "*No Unitarian could conscientiously and sincerely worship within any other walls.*"

The evening discourse was a sequel to that of the morning, not only in regard to *time*, but also subject-matter—"The Ground of Confidence on the part of the Unitarian, in the Nature of his Interpretation of the Divine Word." He brought his reason, "the light within," to bear upon the words of Christ, and those words bore the test of scrutiny and examination, when properly understood. The Unitarian had nothing to *fear*, but every thing to *hope* from inquiry and investigation. In this discourse the leading doctrines of Unitarianism were explained and defended. The preacher appealed principally to the life of the Saviour, as the practical embodiment of his teaching, for proofs of his views. If Christ was practically a Unitarian, if he invariably prayed to the Father only, and taught on all occasions that repentance and reformation were the only terms of acceptance with God, he must have been so *theoretically*; for with *him* in whose mouth there was no guile, practice and theory must be identical. The discourse throughout evinced the sincerity of the preacher, and was eminently calculated to awaken the zeal of Unitarians for the service of "One God, the Father," as well as to

impress all present that it was not a subject of *small importance* whether worship was paid to the Father only, according to the direction and practice of Christ, or to a "Triune Deity" according to the teaching of human creeds.

The Welsh discourses were also excellent, the one upon the Heavenly and Supernatural Character of the Teachings of the "Man of Nazareth," showing most clearly that Christianity stands or falls with the historical evidence of its truth; the other, explanatory of the Character of God, of His Dispensations towards all His Moral Creatures, and of the *means* by which He has destined to prepare them "for honour, glory, and immortality." The chapel was crowded both morning and evening, and many of the leading members of the different orthodox denominations in the town were present, with their Ministers also.

WESTERN UNITARIAN CHRISTIAN UNION.—September 20, the half-yearly meeting was held at Collumpton, Devonshire, and Ministers and friends were present from Bristol, Taunton, Bridgewater, Exeter, Sidmouth, Honiton, Colyton, Plymouth and Devonport. The Rev. J. C. Woods of Devonport offered prayer, and the Rev. J. H. Thom, of Renshaw Street Chapel, Liverpool, preached. In the evening the friends assembled at tea, the Rev. William James of Bristol, the Secretary of the Union, in the chair. The Report was read, and addresses delivered by the Ministers present from the places named, as well as by other friends.

NEW PRESBYTERIAN CHURCH, HOLYWOOD, NEAR BELFAST.—This place of worship, erected for the use of the Congregation under the pastoral care of the Rev. C. J. M'Alester, was opened on Sunday, September 23. It owes its commencement to the munificence of the late John Suffern, Esq., and its living members and friends have not been laggards in their efforts for its completion. Every available space was crowded on the day of opening, and numbers unable to get within the building. The religious services were conducted by the Rev. H. Montgomery, L.L.D., of Dunmurry, who preached from Jude 3. The collection at the close amounted to £220.

WESTERN UNITARIAN SOCIETY.—The annual meeting was held at Frenchay, near Bristol, September 25. The devotional services were conducted and Sermon delivered by the Rev. J. H. Thom. It was a crowded meeting, aisles were occupied, and many listened from without at the windows and doors. Thirty-three new members joined the Society.

SOUTHERN UNITARIAN SOCIETY.—The Annual meeting of the Southern Unitarian Society was held on Tuesday, Sep. 25, at Newport, Isle of Wight. The Rev. I. Fullagar, of Chichester, introduced the service, and the Rev. E. Talbot, of Tenterden, preached a most appropriate discourse from John xv. 20. At the business meeting of the Society, (Thomas Cooke, Esq., in the chair,) the Rev. E. Kell read the Report, containing an account of the transactions of the Society the last year, and various useful resolutions were passed. The next place of meeting was fixed for Wareham. In the evening, about 100 persons met in the Queen's Rooms. After tea, a hymn was sung, and the Rev. E. Talbot was called to the chair, which he

filled, in a manner that conduced greatly to the comfort and edification of the evening. The first sentiment was the "Queen," and the following were then responded to by the speakers, whose names are connected with them. "Prosperity to the Southern Unitarian Society, and our best thanks to the Secretary, the Rev. E. Kell." He afterwards proposed: "May Unitarians prove their gratitude for the Religious Truths with which they are blessed, by their earnest efforts to hasten on the day, when the doctrine of Jesus their Lord and Saviour, shall be the only rule of Christians, and when human creeds with all their errors, shall mystify no more."

The Chairman then gave "the Rev. I. Fullagar, the Father of the Southern Unitarian Society."

Mr. Sheppard, and "may the result of the present Continental agitation be the more free and extended establishment of Civil and Religious Liberty."

Mr. Thomas Cooke and "the venerated memories of our predecessors in the support of the Unitarian Cause."

Mr. Abraham Clarke and "success to the cause of Sunday Schools and National Education."

Rev. E. Kell proposed "Prosperity to the infant church at Southampton," and the Chairman gave Mr. Pinnock and "the Truth proclaimed by the first great commandment. May it be supported by a zeal in some degree commensurate with its high import." He next proposed "Mr. John Faulkner, and our best wishes to our friends from a distance." Thanks were then voted to "the Chairman," "the Stewards," and the Choir, which had enlivened the meeting by various pieces of vocal and instrumental music, between the delivery of the various addresses. The whole assembly then united in singing another hymn, and departed, much interested by the proceedings of the day.

NEW MEETING, BIRMINGHAM.—We have great pleasure in recording the following well-deserved tribute of respect and affection to a truly enlightened and faithful Minister of the pure Religion of Christ, and of adding our congratulations that Christian integrity and devotedness have yet warm and earnest friends, notwithstanding fashionable hypocrisy and lukewarmness. September 26, a large gathering of the members of the New Meeting Congregation, Birmingham, was held in that place of worship, James Russell, Esq., in the chair. Prefaced by very interesting remarks, the Chairman presented the following Address to the junior Minister of the Congregation, the Rev. SAMUEL BACHE:—

"Reverend and Dear Sir,—It is with no ordinary feelings of affectionate regard that we join to present you with a testimonial of gratitude and attachment. When we review the period of seventeen years, during which you have resided amongst us, whether we consider the discharge of your duties as a Christian Minister, your consistency and kindness as a friend, or the inflexible integrity of your life, we derive the utmost comfort and satisfaction from the review; and we trust that the retrospect will afford you equal cause of pleasure. In that period many of the elders of your Congregation have been gathered to their fathers, who, had they been living, would most cheerfully have joined us in this pleasing undertaking. But their places are not vacant, being filled by those who have been foremost in this work of respect and grat-

tude. Among those also who have taken a deep interest in this work, are some in mature life, who not only feel indebted to you for your edifying Pulpit services, but who have had their religious impressions invigorated, and their knowledge of Scripture enlarged by attendance upon your valuable weekly lectures. Others there are too, who gladly avail themselves of this opportunity of gratefully acknowledging their obligations to you for those religious influences which have greatly contributed to the establishment of their characters; whilst the younger members of our Congregation anxiously look forward to their continued attendance upon those religious instructions which you regularly and devotedly offer them. All, then, unite in this tribute of respect and gratitude to a Minister so deservedly honoured, respected, and beloved. We earnestly pray that Almighty God may, in His great mercy, long spare your valuable life to be a blessing to your family, and to continue your important services as an enlightened, zealous, and faithful Minister of Christ. We remain, dear Sir, very sincerely and affectionately yours. Signed on behalf of the Congregation assembling in the New Meeting House, Birmingham, James Russell." Also, a Timepiece bearing an inscription from the pen of his excellent and venerable coadjutor, the Rev. John Kentish:—"1849, September 26th., New Meeting House, Birmingham. This Timepiece (together with a purse of Two Hundred and Seventy-four Sovereigns,) is presented to the Rev. SAMUEL BACHE, by his Congregation, as a Memorial of their affectionate and grateful esteem for his private and public character, and of their fervent wishes for his long-continued usefulness and comfort."

The Rev. Samuel Bache replied in a speech characteristic of a right-minded Christian man. Truly did he remind the people that "It was impossible that a Society of any kind could effectively carry on its united exertions for the accomplishment of the object they might have in view, without the active coöperation of its several members. This held good with regard to all Societies; but it was eminently true of Religious associations, connected as they were with their Ministers and Pastors, for one of the most powerful elements of success was that mutual kind understanding and affectionate sympathy, and cordial coöperation, which was at once the highest reward of the faithful Minister, and his welcome encouragement."

Alderman Henry Smith moved, and William Wills, Esq., seconded the expression of the gratification felt by the Meeting "that that occasion gave them the opportunity of expressing their reverence for the character of the Rev. JOHN KENTISH, their gratitude for services rendered, and their hope that the future would produce to him only what was productive of happiness and comfort." Mr. Kentish expressed his acknowledgments. The Mayor of Birmingham, Samuel Thornton, Esq., moved, and Alderman Phillips seconded thanks to the chairman, and the interesting proceedings were closed.

DR. RAPHAEL OF BIRMINGHAM.—On Saturday evening, Oct. 6, a deputation, consisting of Samuel Thornton, Esq., Mayor of the borough; the Rev. Hugh Hutton, M.A., and Mr. John Webster, accompanied by a few other friends who were desirous of testifying their respect for Dr. Raphall, waited on the Rev. gentleman at his residence, in the Bristol-road, to present to him, previously to his departure for America, an Address, and a Purse of One Hundred Sovereigns, con-

tributed by Christians of nearly every denomination resident in that town.

The Mayor opened the proceedings by assuring the Doctor that he considered it a high honour to have the privilege of thus testifying the esteem and reverence entertained for him, not only by himself and the other gentlemen who accompanied him, as well as by those who contributed to this testimonial, but, he was sure he might add, by all who had the happiness of knowing him. After alluding to the high standing which the character and learning of his Rev. friend had established for him, not only in Birmingham, but throughout the kingdom, and the liberal and efficient services which he had been at all times ready to afford to the Charitable and Educational Institutions of the town, the Mayor concluded by affectionately expressing the deep regret felt by himself and the Christian friends of all denominations whom he represented on that occasion, that they should be deprived, even for the short time which must be consumed in this visit to America, of the benefit of his social intercourse, and of the instruction and edification derived from his public lectures; and the ardent hope that he might have a safe voyage, and a prosperous result to his purpose in crossing the Atlantic, and that he might be spared to return and to settle down once more in the scene of his former honourable and successful labours. The Mayor then read the following address, which he afterwards handed, together with the Purse, to the learned Doctor:—

“To the Rev. M. J. RAPHAEL, M.A., Ph. D., late Preacher of the Jewish Synagogue, Birmingham, a few of his Christian friends, of various religious denominations, wish to present, on the eve of his departure for America, a sincere, though inadequate testimonial of their affectionate regard and esteem. They are especially desirous of recording their high appreciation of his character and demeanour in all the relations of public and private life; of his extensive learning, in the several departments of abstruse and polite literature; of his cultivated talents and commanding eloquence, in the communication of the stores of his richly-furnished mind, for the instruction and delight of others; of the benefits conferred by his valuable courses of Lectures on all classes of the inhabitants of this neighbourhood; and of the generous services frequently rendered by him in different ways to various of the Charities and other Institutions connected with this town. They request his acceptance of the accompanying Purse, containing One Hundred Sovereigns; expressing at the same time their regret, that the shortness of the interval for preparation, has prevented them from providing a gift more worthy of the occasion. They beg to assure him, on parting, of their earnest wishes for his health, prosperity, and happiness; of their prayers for his safety in his journeyings by sea and by land, and of their desire and hope that he may be permitted once more to land on the shores of Britain, and to resume his studies and his labours, in a neighbourhood where his character is so universally respected, and his exertions in the cause of humanity and truth, have been so productive of good.—Signed, on their behalf, by

SAMUEL THORNTON, Mayor of Birmingham.

Birmingham, October 5, 1849.”

Dr. Raphael, after having expressed his grateful sense of the honour conferred on him by the Mayor in “his too kind and flattering remarks,” and by the contributors to this beautiful and mun-

sificent testimonial, proceeded to state the peculiar delight he felt in receiving such a mark of respect from a body of *Christians*; an honour which he believed to be unprecedented; and which he had received from them without ever compromising, without ever being required to compromise his feelings, his opinions, or his position as a *Jew*. He rejoiced that the long and dark age of prejudice and intolerance was now passing rapidly away; and he was firmly convinced, that if men would only act honestly and consistently with the religious views which were dear to their own individual hearts, as the truth of God, they would soon learn, however wide their differences of opinion may be, to respect, to love, and to assist one another, as equally children of the One great and beneficent Father of all. The generous testimonial he had just received he should ever honour and treasure most highly; and he should leave it as an heirloom to his family, to remind them that integrity and faithfulness in their religious worship, and other duties, would be no barrier to their possessing the respect and confidence of the wise and good of all sects, parties, and creeds. The learned Doctor concluded a most eloquent and touching address (during the delivery of which there was not a dry eye in the room), by most feelingly alluding to his experience of the greatest kindness and encouragement from his Christian friends in Birmingham, during the eight years that he had lived and laboured among them, which he regarded as the happiest period of his whole life, and assuring them, that wherever Providence might cast his lot in the years to come, the inhabitants and the interests of Birmingham should ever be most gratefully remembered and honoured in his heart.

The Rev. Hugh Hutton could not refrain from saying a few words on an occasion that was so deeply interesting and affecting personally to himself. He was about to part, it might be for ever in this world, with one of his dearest friends; but he could from his own experience verify, if it were needed, every statement which Dr. Raphall had made in reference to his intercourse with his Christian friends. He had himself enjoyed the privilege and happiness of the Doctor's most intimate and confidential friendship for the last seven years; but they always met and parted, they conversed, they advised each other, they acted together, without the slightest violation of principle on either side, the one a most determined and uncompromising Jew, and the other an equally determined and uncompromising Christian. Neither expected the least sacrifice of truth or sincerity on the part of the other; neither blamed the other for differing from him in faith; and, therefore, their friendship was honest, firm, and unabating to this present moment. The speaker was here overpowered by his feelings, and abruptly concluded by saying, "I now part from him as a *brother*, whom I can never replace."

The Deputation afterwards attended at the platform of the Birmingham and North Western Railway, where a numerous company of Jews and Christians, among whom was the Rev. William M'Kean, of Oldbury, had assembled to bid farewell to their friend. Dr. Raphall proceeded to Liverpool by the express train the same evening, and sailed from that port on Monday (October 8) in the *Sarah Sands*, accompanied by his two sons. May his voyage be speedy, safe, and prosperous.

HANOVER SQUARE CHAPEL SCHOOLS, NEWCASTLE-UPON-TYNE.—
The Sermon in behalf of these Schools, Day Schools for Boys and

Girls, Sunday Schools, and Evening School for young women, was preached on Sunday, October 7, by the Rev. William Turner. At his suggestion, in December, 1784, the Sunday Schools were instituted, and have been kept up with more or less vigour ever since. Upwards of three hundred young people are now receiving instruction through their united agency. It was gratifying to listen to the voice which at so early a period had set on foot this instrumentality for good, after sixty-five years experience of benefits thereby conferred on the people, pleading earnestly for its continuance. The weather was very unpropitious, and prevented so large a Collection as would otherwise have been gathered.

THE LORD'S SUPPER.—This interesting, impressive, and morally affecting service, has, since Mr. Harris's settlement with the Hanover Square Chapel Congregation, been celebrated at intervals of three months. At the appointed periods, it forms an integral portion of the forenoon religious exercises. By this means, all the people continue present, the nature and mode of the celebration are more thoroughly understood, misapprehension, prejudices, alarms, are removed, and the purposes of its institution, may, it is hoped, by more completely entered into and carried out. Certainly a much larger body of Communicants has been the consequence of the change. All too have thereby the opportunity of contributing to the assistance of the poorer members of the Society, instead of that duty being limited merely to those who remain specially, as in other places, for its observance. Sunday, October 14, the Lord's Supper service was conducted by the Rev. William Turner. Fully one hundred Communicants joined in the celebration of the festival of remembrance of their ascended Lord.

OBITUARY.—On the 9th of March, at Ingalba, New England, New South Wales, David Colquhoun Baird, Esq., only son of James Baird, Esq., of the Customs, formerly of Greenock. This amiable and interesting young man, has been called away in early life. He possessed good talents, and distinguished himself in the School of his native town, and afterwards at the University of Glasgow, at which he took the degree of B.A. His health becoming precarious, change of climate was deemed desirable, and for several years he enjoyed more vigorous strength. But the rally has proved only temporary. Though far away from the home of his youth, he was near valued and dear relations and friends, in the home of his adoption.

At Cork, on the 7th September, in the eighty-fifth year of his age, the Rev. William Jillard Hort, one of the Ministers of the Unitarian Presbyterian Congregation of Princes Street Chapel, in that City. This venerable man it was our happiness to number among our friends. It was a privilege to know him. His frank, open, generous disposition, his unaffected cheerfulness, his straight-forward sterling integrity, his manly, upright, consistent adherence to Christian truth and righteousness, his love of Civil and Religious liberty, his earnestness in all things that could promote human well being, naturally drew around him a circle of attached friends. Respected and honoured by all who could appreciate moral excellence, in the full possession of his intellectual faculties, young in heart though old in years, he has been called to his reward in the kingdom of the just.

THE CHRISTIAN PILOT,

AND

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NATURAL THEOLOGY.

No. X.

GOODNESS OF GOD—CONCLUSION.

FROM the ample provision which the Creator has made for the happiness of everything on earth, to which He has imparted the capacities of enjoyment and suffering; and especially from the pleasures He has attached in man to the exercise of his senses, appetites, intellect, social affections, and devotional instinct; we conclude that He was neither hostile to our well-being, nor even indifferent to our well-being, but highly desirous of our well-being, in other words, undoubtedly and emphatically GOOD. Yet, while few can resist the evidence for this sublime and delightful conclusion, when it is systematically laid before them; many simple minds and earnest hearts are perplexed how to reconcile with it the many pains and woes endured either by themselves or others. How or whence Evil had its origin, and why it is permitted or was introduced, are questions too grave and too comprehensive to be here discussed; but it may tend to good if we can suggest a few considerations likely to prove that God makes even the sufferings, which confessedly exist, work together for the attainment of some benevolent end.

It is a preliminary remark of considerable importance, that while in every part of our nature we can discover hundreds upon hundreds of contrivances, whose direct and obvious purpose is to minister to our gratification; we cannot detect one, of which we can truly and unhesitatingly say, that it was made expressly or exclusively to be productive of pain. To adopt the homely and emphatic assertion of Paley, "*teeth were not made to ache,*" that was not the final end of their formation; and the same may be said of every part of the human system, brain, nerves, stomach, lungs, liver, these organs which, in our *present highly factitious mode of life*, cause so much *disquiet and oftentimes absolute misery to their possessors*;

none of them were *made* to be destructive of our tranquillity and enjoyment. That was not the final end of their formation; acting in their normal state, they would all be the generators of unmingled pleasure, and it is man's fault that they ever give birth to sensations of discomfort.

This last fact is capable of a much more extensive application, even to the length that nine-tenths, perhaps ninety-nine hundredths, of the sufferings we now endure, originate either in our own ignorance or wilfulness. Every part of the universe, material, organic, mental, moral, is governed by *Laws*, fixed by the Deity at the moment when all things were called into existence; which never have been, nor will be, departed from; to act in accordance with which is always productive of pleasure; and to act at variance with which is ever to encounter misery. These laws it is confessedly in man's power to discover; many of them have been detected by the generations that are gone; and others will doubtless be even more speedily eliminated in years that are to come. That cutting the flesh with a sword will lead to anguish; that thrusting the hand into the fire will superinduce an agony; that exposure after excessive exercise will end in pleurisy or fever; that alternations of temperature, unprotected against by suitable variations of clothing, will terminate in the racking of the joints by rheumatism; that intemperance will eventually rob its helpless victim of health, property, peace, the respect of others, intellectual power, moral firmness, and perhaps eventually of reason itself, besides entailing horrible diseases on his unfortunate offspring; these things are familiarly known; and if men will originate the causes, whose effects are not only so certain but so disastrous, the guilt rests exclusively upon their own heads. In fact, most, if not all, corporeal pains and diseases seem avoidable; they are all of them the results of violations of one or other of the organic laws, either by ourselves or our progenitors; which enactments of His, the Creator has afforded us facilities for ascertaining and obeying; so that there seems no reason, if men were but wiser and more self-denying, and more observant of the consequences of their various actions, why life should not be passed comparatively free from physical suffering or ailment; why old age, when it arrives, should not be "as a lusty winter's, frosty but kindly," why four score years should not be generally attained; and why death itself, instead of being compassed with tortures, should not be the placid falling asleep of powers, which were gradually, but gently

and painlessly exhausted. Much of the objection, then, which apparently lies against the theory of the infinite benevolence of God, is to be traced to the ignorance or wilfulness of man.

But even corporeal pain itself is sent on an errand of mercy; and this fact demonstrates the goodness of Him from whom it proceeds. When an uneasy feeling is experienced in any part or organ, it is to be regarded as the especial voice of Heaven, informing us that injury has been done to some texture or function, which, if we do not immediately repair, may lead to its destruction, and, with it, that of the entire system. Heed not the first moderate sound of warning, and the monition is repeated; and as more evil has now accrued through our own supineness, and more danger therefore exists of ultimate ruin, the renewed injunction comes in a tone which we cannot, if we would, neglect. In fact, a lesser evil is sent to prevent the whole body from perishing; and there can scarcely be a more striking proof of Benevolence.

Moreover, the sufferings which any individual endures in consequence of his violations of any of God's laws, are portions of the education of the remainder of the race. They are calculated to impress others strongly with the truth that such enactments exist, and that they can never be infringed with impunity; and this is the knowledge, and this is the conviction, which, never forgotten for an instant, which, present morn, and noon, and night, we chiefly, if not alone, require to make us happy and to make us moral. It is therefore a further evidence of the Goodness of the Supreme, when, under his administration, we find the pain of the individual thus promoting the benefit of the species.

How often, again, is merely bodily suffering the precursor, if not actually the producer of moral improvement! To revert once more to the vice of Intemperance, the headache, the fever, the nausea, the entire prostration, the utter misery, attendant on one night's tumultuous revelry, have, in many cases, been the means of engendering in the mind such a loathing for the crime which entailed them, that the wine-cup and every more vulgar beverage have been shunned thenceforth for ever; so that a single plunge into the abyss of excess has frequently led a man to walk, for the rest of a long life, the pledged soldier of Sobriety. Nor does the tendency, even of sin itself to engender moral elevation, by any means end here. The Spartans were not *unwise in exhibiting the drunken helots to the disgust of their*

children ; and many are still restrained from wrong by the hideousness of example. These remarks hold equally true of other indulgences which bring acute pains to their votary ; and their effect in moralizing both himself and others, argues the Benignity of Him who has thus placed "a soul of goodness in things evil."

In addition to all this, there is a beautiful compensating power, by which the sufferings, and even the crimes, that are in the world, are made the occasions for calling into existence, for strengthening, and for perfecting, some of the most exalted among human virtues. If evils did not exist, and if they were not inflicted by others upon their kindred and upon ourselves, the means would be wanting for the exaltation of many parts of our moral being. Thus, if no wrong were ever done to us, our persons, our properties, or our reputations, where would be the scope for long-suffering of the wrong-doer ; for forgiving freely those who had done us injury ; or for the diviner generosity which recompenses blessing for outrage ? So far as can at present be perceived, these virtues can flourish only in the midst of evil ; even as flowers spring up out of rottenness and putrefaction. If there were not privation and suffering about us, the charity which devotes of its possessions for the aid of the needy, or gives up its time, and wrings its own heart for the consolation of the mourner, would have no field for its exercise. If calamities did not occasionally fall upon our own heads, and burst over our own households, could fortitude under heavy trials, or resignation to the will of the Monarch of the Universe, have so much as an existence ? If ignorance did not prevail on the right hand, and crime abound upon the left, little space would be left for the exertions of the Philanthropist, in enlightening the erring, and reclaiming the depraved, and Howard would have left the world with the highest graces of his character undeveloped. If desires for sensual pleasure, and for "inglorious ease," and for gold, and for dominion, did not exist within us, and means lie in crowds without for their abundant gratification, there would be no struggle and victory in resisting their allurements. In a word, if all were perfectly happy, there could not be on our part any sacrifice of our own for others' well being, which is the very essence of all active virtue ; and if there were no trials, troubles, sorrows, temptations, or sins on earth, neither would there be ought to awaken, harden, and make masculine, whatever of good lay latent and feeble within us. Can

there be a doubt that the world and all its inhabitants are under the care of a benevolent Governor, of one who loves good, and desires that it should prevail, when he thus makes the sorrows, the ignorance, and the vices of one part of his creatures the fosterers in another, nay, almost the creators of some of the sublimest virtues?

We err greatly in regarding the evil which confessedly exists, as an end, instead of a means; and a simple survey of nature, and of human society, might long ago have taught us otherwise. It is true, that the flashes of the thunderstorm occasionally overturn houses, and destroy cattle or men; but they always purify the atmosphere, and make salubrious the air which is a necessity of our animal life. It is true, that the eruptions of volcanoes now and again devastate districts, and even entomb whole cities with their inhabitants; but they are the safety valves of the globe, and prevent its central fires and gases from tearing the crust into fragments. It is true, that storms and hurricanes sometimes overwhelm man's proudest navies, but it is true also, that they promote such a condition of the winds and waters, as conserves his health, and prepares for his abundant harvests. And so in every page of human history. Taking our own for example, the frequent invasions of these lands by Danes, and Romans, and Normans, the haughtiness of Papal pretensions, the tyranny of John, the unruliness of the Barons, the licentiousness of the monks, the lusts of Henry the Eighth, the arbitrariness of the Stuarts, all of these, at the time of their occurrence, seemed unmingled evil; yet to one and all are we more or less indebted, for our present national character, and our present national enlightenment and franchises. If we can thus find good arise out of evil in the natural world, and in the past history of our race, and oftentimes (as it has been the past purpose of this article to show) in the pains, the ignorance, the sorrows and the vices now existing; it seems a legitimate conclusion to infer, that even where we cannot trace it, the same result either is, or is to be, educed. In such a case, the existence of present suffering no more impugns the Divine Benevolence, than the sharp agony inflicted by the surgeon, who amputates a limb to save a life. Indeed, all evil seems to be apparent rather than real; for we can scarcely call that evil, whose end and object are the preservation or improvement of the individual or of the race. We are warranted, then, in regarding the *Benignity of God* as infinite; and embrace both with head

and heart the glorious conviction, that, even on the morning of creation, the God whom Nature reveals

Down the long series of eventful time,
So fixed the dates of being ; so disposed,
To every living soul of every kind,
The field of motion, and the hour of rest,
That all conspired to *His* supreme design,
To UNIVERSAL GOOD!

C. Y. M.

LECTURES ON ENGLISH HISTORY.

PART XI.

We have brought our inquiries down to the ever memorable period of the Revolution, the commencement of an entirely new era, and the legal foundation of all our legal rights and liberties. There is much truth in Hume's remark, that there was no regular plan of English liberty before this time. The views of both Sovereign and subject were very vague on this matter, and hence the continual quarrels and heart-burnings between them. The petition of rights presented to Charles the First, and which he ratified, went a considerable way towards defining the reciprocal duties of king and people, but the whole subject was so novel to both parties, and precedent was so often at variance with it, that we cannot wonder that the whole was at times treated as a mere abstraction, a plausible theory, but very inconvenient to be reduced to immediate and constant practice. Hence the provisions were continually set aside, and the covenant repeatedly broken by both sides. The liberty of the subject was continually invaded under the subsequent administrations of the Commonwealth, and the two last Stuarts, nor did it appear to excite any great surprise among the people at large, till repeated encroachments passed the limits of human endurance. It has been wisely said, that Divine Providence appears to have permitted the re-introduction of the Stuart family, in order that the nation might thoroughly understand and repudiate their principles, and thus drive them for ever from the throne. Had Charles not been restored, this practical and invaluable knowledge could not have been acquired, and it was worth the price that was paid for it. William, the Prince of Orange, married Mary, eldest daughter of the infatuated James the Second. He had long been looked up to as the head of the Protestants.

interest in Europe, he nourished a sincere antipathy to France, and he appeared to think it the great purpose of his life to thwart and humble the French monarch. He was a man of great coolness, prudence, and resolution, and had kept a watchful eye on English proceedings for some time before matters came to an extremity. His court at the Hague was the resort of numbers who had left England, as voluntary exiles, or from a well understood wish of the court. Among these was the illustrious Locke, and also Burnet, before mentioned, who subsequently became bishop of Salisbury, and who, in the history of his own time, has given a plain, but very interesting narration of the events which led to the expulsion of James. The Prince, favoured by a brisk East wind, which, whilst it impelled his own vessel, detained the English fleet in harbour, landed at Brixham, in Devonshire, Nov. 5, 1688, and the next day proceeded to Exeter, where he made a stay of some days, Burnet preaching before him and his officers in the Cathedral. His progress towards London, which was leisurely, gave time for the leaders of the nation to come in, and without a drop of blood being shed, he found himself at the head of the nation. But it is not needed to detail events known to every school boy. Rapid and complete as was his success, he soon found that the crown of England had many a concealed yet sharp thorn. Faction was very rife during his reign, and he was more than once in danger of assassination. This, however, did not lead him to take any extraordinary precautions; indeed, he was often censured for his apparent carelessness in this respect. The massacre of Glencoe is generally urged as a foul blot on his memory, and that he was free from blame in this matter, few now will assert, but it is at the same time certain, that he was much imposed on in the whole affair, and that, probably, had he known the truth before hand, he never would have given his sanction to the deed; our chief indignation must be directed to his Scotch advisers. Their vindictiveness was the most cold blooded and atrocious that can well be conceived.

We cannot but at the present time smile at the vehemence of a controversy which raged at this time, and for a considerable period after, on the legitimacy of the Pretender, as the son of King James was now called. It was very generally believed, that a cheat had been put on the nation in this matter, and that the child of a person unknown, had been palmed on the people as the issue of the Queen. It

is now pretty well agreed, that the story of a surreptitious child was a mere figment. The question, however, is not of the slightest consequence to us; for whether the real or suppositious child of James, makes no difference as to the right of the people to choose their own governors, and to change the succession. The Pretender, however, was for more than half a century from this time a thorn in the sides of the reigning monarchs, and a bug-bear to frequently frighten the isle from its propriety. The celebrated Jacobite, Dr. Byrom, of Manchester, produced a witty stanza on the subject, which for many years became a sort of watch-word among the party:—

“God bless the King—God bless the Faith’s Defender;
 God bless—no harm in blessing the Pretender:
 Who that Pretender is, and who that King—
 God bless us all—is quite another thing.”

It deserves mention, by the way, that Manchester at this time was the head quarters of Jacobitism in the north, whilst Liverpool was equally renowned for attachment to the reigning dynasty, and for progress in liberality of sentiment.

Society at the beginning of the eighteenth century was in a very uncivilized condition. Its amusements were very gross, or very licentious, and frequently partook of both. Out-door sports were distinguished for their roughness and brutality; those in-doors, and patronized by the rich, for their frivolousness and frequent immorality. Brute force was too much the order of the day. The country squire spent his days in hunting, and his evenings in the coarse revels of the table; he despised all intellectual attainments. Objectionable, as on many accounts the lighter literature of this period is, there can be no doubt that it presents a faithful picture of the times. The Squire Westerns and Topshalls, though of somewhat a later period, were easily recognized representatives of a numerous class. An almost incalculable service to religion, morality, and good manners was done by the publication of the *Spectators*, truly delightful papers, which have lost very little of their original freshness now. Several crying enormities were put down by the force of good tempered argument and ridicule, and few volumes are better calculated to afford half-an-hour’s innocent recreation than these even now. The police of the period was very defective. Football was played in the most crowded thoroughfares of London. Street robberies were frequent, and murders not uncommon. Johnson, in nervous language

and without exaggeration, thus describes a night in London ; it is the testimony of an eye-witness :—

“ Prepare for death, if here at night you roam,
And sign your will before you sup from home.
Some fiery fop, with new commission vain,
Who sleeps on brambles till he kills his man,
Some frolic drunkard, reeling from a feast,
Provokes a broil, and stabs you for a jest.”

Lax in the prevention of crime, the law was truly Draconic in its punishment. Hangings, brandings, mutilation, the pillory, and the scourge were freely used, and all tended to harden the heart and sear the conscience. The thousand and one comforts and luxuries, now so well known to us, were not dreamt of at this time. Gas-lights, stage coaches, steam conveyance, a penny postage were absolutely unknown. A lumbering vehicle conveyed the thoroughly wearied passenger in six days from London to Edinburgh, and even this was thought astonishingly quick. To visit the metropolis once in the course of a life was the rare good fortune of very few, and the journey furnished an ample topic for conversation for months and years after. Yet we are not to suppose our ancestors were less happy than we, or enjoyed life with a less keen relish : they had no conception of their loss such as we deem it, and therefore knew not that they were deprived of anything, they never missed that which we so highly and justly prize.

But it would require a long series of Lectures to do justice to the progress of arts, science, literature, and manners from the Revolution to the present time. With the establishment of civil freedom, the boundaries of religious liberty, have become more and more enlarged. Toleration, which was the utmost to which the Nonconformists of the seventeenth, and indeed the greater part of the eighteenth century aspired to, is now justly regarded as a very imperfect measure of liberty. Perfect freedom of speech and action, so that these infringe not on the corresponding freedom of others, is now generally allowed by all thinking men as the birthright of every one, in religion as in civil affairs. The profane Test Act has been repealed ; Catholic Emancipation has been triumphantly carried ; the right of non-subscribing Dissenters to their Chapels has been established ; and the last fetter of intolerance, that which is fastened on our Jewish brethren, must ere long be indignantly struck off, for it cannot remain in sight of the growing Christian liberality of the age. There

are many cheering signs of the times. Cruel and degrading punishments are fast disappearing; the claims of the guilty, the erring, and the unfortunate are recognized, and steps, if not always wisely directed yet well meant, are continually taken to reclaim and to bring the repentant sinner to the fold from whence he had strayed, and even repeated failures in this direction will ensure eventual success. Slavery is no longer the curse of Britain, and by her example and influence it must ere long be annihilated in other lands. Barbarous sports linger still among the ignorant, but they are indignantly repudiated by all who have received any instruction, and who have a taste for literature and science. Royalty has for ever banished the bear-garden, and a Senator no longer dares in his place to uphold the brutal custom of bull baiting, in order to stimulate national courage. These are some of the triumphs of civilization, and civilization is but the effect of the diffusion of Christian principles, love to God and love to man. Eighty years ago, when Hutton, of Birmingham, went with a friend to view the celebrated Bosworth Field, he says, "the inhabitants enjoyed the cruel satisfaction of setting their dogs at us in the street, merely because we were strangers. Human figures, not their own, are seldom seen in these inhospitable regions. Surrounded with impassable roads, no intercourse with man to humanize the mind, no commerce to smoothe their rugged manners, they continue the boors of nature."

I am very sensible that I have been enabled to present to you only a most imperfect sketch of English history, or, rather, of such things as may induce you to its study. Yours is the land of brave, and noble, and virtuous deeds, you speak the language of Shakspeare, of Milton, of Locke. Looking back on what has been done, you may use the sentiment of the great Latin poet, nobly rendered by Dryden:—

"From hence the line of Alban Father's come,
And the long glories of majestic Rome."

You have the most magnificent literature of any nation. Show you deserve inheritance by high aspirations, by purity of manners, undeviating rectitude of character, by kindness of speech, and by benevolence of action, that our beloved land may ever be the home of the free and the virtuous, the refuge of the oppressed, where none shall hurt or destroy.

"Hail, land of my birth! brightest spot upon earth,

Shall I leave thee for ever? no never:

Wherever I roam, still, thou art my home,

Old England, my country for ever."

B. M. B.

THE PARABLES OF CHRIST.

LECTURE V.

The Net, MATT. XIII. 47-50 ; *The Two Debtors*, LUKE VII. 41, 42.

JESUS concludes his various addresses to the people by the sea side, and in the house at Capernaum, on the coast of Galilee with the parable of *The Net*, Matt. xiii. 47-50.

"The kingdom of Heaven is like unto a Net, that was cast into the sea, and gathered of every kind : which, when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world : the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire ; there shall be wailing and gnashing of teeth."

The Net here alluded to, is supposed to be, says *Livermore*, "a *drag Net*, sweeping as it were, the bottom of the river or lake, and gathering everything into it."

The *bad* were cast away. "The worthless, on account of their smallness or kind, for some sorts of fish were unclean to the Jews." Thus in Lev. xi. 10 it is said, "all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you."

The illustration contained in this parable, was "peculiarly appropriate to the fishing population of Galilee, whom Jesus was then addressing."

By the Net, here, is to be understood the Gospel. The sea is the world, the elemental world, in which human and rational creatures have their residence for a time. The fish caught, are the professors of the Gospel, of all sorts and kinds. The *good* fish, are the sincere and true professors, consistent in their holy vocation, obedient to the will of God, and faithful followers of Jesus Christ; good men and good Christians. The *bad* fish, are formal and hypocritical professors, who name the name of Christ, but do not depart from iniquity and observe his commandments. And the design of the whole is evidently to show us the necessity of holiness of character, to future acceptance. For the *good* are received into vessels, while the *bad* are cast away. And "so will it be in the end of the world : the *wicked* will be severed from among the *just*, and will be cast into the furnace of fire ; there shall be wailing and gnashing of teeth."

Thus the Christian church may gather persons of all

kinds ; but there will be a proper discrimination made between them hereafter. Only the good will be accepted, and received into future blessedness ; while the bad, or the evil, will be cast away, rejected as unfit for heavenly felicity, and will be consigned to punishment or to that misery, which is the effect of their own sinful conduct, and evil dispositions. A proper separation will be made between them ; and the wicked will no more be permitted to annoy the just, to destroy their peace, and embitter their happiness. Heaven will be a place, as well as a state ; and it will be a place of security to the blessed ; for "sin, that source of mortal woe, can never enter there." Jesus here says, that "the wicked will be cast away," will be "*severed* from among the just." And in another place he says, "Not every one that saith unto me, Lord, Lord, shall *enter* into the kingdom of Heaven ; but he that doeth the will of my Father who is in Heaven." Thus the wicked will not be fit to *enter* into that blessed state, because they have not done the will of God. And as they have been "workers of iniquity," even the benevolent and compassionate Jesus himself will have to say to them "Depart from me." It will be a hard thing for him to say ; but there will be no alternative ; for they have disqualified themselves for happiness ; and misery must be their portion, as the fruit of their own doings. This important lesson is often taught by Jesus Christ ; and perhaps more particularly in his parables, than anywhere else. The good only can be happy ; the evil must be miserable. This is his great lesson of instruction.

What the punishment, or more properly speaking, the *suffering* of the future state will be, we cannot tell. But from the striking figures used by our Saviour in speaking of it, and from our own reason, we may conclude that it will be fearful, and greatly to be dreaded. Jesus describes it as "the furnace of fire." The furnace, some *particular* furnace, some *particular* fire ; or some particular *suffering*, so designated ; suffering from the sad effects of sin. The fire of remorse, and the fire of bad passions. Can there be a hotter furnace, and a more raging fire, than the combined power of these, remorse and bad passions, conflicting with each other ? They constitute the very essence of misery ; and well may their sad effects be "wailing and gnashing of teeth."

We should not, however, conclude from all this, that the *suffering* will be irremediable, or will last for ever. It can-

not be so, while God is love. It must be designed by him to lead to good. It must be his Fatherly chastisement, to correct his sinful children, to cleanse their sins away, to restore them to goodness, in order to fit and prepare them for bliss. And thus, all will finally be subdued unto Christ, by becoming obedient unto him ; and then God will be all in all. Still, let the sinner take heed ; for his sins will entail upon him severe suffering. He *must* suffer, so long as their effects remain ; and he cannot enter into bliss, until they are cleansed away, and he is become holy. Evil and misery, goodness and happiness, are inseparable from each other ; and let not any one think, for a moment, that he can set this divine law aside, or, for a moment, can suspend its operation. " Who can doubt," says *Livermore*, " that there is a fearful punishment awaiting the wicked, here and hereafter, when Jesus himself, the compassionate Teacher, has described it with images of all that is most terrible to the apprehensions of men, the outer darkness, the unquenchable fire, and the never dying worm ? " Sinners, beware ! For " be sure your sins will find you out. " Stand in awe, and sin not. Remember, that it is not the will of your Father who is in heaven, that one of his little ones should perish. He waits to be gracious. He waits by his goodness to bless you, to lead you to repentance, to turn you away from your iniquities, that you may be blessed. Because grace abounds, shall sin abound ? God forbid. That would be abusing the divine mercy, and at the same time wronging your own souls. For sin cannot abound, or cannot exist in any degree, but you must suffer. And, on the other hand, goodness cannot exist or abound in you, but you must in the same proportion be happy. " He that hath ears to hear, let him hear."

It is very important at this particular place, to observe that at the conclusion of these various parables, which Jesus Christ addressed to the people on the sea side, or in the house on the coast, he asked his disciples, " Have ye *understood* all these things ? " He considered it very necessary that they should *understand* them. It was of the first importance that they should understand them ; as it was by this means only that they could receive benefit from them, and from all his instructions. Thus the religion of Jesus Christ, is a rational religion ; and in order to receive benefit from it, we must *understand* it. The disciples it appears, *had understood* the sayings of their Master ; and they ~~an-~~

swered him, "Yea, Lord." Then he told them that if they were as scribes well instructed in the kingdom of Heaven, they should be like "an householder, that bringeth forth out of his treasure things new and old." (Matt. xiii, 51, 52.) That is, as a householder should be thrifty in every thing of household affairs; as he should understand them well, so as to be able, at any time, to produce his treasures, both new and old, so they should understand spiritual things as well; and should be ready, at any time, to apply them, as occasion might call.

"When Jesus had finished these parables, he departed thence." (53.)

Lecture V. to be concluded in our next No.

"THY SINS ARE FORGIVEN THEE."

It is a striking characteristic of every deviation from duty, that there is always, in the minds of those who commit it, a consciousness of their wretchedness, and a secret dread of the consequences, which, however they may for a time be stifled, will ever and anon thrill their hearts with anxiety and fear. There is never a man, who has entered on a path of sin, whether he has trodden it for a short or a long time, who does not wish to return, and, who would not, if he only could feel sure of gaining pardon for the past, make an effort to amend the future. In the midst of impurity, some sigh to discover means of purification; in the midst of vice, some long for virtue; and the voice of penitence may yet be heard, the tear of regret may yet be seen, where society as a whole is most corrupt and degraded.

The general language of humanity in every age, whenever men pause and reflect, when they look forward to death, and think of something after death, is such as this;—"We have sinned; is there any hope for us? can we prevent or mitigate the baneful effects of our sins? can we remedy the evil? *how* is it to be accomplished? before we strive to make the future better, we would fain strike out the evil record of the past; by what means can this be effected?"

The Gospel professes to answer such questions, and founds its claim to be considered glad tidings, on this fact. The nature of the forgiveness which it offers, the terms on which *it* may be obtained, are however disputed points among Christians; some understand that Jesus Christ brought a message from God to man, to the effect that though man

incurs a certain penalty by sin, yet God will free those who repent of their sins, from this penalty; others say that this is inconsistent with justice; that sin must be followed by suffering, but that Jesus has borne the *suffering*, and therefore the *sins* of those who trust in him, may escape punishment. An attempt will be now made, to show that there is yet a third way of explaining the doctrine of Christianity, on this point, differing in some particulars, from both those above referred to.

The first question to be considered is, in what does the evil of sin consist; what peculiar property is there, in every transgression of the law of right, which makes punishment the consequence; what common quality is there in all iniquity, and unvarying effect produced by it, which makes it true that the wages of sin is death? I answer, the great evil of sin consists in its causing the alienation of the soul from God. Man is created fit to enter into communion with his Maker, a child of the Almighty, but every sin of which he is guilty, fixes a gulf between them, lowers his standing in creation, disqualifies him for spiritual intercourse. Of all sinners, it may be said, in the words of Scripture, their heart is far from God; they live without God in the world; he that doeth evil hath not seen God; they sin because they have not known the Father, and the consequence of their sin is, that they *cannot* know Him. The wicked thus fall into a state, which is their severe punishment; they are emphatically godless; they blind the eyes of their spirit, so that they cannot discern the Almighty, or feel His influence, and lose the power of that spiritual communion, which the experience of every Christian proves to be our truest happiness, and deprive themselves of that trust in the Almighty Father, which alone can give peace. As long as man continues in sin, he every day falls lower and lower; he is therefore further and further from God. If this go on through his whole life, he is at length in such a state, that misery must await him in a future world. He has sunk so far below the natural level of humanity, is so degraded from what he might be, and therefore ought to be, so surrounded and imprisoned in the snares and deceptions of the world, so incapable of receiving pleasure from spiritual things, that the prospect of a renewal of existence gives him no happiness. The great evil of sin, then, is the lowering of the soul, the destruction of the nobler *part of man*, which it causes, the gradual alienation of the *spirit from the Father* of spirits, till (to him who passes a

whole life of wickedness,) all that tends to make man's happiness, the existence of God, the love of brethren, the desire of excellence, the hope of immortality, cease to be; for he cannot discern them, and the extinction of all that raises the man above the brute, is the death of the soul, the casting into outer darkness, where is weeping and gnashing of teeth.

We must guard against the error of supposing that the only thing which makes punishment follow sin, is the fact that sin is a transgression of God's law. The peculiar phraseology of the Scriptures, particularly of the Jewish scriptures, has led to the idea, which prevails in some minds, that the Almighty has made an arbitrary distinction between right and wrong, has commanded certain things to be done, and others to be left undone, and that whenever this command is transgressed, God is *angry* on account of the *disobedience*, and inflicts punishment. The truth would seem to be, that God has commanded us to do those things, which, from the nature of things, improve and elevate us, and therefore give happiness; He has forbidden us to do those things, which are necessarily injurious. The punishment is not the consequence of the vindictive wrath of a despot, angry because his word has been disobeyed; but the command is the kind advice of a Father, anxious to guard his children from that which his superior wisdom knows will hurt them. At the same time, if we believe God to be the author of our souls, we shall believe Him to be the originator of moral distinctions, but our idea, as to the nature of the punishment of iniquity, will be modified, as I have thus stated.

How, then, can the painful effects of sin be remedied? How can they who have alienated themselves from God be brought back to Him? The answer may be found in many passages of the New Testament. Godly sorrow worketh repentance to salvation not to be repented of. In other words, such sorrow has an efficacy, in removing from the soul, those evil effects consequent on sin, and in bringing back the mind into such a state, that it can resume its intercourse with the Almighty, and can find its happiness under the shadow of His wings. They who were once outcasts and aliens, when they have purified their souls by true repentance, when they have thus cast out the evil from their hearts, and have prepared them for the reception of good, are again the sons of God, well-beloved and accepted by him, and the heirs of eternal life.

The word **FORGIVENESS** has two meanings, as it concerns the *feelings* or the *actions* of the person who forgives. A man is said to forgive another, when, from being angry, he becomes placid and good-tempered, and no longer regards the other with dislike, reprehension, and censure. He is also said to forgive him when he excuses something due, frees from a penalty, acquits of a debt, mitigates or removes a punishment. In the former sense, forgiveness is equivalent to reconciliation; in the latter, it is identical with pardon. In speaking of the forgiveness of sins by God, the word has been used, by different parties, in both these meanings. It has been thought that the sins of men excite the anger of the Deity, and that "the forgiveness" signifies the change in God from wrath to love: here the word is used in the former meaning. Again, it has been thought that men by sin incur a certain penalty, and that "the forgiveness" intimates that God will free them from this penalty: here it is used with the second meaning.

Neither of these views of the meaning of the word in the Scripture phrase, "the forgiveness of sins," is satisfactory. The former supposes that God changes from wrath to love; from a determination to punish, to mercy and mildness: a belief contradicted by all our ideas of God as immutable, and opposed to the tenor of the whole Bible, which speaks of Him as "the same, with whom is no variableness, nor shadow of turning." The latter supposes that there may be sin without consequent suffering, a supposition opposed to the declarations of Scripture, and the dictates of reason. Sin must cause pain, the only way in which it can be atoned for is by suffering; this suffering, too, must be that of the person who has sinned, for thus only can it have the required effect upon his mind. No vicarious sufferings can bring him back to God.

The Deity is always full of love to all men, the sinful as well as the virtuous. He does not wait for a wicked man to repent before he loves him and pities him, and is ready to assist him. The change is effected not in the Almighty, but in the human being; not in God who is as He was, but in man, who, when he transgresses, wanders from God, when he repents, returns to Him. As the sun remains immoveable and unchanging, the centre of our system, while all the planets and other heavenly bodies connected with him revolve in their orbits, and some approach, and some retreat, so is God ever *the same to all his creatures*, however they may change or

vary in their relations to Him. As the solar light and heat are shed forth the same when we call it day and when we call it night, and it is because we are turned away from the sun, not because the sun has left us, that we see him not; so God is ever full of love and benignity to mankind, and those of His creatures who fancy He is turned from them, are in reality those who have left Him, and have thus brought the night upon their souls. As the motion of our earth tends to deceive us, and leads us to suppose that the sun moves, so the changes of mental light, of happiness of mind, which men bring upon themselves when they leave God, or when they again approach unto Him, they refer to Him, rather than to themselves, imagining that God is displeased with them, when they have sinned, and forgives them when they repent, whereas He loves them all the time. And as we adapt our language to appearances, rather than to reality, and talk of the sun's rising and setting and travelling through the heavens, so even when we view the truth as it is, and recognize the facts that God changes not, and that sin cannot go unpunished, we may yet continue to speak of God's forgiving; our object must be not to change the language, but to attach to it its proper meaning.

It has been already affirmed that sin must be the cause of suffering; it is never forgiven, that is to say allowed to pass unpunished. Though hand join in hand, the wicked shall not go unpunished; there is no peace for the wicked; God will by no means clear the guilty; as we sow we must reap. It was only when the woman who had been a sinner had "*wept much* at the feet of Jesus," that he declared her sins were forgiven her. It is by long and severe struggles only that the sinner can return to the path of peace and the knowledge of God. The sin does not go unpunished, the pain of repentance is its punishment.

What meaning, then, shall we put on the leading declaration of Christianity, "If we repent of our sins, God is faithful and just to forgive us our sins?" Not that the Almighty changes from anger to mercy, not that the sin passes without punishment, but simply this, that whereas sin injures the soul of the sinner, so true repentance counteracts and remedies the evil, and when this has taken place, and the soul is restored to something like its former state, God is ready to receive the penitent. His mercy is shown in His continued unchanged love; no amount of iniquity causes an alteration in His Fatherly character. We see this view of the doctrine

powerfully inculcated in the parable of the Prodigal Son. It was not because his father was angry with him that he went away from home; he wandered away; and what prevented his earlier return, was not the angry feelings of the parent, but the situation of the son; he was afar off; and when he had gone through the necessary amount of suffering, as the consequence of his folly, "he came to himself," he arose and went to his father, and he was gladly received. God is always full of love, but the sinner cannot perceive or understand that love, till he has repented, and when he does so, he finds there is with God no anger, no remainder of wrath.

The view which has been here set forth, is liable to three objections.

It may be said, "It lessens the motive to repentance. When a sinner is told that by repenting he shall escape the punishment of his sins, he is powerfully incited to do so, but when he is told that repentance is the punishment of the sins, he is rather deterred from it." Supposing the consequence here predicted should follow, there would not be any reason to shrink from it, for repentance, which arises merely from a fear of punishment, cannot be that Godly sorrow which tends to salvation, and the prevention of it would be no great loss. But it may be doubted, if the inducement to repentance will be lessened. When a man has felt the misery of sin, let him be told that the only way to escape this misery is to strive to feel that contrition which will give him peace, and here is encouragement enough to lead him to the effort. Still more, if it be pointed out, that the longer repentance is deferred, the worse becomes the state of mind, and the more severe is the discipline required to regenerate it, that if not gone through in this world, it must be in another, where it must be most bitter; and the practical effects of this doctrine of the forgiveness of sins will be most excellent.

Again, it may be urged, "you speak of the punishment of sins as consisting in the necessary connection of guilt and pain, not in any act of Deity, and you talk of men wandering from God, and returning to him, while He remains the same, you thus take away the instrumentality of God, and weaken the *personal* character and relation of the Deity." But we conceive that the law which binds together guilt and pain was enacted, and is still supported and kept in force by God, and we may look upon him as deserving our thanks and love and reverence for his readiness to receive us when we return

to him, though we believe that our return depends upon our own efforts.

But it may appear that the explanation now given makes "the forgiveness of sins upon repentance" less peculiarly a *Christian* doctrine. The Scriptures tell us that there is forgiveness and remission of sins, *by Christ, through Christ, through his blood*. What meaning do we put on these phrases? It seems that a feeling of deep anguish for sin would bring a man back to God, before the coming of Christ, as much as now; the difference was, that this truth was not so well known, so much insisted on; but it was not unknown.* Revelation professes not to produce truths, for truth is eternal, but to unveil those not known, or dimly seen; and Jesus did this with regard to the method of escape from sin, which he showed to men, and pressed men to adopt. Before his time, even if the advantage of repentance was known, there were no means of producing the feeling, so powerful as he has left us. If you ask any one, who has made it his business to reform the degraded, and lost, and fallen, what he finds most effectual in awakening them to better feelings, he will tell you, the manifesting love to them. However hardened they may be, if once you can convince them, that there is some one who cares for them, some one who wishes them well, some one who is prepared to make exertions for their good, then you will find them soften, and become, at least in some measure, open to your approaches. This fact is testified to by many, who have carried on such labours; it is abundantly illustrated in the history of Christianity. What has given this Religion the power to amend and reform millions of human souls; what has brought them to repentance, and through repentance to a better life? The spectacle of Jesus, labouring, suffering, bleeding, dying for them, and their salvation. Seeing him doing so much for them, being convinced that he loved them, that he gave himself for them, the hands of the wicked have been stopped, the hearts of the hardened have been touched, the seeds of repentance have been sown, the wanderers from their Heavenly Father have come to themselves, and have gone through the pain, and conflict, and struggle of repentance, in order to live for, and like, and under him, who died for them. Thus is repentance preached through Christ, and through his blood, and becomes peculiarly a doctrine of *his* religion.

* Isaiah i. 18; xliii, 25; xlv. 22, &c.

The belief that a sin is never indulged in without being followed by punishment, that the pain of repentance is in proportion to the amount of guilt, and is so great, that it is a sufficient punishment for wickedness, has the advantage of being likely to produce the best effects in deterring from sin; it is also supported by the fact, that it reconciles our ideas of the mercy and justice of God, and furnishes an explanation of what has often puzzled the inquirer, the efficacy of repentance to procure the remission of sins. It is to be observed, that the Scriptures never speak of the forgiveness of *sinner*s, but of *sins*. It is only when the wickedness is forsaken, when the soul has been purified, that God no longer remembers the transgression, but allows the transgressor again to draw nigh unto Him, and to rejoice in the light of His ineffable love.

J. W.

WORK-A-DAY HYMNS.

No. III.

(BY JOSEPH DARE, AUTHOR OF THE GARLAND OF GRATITUDE, ETC.)

I MOURN to think the altars
 Where our grey sires did bow,
 In solemn reverent worship,
 Are all deserted now.
 The *poor* no longer gather
 In any house of prayer,
 They say, "The rich would rather
 The poor came never there."
 "Fine silks and filthy tatters,
 Gold chains and shoeless feet,
 Spare cheeks and bloated faces,"
 They say, "can never meet."
 "And why should we sing praises
 Unto your God above?
 Bare backs and empty bellies,
 Show anything but love!"
 'Life's care, and toil, and sorrow,
 All better hopes dispel;
 The *present* from our bosoms
 Drives heaven, and death, and hell.
 We think not of the future;
 Give food and knowledge now:
 Oh! may your God in heaven,
 In mercy hear and bow!"

PUBLIC EXECUTIONS.

THE following letter from Mr. Charles Dickens appeared in the *Times* of Wednesday, November 14 :—

SIR,—I was a witness of the execution at Horsemonger Lane this morning. I went there with the intention of observing the crowd gathered to behold it, and I had excellent opportunities of doing so at intervals all through the night, and continuously from day-break until after the spectacle was over.

I do not address you on the subject with any intention of discussing the abstract question of Capital Punishment, or any of the arguments of its opponents or advocates. I simply wish to turn this dreadful experience to some account for the general good, by taking the readiest and most public means of advertng to an intimation given by Sir G. Grey in the last session of Parliament, that the Government might be induced to give its support to a measure making the infliction of Capital Punishment a private solemnity within the prison walls (with such guarantees for the last sentence of the law being inexorably and surely administered as should be satisfactory to the public at large), and of most earnestly beseeching Sir G. Grey, as a solemn duty which he owes to society, and a responsibility which he cannot for ever put away, to originate such a legislative change himself.

I believe that a sight so inconceivably awful as the wickedness and levity of the immense crowd collected at the execution this morning could be imagined by no man, and could be presented in no heathen land under the sun. The horrors of the gibbet and of the crime which brought the wretched murderers to it, faded in my mind before the atrocious bearing, looks and language, of the assembled spectators. When I came upon the scene at midnight, the *shrillness* of the cries and howls that were raised from time to time, denoting that they came from a concourse of boys and girls already assembled in the best places, made my blood run cold. As the night went on, screeching, and laughing, and yelling in strong chorus of parodies on Negro melodies, with substitutions of "Mrs. Manning" for "Susannah," and the like, were added to these. When the day dawned, thieves, low prostitutes, ruffians, and vagabonds of every kind, flocked on to the ground, with every variety of offensive and foul behaviour. Fightings, faintings, whistlings, imitations of Punch, brutal jokes, tumultuous demonstrations of indecent delight

when swooning women were dragged out of the crowd by the police with their dresses disordered, gave a new zest to the general entertainment. When the sun rose brightly, as it did, it gilded thousands upon thousands of upturned faces, so inexpressibly odious in their brutal mirth or callousness, that a man had cause to feel ashamed of the shape he wore, and to shrink from himself, as fashioned in the image of the Devil. When the two miserable creatures who attracted all this ghastly sight about them were turned quivering into the air, there was no more emotion, no more pity, no more thought that two immortal souls had gone to judgment, no more restraint in any of the previous obscenities, than if the name of Christ had never been heard in this world, and there were no belief among men but that they perished like the beasts.

I have seen, habitually, some of the worst sources of general contamination and corruption in this country, and I think there are not many phases of London life that could surprise me. I am solemnly convinced that nothing that ingenuity could devise to be done in this city, in the same compass of time, could work such ruin as one public execution, and I stand astounded and appalled by the wickedness it exhibits. I do not believe that any community can prosper where such a scene of horror and demoralization as was enacted this morning outside Horsemonger Lane Gaol is presented at the very doors of good citizens, and is passed by, unknown or forgotten. And when, in our prayers and thanksgivings for the season, we are humbly expressing before God our desire to remove the moral evils of the land, I would ask your readers to consider whether it is not a time to think of this one, and to root it out.

I am, Sir, your faithful servant,

CHARLES DICKENS.

Devonshire Terrace, Tuesday, Nov. 13.

The Rev. S. G. Osborne, (S. G. O.,) commenting upon the above letter, in the *Times* of this morning, writes, "I am afraid he (Mr. Dickens) was not so placed that he could look into the rooms, &c., of Winter Terrace, where the outfall of the moral sewerage of what is called *respectable society* found its vent, where respectable (?) persons used opera glasses to assist their sight in watching the agonies of a man and his wife strangled a few yards from them, where champagne and

cigars helped to while away the hours of this respectable company, just as porter, tobacco, pipes, ribaldry, and indecency, helped the nonrespectables to kill the hours they were compelled to wait, thirsting for the toll of the bell which was to invite them to the exhibition they so desired to see. I, like Mr. Dickens, have seen something of what is called justly the awful condition of those who live lives of utter degradation—open, undisguised vice. I have seen what ignorance, the result of neglect and depravity, taught from the days of childhood, can do to level men to scarce an equality with brutes in brutality; but neither reality nor fiction ever yet pictured to me such utter absence of all humanity, such an utter contempt of all decency, so gross an outrage on all which is held to be right by even men of very low moral standard, as this conduct of these opera-glass creatures; and yet I fear it will be found that some of them were men of note in the world, men familiar with the best society in London, men of rank, men some of whom, perhaps, are *members of the Legislature*. I trust this is not the case, for God help the aristocracy if such a crowd is to witness such a sample of them; if it is the case, I trust the public voice may demand their names, and public opinion yield them the execration they deserve."

NOTHING IS LOST.

THE drop that mingles with the flood, the sand dropped on the sea shore, the word you have spoken, will not be lost. Each will have its influence, and be felt till time shall be no more. Have you ever thought of the effect that might be produced by a single word? Drop it pleasantly among a group, and it will make a dozen happy, return to their homes and produce the same effect on a hundred perhaps. A bad word may arouse the indignation of a whole neighbourhood; it may spread like wildfire to produce disastrous effects. As no word is lost, be careful how you speak; speak right, speak kindly. The influence you may exert by a life of kindness, by words dropped among young and old, is incalculable. It will not cease when your bodies lie in the grave, but will be felt, wider and still wider, as year after year passes away. Who, then, will not exert himself for the welfare of millions!

ILLUSTRATIONS OF PASSAGES IN THE NEW TESTAMENT,

WHICH REFER TO CLIMATE, OFFICES, SENTIMENTS, MANNERS, AND
CUSTOMS AMONG THE JEWS IN THE TIME OF OUR SAVIOUR.

LUKE II. 46, "They found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions."

In what part of the temple was Jesus? and how could he be sitting in the midst of the doctors?

We answer the first inquiry by giving a general idea of the construction of the temple:—

This superb edifice was divided into three principal parts. The first was *the most holy place* or *the holy of holies*. The second was *the holy place*, where the priests every day, morning and evening, offered incense at the hour of prayer, and lighted the lamps. The third was *the court*, which was divided into two parts, one of which was occupied by the priests, who offered the sacrifices, and the other by the people. This great court was surrounded by porticos, in which there were various apartments for the ministers of the temple, for the sacred vessels, the sacerdotal habits, the offerings of the faithful, and for the doctors, who assembled there to give lessons to their disciples. It was in one of these apartments that Jesus was found by his Mother.

The expression of the Evangelist, that Jesus was *in the midst* of the doctors, means no more than that he was *with* them. Philo says, that the doctors sat in the synagogue on elevated seats, and their disciples or scholars at their feet, on benches or mats. Paul makes allusion to this custom when he says, that he was *brought up at the feet of Gamaliel*, (Acts xxii. 3). It is probable that Jesus, in the same manner, sat at the feet of the doctors, so we find Mary sitting at *his* feet, to hear his word.

It was permitted, and was customary for pupils, or for any one who was present, to propose to the ruler, or to the whole Sanhedrim, any doubts of which they would obtain a solution. No questions, indeed, could be more idle, and no doubts more absurd, than those which were often proposed on these occasions. From the days of Moses, say the Rabbins, to the days of Gamaliel, disciples stood while they learned the law; but when Gamaliel died, the world became sick, and *disciples sat* while they were taught. Hence the tradition, that when Gamaliel died, the glory of the law departed.

All who were under twelve years of age, were called by the Jews *little children*. A child at that age became a *son of the commandment*, because it was the time at which they required him to enter upon the study of the law. Hence probably the custom of carrying children at that age to the passover. At an earlier age, Jesus would not have been received among the doctors; but the simple fact of his proposing questions to them, excited in them no surprise, as the privilege was, at that age, allowed to all.

We are not informed what were the questions, which Jesus proposed to the Rabbins; but the object of their studies was the law and the prophets; and this was the only knowledge which was valued in the nation. The question which was then deemed the most important of all, and which was agitated in their schools with the greatest interest, concerned the Messiah. Next to God, he was the principal object of their faith and hope. It is probable, therefore, that he asked, when they thought the Messiah would appear? what would be his character? what the signs of his coming? how he would be known? what would be the nature of his kingdom? and what were the blessings which he would bring to the nation? But, whatever were his questions, *they that heard him were astonished at his understanding and his answers*. [See Beausobre's Diss. 12, sur les evenemens les plus memorables du Nouv. Test.; Lightfoot's Hor. Heb. in text; Wotton's Diss. on the traditions and usages of the Scribes and Pharisees, vol. i, pp. 193, 194.]

READINGS WITH THE EARLY METHODISTS.

No. IV.

MR. WESLEY ON HERESY AND SCHISM.

London, Sept. 10, 1749.

REVEREND SIR,—Yesterday I received your favour of July 9. As you therein speak freely and openly, I will endeavour to do the same; at which I am persuaded you will not be displeased:—

1. Of the words imputed to Mr. Langston I said nothing, because he denied the charge. And I had not an opportunity of hearing the accused and the accuser face to face.

2. That there are *Enthusiasts* among the Methodists, I doubt not; and among every other people under Heaven. *But*, that they are "made such either by our doctrine or discipline," still remains to be proved. If they are such in spite of our doctrine and discipline, their madness will not be hid

to our charge. I know nothing of that anonymous pamphlet on Inspiration. How does it appear to be written by a disciple of mine? Be it good, bad, or indifferent, I am not concerned, or in any way accountable for it.

3. I believe, several who are *not* episcopally ordained, are called of God to preach the Gospel. Yet I have no objection to the twenty-third Article, though I judge there are exempt cases. That the seven Deacons were outwardly ordained, even to that low office, cannot be denied. But when Paul and Barnabas were separated for the work to which they were called, this was not ordaining them. St. Paul was ordained long before, and that not of Man nor by Man. It was only inducting him to the province for which our Lord had appointed him from the beginning. For this end the Prophets and Teachers fasted, prayed, and laid their hands upon them; a rite which was used, not in ordination only, but in blessing, and on many other occasions.

4. Concerning Diocesan Episcopacy, there are several questions I should be glad to have answered:—1. Where is it prescribed in Scripture? 2. How does it appear that the Apostles settled it in all the Churches they planted? 3. How does it appear that they so settled it in any as to make it of perpetual obligation? It is allowed, "Christ and his Apostles did put the Churches under some form of government or other." But, 1. Did they put all Churches under *the same* precise form? If they did, 2. Can we prove this to have been *the very same* which now remains in the Church of England?

5. How Favorinus and many more may define both Heresy and Schism, I am not concerned to know. I well know Heresy is vulgarly defined "a false opinion touching some necessary article of faith;" and Schism, "a causeless separation from a true Church." But I keep to my Bible, as our Church in her sixth Article teaches me to do. Therefore I cannot take Schism for "a separation from a church," true or false; because I cannot find it is ever so taken in Scripture. The first time I read the term there, is 1 Cor. i. 10.; I met with it again chap. xi. 18. But it is plain by "Schisms," in both places, is meant, not any separation from the Church, but uncharitable *divisions* in it. For the Corinthians continued to be one Church, and notwithstanding all their strife and contention, there was no *separation* of any one party from the rest, with regard to *external* communion. It is in *the same sense* the word is used chap. xii. 25.; and ~~there~~

are the only places in the New Testament where it occurs. Therefore, the indulging any *unkind temper* toward our fellow Christians is the true scriptural Schism. Indeed both Heresies (which are also works of the flesh, and consequently damnable if not repented of,) and Schisms, are here mentioned by the Apostle in very near the same sense; unless by Schisms be meant those *inward* animosities which occasioned Heresies, that is, outward divisions and parties. So that while one said, I am of Paul, another, I am of Apollos, this implied both Schism and Heresy; so wonderfully have later ages distorted the words *Heresy* and *Schism* from their Scriptural meaning. Heresy is not in all the Bible taken for "an error in fundamentals," or in anything else, nor Schism for any separation made from the outward communion of others; therefore, both Heresy and Schism, in the modern sense of the words, are sins that the Scripture knows nothing of.

6. But though I aver this, am I "quite indifferent as to any man's opinions in Religion?" Far, very far, from it, as I have declared again and again in the very Sermon under consideration, in the character of a Methodist; in the Plain Account, and twenty tracts besides. Neither do I "conceal my sentiments." Few men less. I have written and printed against Deists, Papists, Mystics, Quakers, Anabaptists, Presbyterians, Calvinists, and Antinomians. An odd way of ingratiating myself with them, to strike at the Apple of their Eye? Nevertheless, in all things indifferent, (but not at the expense of truth,) I rejoice to *please all men* for their good to edification; if haply I may "gain the more proselytes" to genuine Scriptural Christianity; if I may prevail upon them more to love God and their neighbours, and to walk as Christ walked. So far as I find them obstructive of this, I oppose wrong opinions with my might; though, even then, rather by guarding those who are yet free, than by disputing with those who are deeply infected. I need not dispute with many of these, to know there is no probability of convincing them. A thousand times have I found my father's words true, "you may have Peace with the Dissenters, if you do not so humour them as to dispute with them. But if you do, they will out-face and out-lung you, and, at the end, you will be where you were at the beginning."

I have now, Sir, humoured you so far as to dispute with you a little; but with what probability of success? I suppose you have a single eye in this debate; suppose you aim not at victory, but at truth only; yet what man of three-score (un-

less, perchance, one in an age,) was ever convinced of anything? Is not an old man's motto, *non persuadebis etiamsi persuaseris*? When we are past middle age, does not a kind of stiffness and inflexibility steal upon the mind as well as the body? And does not this bar the gate against all conviction? Even before, the eye of the soul too grows dim, and so less and less capable of discerning things, which we are not already well acquainted with.

7. Yet on one point I must add a few words, because it is of the last importance. I said, "orthodoxy, or right opinions, is never more than a slender part of religion; sometimes no part of it at all." And this I explained thus: "In a child of God, it is but a slender part of religion: it is no part at all in a child of the devil." The religion of a child of God is righteousness, and peace, and joy in the Holy Ghost. Now if *Orthodoxy* be any part of this, (which itself *might admit of a question*,) it is a very slender part, though it is a very considerable help both of love, peace, and joy. Religion is, in others, the love of God and Man, producing all holiness of conversation. Now, are right opinions any more (if they are so much) than a very slender part of this? Once more, religion is, "the mind that was in Christ, and the walking as Christ walked." But how very slender a part of this are opinions, how right soever.

By a Child of the Devil, I mean, one who has no true religion at all, one who neither loves, nor fears, nor serves God. But it is certain such a man may still be Orthodox, may entertain *right* opinions; and yet it is equally certain these are no part of religion in him that has no religion at all.

Permit me Sir, to speak exceeding plainly. Are you not an Orthodox man? Perhaps there is none more so in the diocese. And yet possibly you have no religion at all. If it be true that you frequently drink to excess, you may have Orthodoxy, but you can have no religion. If when you are in a passion you call your Brother, Thou fool! you have no religion at all. If even you curse, and take the name of God in vain, you can have no other religion than Orthodoxy: a religion of which the Devil and his angels may have full as much as you. O, Sir, what an idle thing is it for you to dispute about Lay Preachers! Is not a Lay Preacher preferable to a drunken Preacher? to a cursing, swearing Preacher? Unto the ungodly ~~said~~ God, "Why takest thou my covenant in thy mouth, whereas

thou hatest to be reformed, and hast cast my words behind thee?" In tender compassion I speak this. May God apply it to your heart! Then you will not receive this as an affront, but as the highest instance of brotherly Love, from,

Reverend Sir,
Your truly affectionate Servant,
J. WESLEY.

To the Rev. Mr. _____

REVIEW.

Visits to Beechwood Farm; or Country Pleasures, and Hints for Happiness. By Catharine M. A. Couper. pp. 150. London, Grant & Griffith.

Lucy's Half-Crown, How she earned it and how she spent it. By Catharine M. A. Couper. pp. 137. Edinburgh, R. Grant & Son; London, Grant & Griffith; Dublin, James M'Glashan.

CHILDREN's books! How important, morally and educationally, such writings; how difficult to be written well; how honourable and praiseworthy the task to essay its accomplishment. Right glad are we when any one of competent and well-directed understanding, of pure and benevolent affections, attempts the work. No higher and holier aim can there be than to train the young in the love of truth and goodness, to teach them to value probity before wealth, usefulness in preference to indolence and inactivity, to seek for happiness in making others happy, instead of sacrificing the comfort and welfare of others to a selfishness, hateful as well as pernicious. No sign of the times is of more auspicious omen than the improvement which has occurred and is increasingly occurring in works for childhood. Little Jack Horners and Jack the Giant Killers have given place to publications whose marvels bespeak a higher tone of thought and purpose than "Christmas pie," and "raw head and bloody bones;" publications, which while interesting the youthful in the wonders of the glorious creation, and displaying the beauty and loveliness everywhere to be traced by the observing child, are calculated to stir up thought and emotion in older and wiser heads also, and to combine all in efforts for continued self-improvement, making education commensurate with human life. Amongst those who are doing extensive and lasting good by devoting their powers to this high vocation, we gladly welcome the An-

thoress of "Visits to Beechwood Farm," and "Lucy's Half-Crown." They are unexceptionable in their moral truthfulness of purpose and delineation. Good in themselves they give promise of better things yet to come. The interest we have felt in their perusal we doubt not will be experienced by others. Juvenile Libraries, and no Congregation should be without such an Institution, should add them to their stores for good. We like the appearance and printing of Beechwood Farm particularly. The good, clear, large type pleases us much. We think there is more in this than some persons imagine. The huddled, diminutive type of many books is injurious in more ways than one. The story of Beechwood Farm is natural and instructive. Two Sisters are presented in contrast, and Spring, Summer, Autumn, and Winter are tracked in their various beauties, as also in the varied lessons they severally teach to those who have eyes to see, ears to hear, and hearts to feel. Emphatically is it the fault of every human being if he do not find happiness in the pathway of existence. "The Art of making people happy without money" is well developed in "Lucy's Half-Crown." Every human being can be useful if the will to be so be cherished and acted out. No more important truth can be impressed on the young mind than the duty of forming and strengthening such will. It is the secret of improvement, of true life, of abiding enjoyment. "Lucy's Half-Crown" is an excellent prize book for Sunday Schools. We hope the Authoress of these works will continue her benevolent labour. We are sure it will prove a source of the purest satisfaction to herself that she has already done good by their publication, and will induce her, we trust, to add still more largely to the means of benefitting and blessing the young.

REGISTER,
RELIGIOUS AND PHILANTHROPIC.
DECEMBER 1, 1849.

WELSH UNITARIAN SOCIETY.—October 4, the Quarterly meeting was held at Swansea. In the morning, the Rev. D. L. Evans, of Bridgend, offered up prayer, in Welsh, and read the Scriptures; the sermon in the same language by the Rev. Owen Evans, of Cefn. Afterwards a sermon in English was delivered by the Rev. D. Lloyd, M.A., of Carmarthen. At the conclusion of the services, a Conference was held in the Church, the question discussed, "What is Religion?" In the evening, the Rev. J. E. Jones of Bridgend con-

ducted the devotional services in Welsh, and the sermon was preached by the Rev. John James of Gellionen.

BOLTON DISTRICT UNITARIAN ASSOCIATION.—On Thursday, October 11, the half-yearly meeting was held at Park Lane near Wigan. The Rev. C. B. Hubbard of Rivington, conducted the devotional service, and the sermon, founded on John xvii, 22-26, was preached by the Rev. Henry Clarke of Chorley. The friends afterwards assembled in the lower school room adjoining the Chapel, to tea, the Rev. Francis Knowles the Minister of the congregation in the chair. The meeting was addressed by the Rev. J. Ragland of Hindley, A. McDonald of Chowbent, F. Baker of Bolton, H. Clarke, &c. A numerous party met from different localities, and instruction and usefulness were imparted and promoted.

OPENING OF THE LIVERPOOL HOPE STREET NEW CHURCH.—On Thursday, October 18, this place of worship was dedicated to its solemn purpose. A large congregation assembled, every available spot was occupied, about a thousand persons being present, amongst whom were forty-five Ministers from the various towns and villages of Lancashire and Cheshire, and other portions of the kingdom. The Rev. James Martineau, the respected Minister of the Congregation, began the worship, and the sermon was preached by the Rev. Thomas Madge, of Essex Street Chapel, London, from Acts i. 13, 14. In the evening, nearly nine hundred ladies and gentlemen assembled in the Philharmonic Hall, Thomas Bolton, Esq., in the chair. A highly interesting and instructive evening was enjoyed in listening to addresses from Revds. T. Madge, J. Martineau, J. Kenrick of York, C. Wicksteed of Leeds, and T. Thornley, Esq., M.P., James Heywood, Esq., M.P., H. C. Robinson, Esq., &c., &c. The sermon by Mr. Madge is represented as having been of deeply impressive character, and has been published, as also those by Mr. Martineau and Mr. Wickstead, who preached in the morning and evening of the following Sunday. The building is spoken of in terms of high admiration for its beautiful proportions and perfectness of style.

HANOVER SQUARE CHAPEL SUNDAY SCHOOLS.—On Friday evening, 19th October, the Teachers of the Boys' School met at the Crown Temperance Hotel, Grey Street, Newcastle-upon-Tyne, to receive at a Soirée, and bid farewell to, three of their fellow Teachers, Messrs. John and David Catcheside, and E. Hedley, who are about to emigrate to Adelaide, Australia.

The Senior Teacher, Thomas Hayle, Esq., M.D., being unable to *preside*, in consequence of unexpected professional engagements, the *chair* was taken by Mr. W. Kay, Secretary to the schools, the *vice chair* being filled by Mr. Peverley. Music and Song happily diver-

sified a meeting, which was only embittered by the thought, that it was called together to bid farewell to valued friends.

Towards the close of the evening, Phillips's beautiful song of "*The Emigrant Ship*" was sung, with much taste and feeling, by Mr. James Mills, after which the chairman addressed the meeting upon the object which had called them together, adverting to the unexpected severance of friendship, which was thus taking place, in early life, between those who might otherwise have reasonably expected to pass through its pilgrimage together. The friends who were leaving them, were going to seek a home in another hemisphere, and therefore it was improbable that they might ever return, at least, not for many years. Nothing then was left to them but the memory of the past, which he was sure would be cherished by all present, wherever their after-life might lead them, and he trusted that his friends in the home of their adoption, when they might be depressed by recollections of the past, would remember that they had the hopes of the ever glorious future, to re-animate and encourage them. The best wishes of their fellow Teachers, and of all who knew them, would accompany them to the New World, and he was sure he only echoed the fervent aspiration of all present, when he said, in the words of the song they had just heard :

"Good deed and kind, it were to say,
God be with you far away!"

He concluded by proposing "Speed to the parting guests, may their progress through the journey of life be prosperous, as the warmest wishes we can frame for them; may they be Pioneers in the onward march of Civilization, be also Pioneers in the cause of Religious Truth and Freedom, and may all their exertions tend to the spread of our pure and simple Faith on the shores of the Pacific."

The sentiment was seconded by Mr. Peverley, in an address replete with good wishes and kindly feeling.

Mr. J. Catcheside, in his own name, and in that of his brother, and their fellow voyager, returned his sincere thanks to his friends for their kindness. More he might have wished to say, but he found himself unable, for the contemplation of the subject overpowered him. With regard to the probability of there being shortly a Unitarian Church at Adelaide, (which had been referred to by the Chairman) he could only say, that, were such to be the case, it would remove one of the greatest of the privations which such a change must necessarily entail. Were the idea carried out, no exertions of his would be spared to promote its well being. He trusted that he might ere long have to welcome some of those he was now addressing, to Australia. Whether, however, it were so or not, that evening, and the manifestations of kindness which had occurred during it, could never be forgotten by him.

On the motion of Mr. Howson, seconded by Mr. R. Kay, the Messrs. Catchside were requested to communicate to those members of their family who were not present, the best wishes, and sincere sympathy of the meeting.

Thanks having been voted to the Chairman, and to the gentlemen who had so efficiently conducted the musical portion of the Soirée, the meeting separated.

TEA PARTY AT DEVONPORT.—On Thursday, November 8th, a large number of the friends of Rational Christianity, met at the Royal Hotel Devonport, for the purpose of taking tea together, and manifesting their respect for Mr. T. C. Gould, the earnest, zealous, and most efficient Treasurer and Secretary of the Devonport Unitarian Congregation. The Chair was taken on the occasion by the Rev. J. Crawford Woods. Tea being concluded, and a hymn having been sung, the chairman read an address to Mr. Gould, from the Devonport Unitarian Society, and presented to him, in the name of his congregation, a very handsome silver Inkstand, Mr. Gould acknowledged this token of regard in a long and very affecting reply. The meeting was afterwards addressed by Mr. N. Rundell, Revds. G. H. Stanley, and W. J. Odgers, Messrs. R. C. Rogers, R. Edgcombe, H. Sloggett, and S. Saphorn. At the close of the proceedings a prayer was offered up to Almighty God for his blessing, and all appeared much pleased with the manner in which the evening had been spent. May such re-unions become more frequent, and may they advance the cause of Christian truth, virtue, and piety.

BRITISH SCHOOLS, MAIDSTONE.—These Schools for the daily instruction of Boys and Girls, and founded in 1807, after the visits and lectures of JOSEPH LANCASTER, have imparted the blessings of elementary education, since their establishment, to many thousand children, the Boys upwards of four thousand. They have been zealously supported throughout their course by the members of the Unitarian congregation in the Town. In 1799, this congregation took the lead in educational labour amongst the Dissenters, by founding Schools for the instruction and clothing of twenty-four children. The Society had at that time, and from 1780 to 1820, for its Pastor, the Rev. Abraham Harris. Zealously and perseveringly were these Schools supported by Minister and people; their Annual claims to public countenance and assistance being successively pleaded by the Revds. Dr. Abraham Rees, Dr. Evans, Hugh Worthington, John Kentish, Dr. Lindsay, T. Belsham, R. Aspland, J. Barrett, T. Jervis, Dr. T. Rees, W. J. Fox, L. Holden, J. Scott Porter, D. Davison, T. Madge, G. Kenrick, J. Yates, E. Tagart, S. Wood, T. W. Horsfield, W. Stevens, D. Eaton, B. Mardon, W. Vidler, E. Talbot, Dr. Sadler, and G. Harris. The Schools were in course of time amalgamated with the British Schools. The present Anniversary services were conducted, on the Jubilee of their institution, by Rev. George Harris. Numerous audiences assembled, especially in the evening of Sunday, November 11, when the Chapel was crowded; the Collections, £18 9s. 0d.

KENT AND SUSSEX UNITARIAN ASSOCIATION.—The Tenterden dis-branch of this Society held its Anniversary on Thursday, November 15. Wednesday had been previously fixed on, but the Thanksgiving having been appointed for Thursday, it was thought able to take advantage of the general holiday, and hold this thing at Tenterden on that day. It was a day long to be remembered, unusually fine and bright for the season of the year, and ally calculated with its associations of place, and objects, and ds, to bring out joyous and delightful feelings. A very large ablage gathered to the venerable place of worship. It was ded by friends from Battle, Canterbury, Northiam, Dover, enden, Greenwich, Goudhurst, Maidstone, Salehurst, Headcorn, ley, Cranbrook, Rolvenden, Benenden, Woodchurch, Woolwich, a, Staplehurst, and Tenterden. The religious services were duced by the Rev. E. Talbot, the Minister of the congregation, he sermon preached by Rev. George Harris.

e friends then adjourned to the Town Hall which was speedily ; two hundred and five sat down to tea, Mr Harris presiding. er was offered by the chairman before tea, and afterwards all d in a hymn of thanksgiving. The chairman after proposing Queen, introduced the objects which had called them together, various observations on their great importance and value, and "The Kent and Sussex Unitarian Christian Association; may a body full of life, and may the districts which are its limbs, gorous members." The Rev. E. Talbot, judiciously and plainly ted out the means by which the greater efficiency of the Asso-on might be secured. "Civil and Religious Liberty all the d over, with our congratulations to Town Councillor Mace," ght up our respected friend Mr. J. E. Mace, who the day before vindicated in his own person the right of Dissenters to be elec-o Town Councils, in opposition to the flagrantly bigoted desire heir exclusion from Municipal honors. The people of Tenterden ned him by a large majority, proving their respect for indi-al character, and their attachment to equal civil and religious leges. "May we all feel that the best Fast is to unloose the y burdens of Ignorance, Oppression, and Sin; and the best ksgiving to make others sharers in the blessings, temporal spiritual, with which the Heavenly Father has enriched us," spoken to very excellently by the Rev. E. Talbot. Mr. John it, Jun., of Canterbury, in very felicitous phrase, happy his-al illustration, and elevated Christian sentiment and spirit, hted and cheered the meeting by his admirable address on "The nt compared with the past, gives hope for a happy future." John Buckland, of Benenden, was called up by the Chairman e sentiment of "The Gospel of Christ, the best Magna Charta, est educational text book, and the best soul-sustaining creed." ach portion he gave apt and Scriptural remark and enforcement, ifesting his capability as one of the lay Preachers of the district, apart to others of the blessings of Christian truth, freedom, and eousness. "The Young, and may they carry on every good c which their Fathers left unfinished," gave Mr. Edwards, of hiam, an opportunity of pointing out the importance of know-e, and Christian principle to the right conduct of life, the duty attainment, the privilege of its manifestation. Rev. C. Saint,

of Headcorn, made an admirable speech on "Union without Compromise," in which the inestimable worth of religious principle was forcibly depicted, whilst the beauty of Christian charity and its perfect consonancy with strict and steadfast adherence to principle were vividly sketched. "Our Preacher, the Rev. George Harris, and thanks to him for his Sermon, and his services as Chairman," was proposed by Mr. Godden, of Tenterden, seconded by Rev. E. Talbot, and as warmly responded to by the company. Mr. Harris, in his reply, dwelt on the memories which the place and objects of the meeting called up in his mind and heart, and the pleasurable and delightful feelings associated ever with Tenterden and its people; and pointed out the best means of Congregational prosperity and social well-being, and Christian usefulness to his friends and brethren. He proposed, "Blessed be the Memory of all who from faithfulness to God and love to Man, maintained through evil report and good report what seemed to them the cause of truth and right; and especially the memory of the Rev. LAWRENCE HOLDEN." Mr. W. H. Talbot, of Tenterden, gave truthful and Christian expression to earnest practical desire for human good, in response to "Our Lay Preachers, success to their labours and an accession to their ranks." Mr. E. Winsor, of Tenterden, on "Success to the Tenterden Mutual Improvement Society," proved his fitness to act as Secretary to this important and very useful institution. A most delightful evening, a most delightful day, was then closed by the Chairman offering up prayer, and imploring the Divine Benediction. The several friends then wended to their respective homes, many of them long distances from the place of meeting, carrying with them pleasing and hallowing recollections of this, the largest meeting of the Association ever held in the county. May it prove the precursor of more practical efforts to develope and knit together the strength which exists for the wider dissemination of Christian truth, liberty, and love.

BRITISH SCHOOLS, CHATHAM:—On Sunday, Nov. 18, the Rev. G. Harris preached in the General Baptist Chapel, Chatham, for these Schools, in the evening, having preached in the morning at Maidstone. The Chatham and Rochester Educational Association is effecting much. The number of Children in the Schools is 360; there being Boys, Girls, and Infants, Day Schools supported by the Association. The Rev. J. C. Means the Minister of the Congregation is most assiduous in his attention to these objects, and the Sunday Schools of the Congregation are also well attended.

OBITUARY.—At Falkirk, October, 24, Mr. Robert Boyd, aged 75. This very estimable and excellent man we have known for years, and valued his friendship and his character highly. He was a cooper by trade, and of industrious habits and strict moral probity. Scriptural Christianity in Falkirk found in him a steadfast, unflinching advocate. Opposition and bigotry never daunted him. He was always at the post of duty. His clearness of judgment led to his being consulted on their worldly affairs by many private friends. He was ever prompt to do good. Affliction he knew and that in severe and trying shape, but his trust was in the Father who afflicts to purify. He spoke of death with composure, and looked on its friendly agency with pleasure and hope. It was to his belief the precursor to Immortality.





